

THE  
SCOTTISH CHRISTIAN HERALD;

CONDUCTED UNDER THE SUPERINTENDENCE

OF

MINISTERS AND MEMBERS OF THE ESTABLISHED CHURCH.

JANUARY 7,--DECEMBER 30, 1837.

VOLUME II.

"THE FEAR OF THE LORD, THAT IS WISDOM."

NEW YORK  
PUBLIC  
LIBRARY

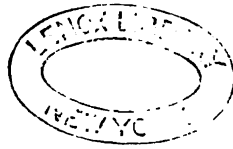
EDINBURGH:

JOHN JOHNSTONE, HUNTER SQUARE:

J. NISBET & CO.; HAMILTON, ADAMS, & CO.; AND R. GROOMBRIDGE, LONDON:

W. CURRY, JUNIOR, & CO., DUBLIN; AND W. M'COMB, BELFAST.

MDCCCXXXVII.



AND WITH  
2.000  
1960

## ADVERTISEMENT.

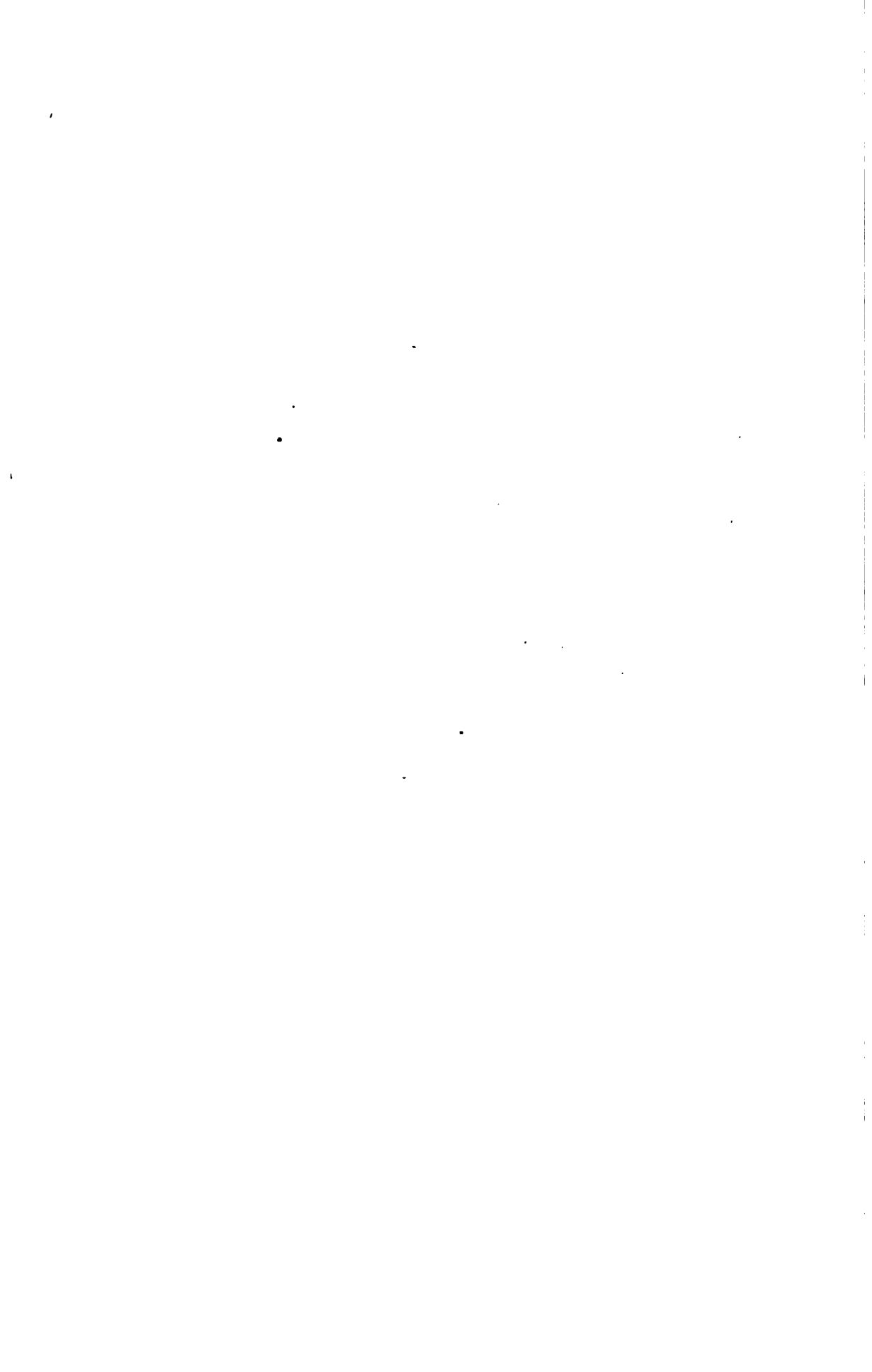
---

THE Conductors of the SCOTTISH CHRISTIAN HERALD, in closing the Second Volume of the Work, feel themselves called upon to renew their expressions of gratitude to the Great Head of the Church for the ample encouragement and success which have crowned their past labours in the cause of Evangelical Truth and Righteousness. It has been their uniform endeavour at once to edify and interest their readers, and the extensive circulation which the Periodical has obtained, among all denominations of professing Christians, shows how fully the Public appreciate a work which combines with the advantage of emanating from a responsible body, and thereby affording a security for the respectability of its Contributors, the additional benefit of inculcating the principles and the precepts of Christianity, in such a form as, instead of offending, to be cordially welcomed from one end of the country to the other, by every devout follower of Jesus. And it is gratifying to have it in our power to add, that not merely in Scotland, and in the principal towns of England and Ireland, but in the Colonies and some parts of the Continent, the influence of this Work has been felt and acknowledged.

The present Volume contains Articles from the pen of no fewer than *One Hundred and Twenty-four* Authors, clerical and lay, and the variety which the Conductors have thus been able to maintain, both in the subjects themselves and in the mode of treating them, has earned for the SCOTTISH CHRISTIAN HERALD that widely-extended celebrity which, by the Divine blessing, it has reached. Literature, science, subjects of general interest, philanthropic and benevolent schemes, all viewed under a purely religious aspect, and mingled with discussions upon the evidences, and doctrines, and duties of our most holy faith, have imparted to our pages a rich and varied interest which has gained access for this little work to many a Christian home, and, we have reason to believe, to many a Christian heart.

In the same spirit, and with the same simplicity of intention, which has hitherto characterized their efforts, will the Conductors proceed in their design, trusting in the assistance of Him who has the hearts of all men in his hands, and to whose wise arrangements alone it is to be ascribed that their desire to promote His cause has been so nobly, and with such unexampled unanimity, responded to by all classes of their fellow-countrymen and fellow-Christians.

EDINBURGH, }  
December, 1837. }



## INDEX TO VOLUME II.

**A.**  
**Aspook Messuz, an Indian Convert.** By the Rev. Robert M. M'Cheyne, 163.  
**Abernethy, Rev. Mr.** 573.  
**Abyssinian Youths, The Admission of Two, into the General Assembly's Mission School at Bombay,** 571.  
**Acceptance with God, On Knowledge of our,** 303.  
**Adversity, a Blessing,** 416.  
**Affliction,** 719.  
 \_\_\_\_\_, a Means of Awakening the Sinner, 590.  
 \_\_\_\_\_, Light and Momentary, 370.  
 \_\_\_\_\_, Resignation under. A Discourse, by the late Rev. Laurence Moyes, D.D., 345.  
 \_\_\_\_\_, The Improvement of, 79.  
**African, An,** 372.  
 \_\_\_\_\_, Boy, The reasoning of an, 400.  
 \_\_\_\_\_, Female, An, 372.  
 \_\_\_\_\_, Slave, An, 384.  
**Aitkin, Robert, A Maryport Collier, Biographical Sketch of,** by the Rev. W. S. Blackwood, 803.  
**All Things are Yours,** 191.  
**Ambition, The Horrid Effects of,** 388.  
**Ararat, Reflections on seeing Mount,** 824.  
**Atonement, The Necessity of an,** 127.  
**Augustine,** 576.  
 \_\_\_\_\_, The Conversion of, 96.  
**B**  
**Bacon, John, Esq.,** 736.  
**Balaam, The Character of. A Discourse,** by the Rev. William S. Moncreiff, 89.  
**Baptism, On.** By the Rev. Hugh Ralph, L.L.D., 481.  
 \_\_\_\_\_, Prefigured by the Deluge. A Discourse, by the Rev. George Anderson, A.M., 297.  
**Baptist, Death of John the.** By the Rev. J. A. Wylie, 294, 357.  
 \_\_\_\_\_, The, a True and Faithful Minister. By the Rev. Peter M'Orland, 241.  
**Bat, The,** 444.  
**Beauty, True,** 63.  
**Beelzebub, The Origin and Meaning of the Name.** By the Rev. J. Brodie, 285.  
**Believe firmly,** 783.  
**Believer's Blessings, Christ the Source of the.** A Discourse, by the Rev. Charles Gibson, 72.  
**Believers, The Ancient and the Modern,** 159.  
 \_\_\_\_\_, The Exalted Privileges of. A Discourse, by the late Rev. George Abercrombie, 248.  
**Beloved, My, is Mine and I am His,** 694.  
**Benevolence of the Gospel, The Agency of the Holy Ghost necessary to produce the,** 415.  
**Benevolence, Unwearied,** 464.  
**Bethesda, The Pool of,** 480.  
**Bible, The,** 192.  
 \_\_\_\_\_, 323.  
 \_\_\_\_\_, is free to all, 834.  
 \_\_\_\_\_, On the External Homage and Private Neglect of the. By the Rev. Alexander Duff, D.D., 105.  
 \_\_\_\_\_, Value of the. By the Rev. Henry Duncan, D.D., 545.  
**Binning, Rev. Hugh, Biographical Sketch of,** 353, 371.  
**Birds, Their Instinct in Nest-Building,** 252, 262.  
**Blind, The Effect of the Gospel on the Condition of the.** By the Rev. Lachlan Maclean, 63.  
**Boerhaave, Dr,** 288.  
**Bombay, Examination of General Assembly's Mission School in,** 550.  
 \_\_\_\_\_, Mission, The, 315.  
**Bow drawn at a Venture,** 752.  
**Bunyan, John,** 752.  
**Burder, George,** 368.  
**Burman Convert, A,** 288.  
**Burmese Female, A,** 192.  
**Business, Worldly, ought not to interfere with Duty,** 361.  
**C**  
**Cadot, Jean Antoine, Biographical Sketch of,** 707.  
**Casar, Saints in the Household of. A Discourse,** by the Rev. Hugh Ralph, L.L.D., 712.  
**Calcutta, General Assembly's School in,** 542.  
**Canada, Upper, Spiritual Destitution of,** 671.

**Canticles, Chap. II. 8-13, Paraphrase of,** by the Rev. Archibald M'Conochy, 80.  
**Carey, Rev. William, D.D., Biographical Sketch of,** 419, 434.  
**Ceylonese Christian, A,** 224.  
**Change, By Mr William Park,** 373.  
 \_\_\_\_\_, An Important, 304.  
**Chaldees, The Country of the,** 391.  
**Charity, On.** By Thomas Brown, Esq., 320.  
 \_\_\_\_\_, Christian, 590.  
**Charity, Extensive,** 480.  
**Charters, Jeanie.** By the Rev. David Landborough, 451.  
**Choctaw Indian, The Prayer of a,** 496.  
**Christ and Believers, The Union between.** A Discourse, by the Rev. Graham Mitchell, A.M., 201.  
 \_\_\_\_\_, A Present Help, 368.  
 \_\_\_\_\_, Condescension and Love of, 335.  
 \_\_\_\_\_, Ever Present with his People. A Discourse, by the Rev. James Glen, A.M., 777.  
 \_\_\_\_\_, Rest on the Rock, 783.  
 \_\_\_\_\_, The Believer's all in all in Death, 240.  
 \_\_\_\_\_, The Bread of Life and the Fountain of Living Waters. By the Rev. William Paterson, 798.  
 \_\_\_\_\_, The Glory which he gives to his People. A Discourse, by the late Rev. William Paul, A.M., 281.  
 \_\_\_\_\_, Thoughts on the Person of. By the Rev. Alexander Watt, A.M., 337.  
 \_\_\_\_\_, Union with, a High Privilege, 496.  
 \_\_\_\_\_, Wonderful Effect of Preaching, 816.  
**Christian Acting Necessary to Christian Assurance,** 191.  
 \_\_\_\_\_, Hero, A, 32.  
 \_\_\_\_\_, Biography. By the Rev. George Burns, D.D., 785.  
 \_\_\_\_\_, Chiefs at Tahiti, Conscientiousness in, 544.  
 \_\_\_\_\_, Consistency, The Force of, 592.  
 \_\_\_\_\_, Death of a Young, 786.  
 \_\_\_\_\_, Freedom, 784.  
 \_\_\_\_\_, Life, 687.  
 \_\_\_\_\_, Pilgrim, The, 304.  
 \_\_\_\_\_, The, a Devoted Servant of God. A Discourse, by the Rev. Andrew Hamilton, A.M., 744.  
 \_\_\_\_\_, The, as a Little Child. A Discourse, by the Rev. Charles Nairn, 25.  
**Christian's Duty, A,** 543.  
 \_\_\_\_\_, Heart, The Home of the, 576.  
 \_\_\_\_\_, Hope and Triumph, The, 464.  
 \_\_\_\_\_, Joy. By the Rev. William W. Duncan, 266.  
**Christians, All are not alike.** By the Rev. Duncan Macfarlan, Section III., 108.  
 \_\_\_\_\_, IV., 306.  
 \_\_\_\_\_, V., 346.  
 \_\_\_\_\_, VI., 348.  
 \_\_\_\_\_, VII., 412.  
 \_\_\_\_\_, Differences among, 189.  
 \_\_\_\_\_, On the Sufferings of the First, considered as an Argument for the truth of Christianity. By the Rev. W. B. Nivison, 193, 373.  
**Christianity often disarms the Enemy,** 624.  
 \_\_\_\_\_, The Effect of, in ennobling the Character, 640.  
 \_\_\_\_\_, The Indifference of Nominal Christians to the Extension of. A Discourse, by the Rev. William Logie, 792.  
 \_\_\_\_\_, The Decay of Vital, 191.  
 \_\_\_\_\_, in Scotland, Sketch of the Early History of. By the Rev. James Broyc, Period, 708.  
**Church of Christ, On the Security of the Divine Promises to the.** By the Rev. Robert Houston, A.M., 33.  
**Cicada Septendecim, The,** 566.  
**Clarke, Dr Adam,** 576.  
**Clement, St. Communicated by the Rev. Duncan Macfarlan,** 66.  
**Climate, The Moral and Physical Effects of,** 742.  
**Colonial Sketches.** By the Rev. Robert Burns, D.D., 780.  
**Columba, The History and Character of.** By the Rev. Donald Ferguson, 179, 195.  
**"Come Quickly,"** 463.  
**Communion Services.** By the Rev. Patrick Booth, A.M., 695, 698, 797, 822.  
**Company, Idle,** 607.  
**Conduct, Rules for the Government of the,** 383.  
**Consistency, Effect of,** 384.

**Consolation, A Sure,** 16.  
 \_\_\_\_\_, The Christian's, 592.  
**Contrast, The.** By the Rev. Robert Jamieson, 547, 638, 663.  
**Conversation, Profitable,** 437.  
**Conversion, 543.**  
 \_\_\_\_\_, of a Sinner, Divine Grace Exemplified in the. By Mr A. Tough, 228.  
 \_\_\_\_\_, The Necessity of. A Discourse, by the late Rev. Andrew Thomson, D.D., 329.  
 \_\_\_\_\_, Whether is it an Effect of Human or of Divine Power? By the Rev. W. Nicolson, 583.  
**Cooke, Rev. John, of Maldenhead,** 673.  
**Cornelius, Rev. Elias, Biographical Sketch of,** 755, 770.  
**Country, Love of.** By Charles Moir, Esq., 461.  
**Countryman, A,** 64.  
**Covenanters, A Canticle of the,** 64.  
**Covenantances,** 639.  
 \_\_\_\_\_, The Guilt and Evils of, 511.  
**Crab, The Hermit.** By the Rev. David Landborough, 333.  
**Creation, Records of.** By the Rev. John Anderson, 250, 302, 476, 502, 534, 573.  
**Cross, The Offence of the,** 111.  
 \_\_\_\_\_, A Discourse, by the Rev. Andrew Milroy, 261.  
**Culdees, History of the Ancient.** By the Rev. Donald Ferguson, 613, 652.  
**Cunningham, Eliza, The Death of,** 336.  
**Cuvier, Clementine, Biographical Sketch of,** 786.  
**D**  
**David's Elegy on the Death of Saul and Jonathan.** By Mr W. Park, 800.  
**Dead, I was,** 479.  
**Deaf and Dumb Boy, The History of a,** 611.  
**Deaf-Mute, A,** 666.  
**Death, Change produced by. A Discourse,** by the Rev. Robert Smith, 377.  
 \_\_\_\_\_, of Man, Analogy between, and the Sacrifice of Christ. A Discourse, by the Rev. James C. Burns, 633.  
 \_\_\_\_\_, of the Sceptic and the Christian, 384.  
 \_\_\_\_\_, of the Sinner, God has no delight in the. A Discourse, by the Rev. J. A. Wylie, 40.  
 \_\_\_\_\_, The Believer's Support in the Hour of. A Discourse, by the Rev. W. S. Blackwood, 809.  
 \_\_\_\_\_, The Devastating Ravages of. A Discourse, by the Rev. Nathaniel Morven, A.M., 8.  
 \_\_\_\_\_, The Hour of, 335.  
**Debtor, I am.** By the Rev. Robert M. M'Cheyne, 290.  
**Destruction of the First-Born,** 383.  
**Die? Why will ye,** 191.  
**Disappointment,** 758.  
**Discontent,** 319.  
**Divine Life, Advancement in the,** 159.  
**Domestic Scene, A,** 784.  
**Drunkard, The Conversion of a,** 768.  
 \_\_\_\_\_, The Reclaimed, 704.  
**Duty, Be always in the Path of,** 592.  
 \_\_\_\_\_, Consistency in, has the best Effects, 32.  
**Dying Experience, The Effect of a Christian's,** 16.  
**E**  
**East, The Wise Men of the.** By the Rev. James Esdaile, 66.  
**Edwards, President, The Early Days of,** 243.  
**Edwards, The Ministerial Life and Labours of,** 375.  
 \_\_\_\_\_, The Latter Days of, 307.  
**Egyptian Antiquities, Illustrations of Scripture derived from,** 604, 700, 748.  
**Ellis, Mary M., Biographical Sketch of,** 498, 515.  
**End of your Being, Keep in View the,** 79.  
**Entertainment, Our Lord's Instructions at a Private,** 764.  
**Enquiry, The Great Subject of,** 190.  
**Erskine, John, Baron of Dum, Biographical Sketch of,** 83.  
 \_\_\_\_\_, Rev. Henry, A.M., Biographical Sketch of, 483.  
 \_\_\_\_\_, The late Rev. John, D.D., Biographical Sketch of, 19.  
**Evidences, The Strength of the Christian,** 591.  
**Examine, and you will certainly Believe,** 80.

Exchange, How Foolish the, 128.  
 Experience, Christian. By James Glassford, Esq., 513.  
 Ezekiel's Vision. By Robert Gillilan, 416.

F

Faith, 15.  
 —, 735.  
 — and Holiness, 30.  
 — and Prayer, 639.  
 —, 725.  
 — Illustrations of. By the Rev. John Cornsack, D.D., 401, 593, 625, 708, 758, 801.  
 — In Christ, What is it? 479.  
 — On Saving. By the Rev. William Maloon, 57.  
 Family Connections. The Light in which Christians should regard, 207.  
 Feed me with Food convenient for me, 591.  
 Fellow-men, Responsibility in reference to our, 63.  
 Filial Kindness Rewarded, 306.  
 Flowers, Wild. By Charles Moir, Esq., 326.  
 Fra Baldo Lupatino, the Venetian Martyr, 784.  
 France, The Early Protestant Church of. By the Rev. John G. Lorimer, 166, 316, 523, 598, 753.  
 Freshener, The Most Confession of a, 324.  
 Friends, Separation of, 464.  
 Friendship, Christian. By the Rev. David Davidson, 65.  
 Fuller, Rev. A. 624.  
 —, The Judicious, 784.  
 Funerals, Eastern, 824.

G

Gardiner, Hon. Col., Biographical Sketch of, 675.  
 Gethsemane, The Agony in the Garden of. By the Rev. W. E. Nivison, 417, 465.  
 Gift, A Minister's New Year's, to his Parishioners. By the Rev. Robert Jamieson, 2, 37.  
 Gipsies, The, in Russia and Spain, 26.  
 God as a Father and a Judge, 415.  
 — is Love, 495.  
 —, Love of, 447.  
 —, Man centered in the Image of. A Discourse, by the Rev. W. Nisbet, 292.  
 — not in all our Thoughts, 63.  
 — only, Delight in, 112.  
 — On Trust in. By Thomas Brown, Esq., 477.  
 — Presence of, 431.  
 — Submission to the Will of. A Discourse, by the Rev. George Boag, 441.  
 — that Judgeth in the Earth, Verily there is a, 294.  
 — the chief Good, 593.  
 — The Grace of, 143.  
 — The Love of, 111.  
 — View in every thing, 207.  
 God's Love to his Chosen, 431.  
 — People, The Death of, 114.  
 — Providence, Confidence in, 512.  
 — Willingness to Save, 447.  
 — Word the Best Means of Training the Young to be Pious, Useful, and Happy. By the late Rev. Andrew Hunter, D.D., 529.  
 Good, He went about doing, 297.  
 — Man, The life of a, preserved, 628.  
 — On doing, 139.  
 — Neglect no opportunity of doing, 364.  
 Gospel, On the Influence of, in the Enlargement and Elevation of the Intellectual Character. By the Rev. Robert Cook, 289.  
 Grace, Growth in, 319.  
 Gratitude, On. By Thomas Brown, Esq., 334.  
 Greenland Family, A, 320.  
 Greenlander, Beautiful Exposition by a, 664.  
 — Simple Faith of an Aged, 448.  
 Grief, The Balm of. By Charles Moir, Esq., 48.  
 Guthrie, The late Rev. William, A.M., Biographical Sketch of, 579.

H

Hagar in the Desert, 816.  
 Hall, Rev. Robert, 325, 328.  
 Hand, Let not thy Left, know what thy Right Hand doeth, 627.  
 Happiness not in Worldly Honours and Enjoyments, 265.  
 — True, 368.  
 Hart, The. By the Rev. D. Mitchell, 7.  
 Heart Notes. By the Rev. David Landborough, 666.  
 — On the Cultivation of, 639.  
 Heathen, Experience of the. By the Rev. J. A. Wallace, 78, 140, 395, 519.  
 — Newtons, Vindication of the Claims of, 861.

Heaven, 240.  
 —, 799.  
 —, An Attempt to Purchase, 480.  
 —, Nature in, 752.  
 —, Preparation for, 431.  
 —, Unrenewed Men incapable of Enjoying the Happiness of. By the Rev. J. A. Wallace, 817.  
 Heavenly Trading, 752.  
 — Things, A Relish for, 47.  
 Hober, Right Rev. Reginald, Biographical Sketch of, 34, 50.  
 Hebrew Cleanings. By the Rev. Robert Simpson, A.M., 117, 226, 725.  
 — Idyls. By Professor Tennant, 20, 398, 748.  
 — Maid, Hymn of the, 160.  
 — Melody, A, 720.  
 Hell on Earth, 752.  
 —, Misery of, 319.  
 Henry, Matthew, The Early Days of, 608.  
 Hering, Rev. W., 112.  
 Highlands and Islands of Scotland, Education in the, 227, 228, 342, 428.  
 Hindu Convert, The Death of a Young, 264.  
 — Youth, The Conversion of a, 631.  
 Hindus, On the Apathy of the. By the Rev. John Wilson, D.D., 782.  
 Holy, Be, 30.  
 Home. By Charles Moir, Esq., 647.  
 Hope, The Excellence of the Christian's. By the Rev. Andrew Milroy, 17.  
 — The Solid Foundation of the Christian's. By the Rev. Thomas Ross, LL.D., 609.  
 Hospital Scene in Portugal, Sketch of an, 806.  
 Wottentot Girls, Two, 288.  
 House of God, Attendance on the, 174.  
 Human Heart, Hardness of the, 30.  
 — The Natural Depravity of the. A Discourse by the Rev. James Ferguson, A.M., 408.  
 Hume, The Infidelity of, 304.  
 Hymn. By Robert Kaye Greville, LL.D., 422.  
 —, Funeral, 352.

I

Idolaters, The Sorrows of. A Discourse, by the late Rev. William Stark, 120.  
 Ignatius, Biographical Sketch of, 723.  
 Impenitent, To the, 191.  
 Imagination, 523.  
 India, Increasing Demand for Native Teachers in, 204.  
 — Native Education in, under the General Assembly's India Mission. By the Rev. James Bryce, D.D., 122.  
 — Progress of the Gospel in, 679.  
 Indian Brahmin, An, 219.  
 — Cooperer, An, 416.  
 — Superstition, Cruelties of. By the Rev. A. Duff, D.D., 422.  
 Infanticide in the South Sea Islands, 807.  
 Infant Schools, Thoughts on. By the Rev. William Muir, D.D., 124.  
 Infidelity, The Natural Effect of, 100.  
 — The Weakness of, 175.  
 Ingrafting, The Process of, 799.  
 Innocence, Lamentation over Man's Lost, 47.  
 Instruction, Desire for, 608.  
 Intercession, The Duty and Benefit of. A Discourse by the Rev. James Brewster, D.D., 185.  
 Israel, Sketches of the History of. By the Rev. George Muirhead, D.D., 254, 311, 423, 460, 808, 841, 988, 766.  
 — The Special Privileges of the Nobles of. A Discourse, by the Rev. John Wright, 601.

J

Jehovah-Jesus. By Richard Hule, Esq. M.D., 48.  
 Jehovah-Jerah. By the Same, 429.  
 Jehovah-Shammah. By the Same, 224.  
 Jejuna, or the Converted Hottentot, 661.  
 Jesus is ready to Save, 735.  
 Jew, Testimony of a, to Jesus Christ as the true Messiah, 656.  
 Jews, An Appeal in Behalf of the, 814.  
 Johnson, Dr Samuel, The Death-bed of, 156.  
 Jonah, "It displeased him exceedingly, and he was very angry," 678.  
 Josephus the Historian, 608.  
 Jubilee, The. By the Rev. Robert Simpson, A.M., 725.  
 Judas, The State of, at the Coming of Christ, 466.  
 Judgment-Day, Mercy on the. A Discourse, by the Rev. David Davidson, 652.  
 — Think of the, 271.  
 Justin Martyr, 48.

K

Kedron, 480.  
 Kenmore, Viscount, Biographical Sketch of, 819.

Kicherer, Rev. Mr. 672.  
 Kidd, Rev. James, D.D., Biographical Sketch of, 595.  
 Kilpin, Mr. 32.  
 Kindness, The Power of, 720.  
 Kingdom Come, Thy, 512.  
 Know, Then shall we, if we follow on to know the Lord, 424.  
 Knowledge, The Advantage of, 784.

L

Labour, This is the time for, 576.  
 Lamb, The, that was Slain. A Discourse, by the late Rev. George Abercrombie, 820.  
 Land, The, which no Mortal may know, 726.  
 "Laws of Nature," On the Common Phrase, &c. By the Rev. W. M. Hetherington, A.M., 641, 673, 721.  
 Letter to a Christian Friend in Affliction. By the Rev. S. Simpson, 762.  
 — Same, 110.  
 Liberty? What are your Motives to, 559.  
 Life, Human, 495.  
 Lincs. By James Glassford, Esq., 344.  
 — on the Death of his Mother. By the late Rev. John Martin, D.D., 768.  
 — Suggested by the 14th verse of Psalm ciii., 688.  
 — Suggested by the Death of the Rev. Donald Fraser, Minister of Kirkhill. By the Rev. Duncan Grant, A.M., 16.  
 "Lord, are there few that be Saved?" 478.  
 "Lord! Remember me." By the late Rev. T. S. Jones, D.D., 287.  
 Lord's Prayer, On the Peculiar Structure of the. By the Rev. Robert Jamieson, 497.  
 — Supper. By the Rev. James Grier-son, 265.  
 —, A Dream of partaking in the. By the Same, 298.  
 — Table, Invitation to the, 764.  
 Lot's Choice, The Criminality of. A Discourse, by the Rev. John Purves, 135.  
 Love of God's People, 815.  
 — to ourselves and others, 15.  
 Luther, Martin, 448.

M

Man's Aversion to Contemplate a Future State, 323.  
 — Goodness, The True Nature of, 302.  
 Man-of-War, The Crew of a, 587.  
 Martyr, The Expiring, 160.  
 Mary at the Sepulchre, 304.  
 Masters, Ye cannot Serve Two, 782.  
 M'Donald, Annie, or the Life and Experience of a Christian Peasant, 211, 227.  
 Mechanics. By the Rev. James Brodie, 150.  
 Meditation must be combined with Hearing the Word, 431.  
 — Heavily, urged upon the Christian, 158.  
 Meekness, 452.  
 — with respect to our Brethren, 571.  
 Melville, Philip, Esq., Biographical Sketch of, 263.  
 Mercy, The Door of, Open, 542.  
 — Divine, 415.  
 Military Students, The, 592.  
 Minister, A Letter addressed to a Young. By the Rev. S. Simpson, 840.  
 Minister's Family, A, 160.  
 Ministers of the Gospel, Importance of Consistency in, 144.  
 Missionary, Every Christian in his own sphere a. By the Rev. James Eegg, A.M., 577.  
 Missionary's Death, A, 208.  
 Monachism, The Ancient of the Christian Church. By the Rev. Robert K. Hamilton, A.M., 163, 188, 248.  
 Moravian Mission, The Origin of the, 512.  
 — Missionaries in Greenland, First landing of, 162.  
 — Brethren, 720.  
 Mornay, Philippe de, Biographical Sketch of, 738.  
 Mortality and Immortality. A Discourse, by the Rev. William Stevenson, 67.  
 Moses, Some Passages in the Life of. By the Rev. Robert Jamieson, 70, 141, 269.  
 Mysteries of Revelation. By the Rev. Marcus Dods, 1, 49, 113.

N

Negro Scholar, A, 432.  
 Newton, Rev. John, 368.

O

Nobility, True, 307.  
 Obokiah, 752.  
 Old Age. By the Rev. Robert Cowe, A.M., 161.  
 Omnipresence, The Divine, 608.  
 Owen, Rev. John, D.D., The Last Moments of, 86.

P

Palestine, The Metecology of, 716.  
 Paradise, 456.  
 Parallel, A. By Mr William Park, 640.  
 Parish, Sketches of the, 60, 92, 438, 469.  
 Paschal Lamb, The. A Discourse, by the Rev. Robert Menzies, 696.  
 Pastoral Address to the Inhabitants of Grey-stone Parish, Aberdeen. By the Rev. Abercromby L. Gordon, 680.  
 Petherson, Rev. J. B., On the Death of. By the Rev. W. M. Hetherington, A.M., 448.  
 Peace of God, and the Means of its Preservation in the Soul. A Discourse, by the Rev. William Muir, D.D., 664.  
 — of Mind, 257.  
 Pecten Opaculus or Scaflow. By the Rev. David Landsborough, 159.  
 Peetics, William, Recollections of, 221.  
 Penitent, Joy in Heaven over the, 384.  
 Persecution Useful, 175.  
 Persecutor, A Terrified, 768.  
 Perseverance, Encouragement to, 111.  
 Peter, Christ looked on, 565.  
 Philosophy, Christian. By the Rev. James Brodie, 180, 198, 364, 421.  
 Pity, Effects of Early, 364.  
 — in a Palace, 768.  
 Pilgrim Fathers and their Descendants. By an American, 375, 413, 445, 465.  
 Pilgrims, The Brightest. By the Rev. Lachlan Macleod, 567, 621, 668, 789.  
 Plough, Having put your Hand to the, turn not back, 352.  
 Polk, The Rev. Mr. of America, 320.  
 Poonah, The Mission at, 300.  
 Praise, 143.  
 —, 376.  
 Pray? How shall I, 288.  
 Prayer, 144.  
 —, 446.  
 — A Christian Philosopher's View of, 656.  
 — Book, The Minister's, 588.  
 — The Believer's Support in Death, 511.  
 — The Christian's Delight, 494.  
 — The Duty and the Privilege of. A Discourse, by the Rev. William Minty, 472.  
 — Vain Repetitions in, 730.  
 Prayerful Spirit, The Believer must maintain a, 675.  
 Preacher and Hearer, A, 400.  
 Preparation necessary, 466.  
 Preservation, Providential, 256.  
 Pride, 480.  
 Principle, Adherence to, 64.  
 Prodigate, The Death of a, 208.  
 Providence always Watchful, 698.  
 — Proved by Experiences. By the Rev. James Buchanan, 177.  
 — Special, 80.  
 Provocation, Silence under, a good thing, 382.  
 Psalm, Remarks on the Hundredth. By the Rev. John Cornack, D.D., 61.

R

Raban, Rev. T., 736.  
 Raikes, Mr, 192.  
 Rainbow, The, a Sign of the Covenant. By the Rev. John Anderson, 406.  
 Ransomed of the Lord, The return of the, 719.  
 Reading, 629.  
 Read, Take Heed what you. By the Rev. Joseph Thorburn, 386.  
 Becke, Count Von Der, 39.  
 Redeemer, Sufferings of the, 704.  
 Redemption, 381.  
 Reflect ere it be too late, 79.  
 Refuge, The Necessity of Houses of. By Alex. W. Chalmers, Esq, 812.  
 Religion, a Source of Consolation, 191.  
 —, Revivals of, 240.  
 —, the Great Good of Man, 561.  
 —, The Nature and Origin of, true in the Soul. A Discourse, by the Rev. Daniel Cameron, 604.  
 Religious Character, A Testimony to the Superiority of, in the History of Jabez. By the Rev. Alexander L. R. Foote, 716.  
 Renwick, James, Biographical Sketch of, 291, 338.  
 Repentance. By the Rev. John Macfarlane, 257.  
 —, Motives to, 382.  
 —, Temporal Calamities a Call to. A Discourse, by the Rev. James Robertson, A.M., 216.  
 —, The Means of Promoting. By the Rev. John Macfarlane, 689.  
 —, The Necessity of. By the Rev. John Macfarlane, 449.  
 Reproof, The best Mode of, 63.  
 Resignation, 655.  
 Respiration, The Air of the Atmosphere as Connected with, 694.

Rest in Christ, 591.  
 Resurrection, Hope in the, 176.  
 Reversion, The Benefits of, 222.  
 Revelation, Divine, On the Necessity of. By the Rev. George Garioch, 81, 145, 285, 305.  
 — Is it a Valid Objection to the Truth of, that it has not been Universal? By the late Rev. Peter Curror, 321, 369.  
 —, Mysteries of. By the Rev. Marcus Dods, 1, 49, 113.  
 Revival of Religion, Necessity of. A Discourse, by the late Rev. James Burns, A.M., 728.  
 —, Means of. A Discourse, by the Same, 760.

Riches, 261.  
 Righteous, The Character and Peaceful Death of the. A Discourse, by the Rev. Robert Smith, 649.  
 Righteousness of God, The, 415.  
 Ruggles, Rev. Mr, 720.

S

Sabat the Arabian. By the Rev. Robert M. McCheyne, 114.  
 Sabbath, The, 336.  
 —, By the Rev. Robert Simpson, A.M., 117.  
 —, A Polynesian, 171.  
 —, Day, Remember the, 623.  
 —, Meditation, A, 386.  
 —, Scholar, A, 400.  
 —, School Teacher, A, 400.  
 —, Teaching, 560.  
 —, Instruction, 304.  
 —, Schools in England, The Origin of. By the Rev. John Brown, D.D., 181.  
 Sabbatical Year. By the Rev. Robert Simpson, A.M., 236.  
 Sacramental Address. By the Rev. William Paterson, 295.  
 Saints, The Happiness of Departed. A Discourse, by the late Rev. John Campbell, D.D., 456.  
 Salvation. By the late Rev. W. L. Brown, D.D., 608.  
 —, Holiness essential to, 189.  
 —, of Man, Price paid for the, 359.  
 —, Preparations of Mercy for, 143.  
 Samea Islands, A Missionary Scene at the, 796.  
 Saunders, James, 544.  
 Saviour's Urgent Call, The. A Discourse, by the Rev. D. Fitzcarr, 312.  
 Saying, A True, 655.  
 Sayings, Choice, 848.  
 Scenes from the Old and New Testaments. By the Rev. J. A. Wylie, 294, 357, 738.  
 Schooff, Mrs, The Death of, 492.  
 School, The Sabbath Evening. By the Rev. Thomas Dimma, A.M., 156.  
 Scotland, On Leaving, for a Foreign Shore. By the Rev. W. Maclure, 612.  
 Scripture throws Light upon Scripture, 799.  
 Scriptures, The early Use of the, 80.  
 Scriptural Researches. By the Rev. James Esdaile, 66, 213, 373, 553, 774.  
 Seaman, The Conversion of a, 528.  
 Seasons, The Spirit of the. By the Rev. W. M. Hetherington, A.M., 528.  
 Self-Denial, Rare, 624.  
 Serpent, The. By the Rev. David Mitchell, 464.  
 Sessional School, The Kdnburgh, 403.  
 Sheep, The. By the Rev. David Mitchell, 279.

Sickness, The Benefit of. By William Brown, Esq, F.R.S.E., 737, 769.  
 Sin, Convictions of, 367.  
 —, Be Sure your, will find you out, 240.  
 Sins, On the Punishment of, in the Present Life. By the Rev. Robert Lee, 129.  
 Sinners, Prayer for, 371.  
 Smet, Caroline Elizabeth, Biographical Sketch of, 386.  
 Social Condition, Philosophy of the. By James Stark, Esq., 380.  
 Son of Man cometh, Ye know not at what hour the, 159.  
 Soul, The, 543.  
 South Sea Youth, A, 752.  
 Speech, Power of, 127.  
 Spider, The Domestic. By the Rev. David Esdaile, 351.  
 Spirit, The Causes and Cure of a wounded. A Discourse, by the Rev. William Burns, 153.  
 —, The awful Danger of Resisting the. A Discourse, by the late Rev. Andrew Bullock, A.M., 468.  
 —, The Happiness of a Glorified, 687.  
 Spring, By Charles Moir, Esq., 174.  
 —, On the Season of, with its Religious Lessons. A Discourse, by the Rev. J. G. Lorimer, 232.  
 Stanzas. By David Vedder, Esq., 672.  
 —, Sacred. By Miss Jane C. Bell, 208.

Stewart, The late Rev. Alexander, D.D., Biographical Sketch of, 131, 147.  
 Sting Fish, The. By the Rev. David Lancobrough, 637.  
 Succession, 47.  
 Sufferings are necessary, 367.  
 Sun, Address to the, 160.  
 Superstition, Nature perverted by, 752.  
 —, The Force of, 128.  
 Supreme Being. To the, 128.  
 Sympathy, Stanzas on. By the late Sir W. Ainslie, 362.  
 Syrophenician Woman, The Faith of the, A Discourse, by the late Rev. Robert Coutts, 168.

T

Tabernacles, The Jewish Feast of. By the Rev. R. S. Candlish, A.M., 13, 22.  
 Talent combined with Piety, 666.  
 —, The Vanity of, on a Death-bed, 128.  
 Tear, The. By a Fifeshire Forester, 80.  
 Temptation Needful, 207.  
 Tenetegen Gerhard, Biographical Sketch of, 467.  
 Think, Take Heed what you. By James Glassford, Esq., 637.  
 Thomson, The late Rev. Andrew, D.D., Biographical Sketch of, 322.  
 Time is Short, 388.  
 Tongue, On Bridling the, 815.  
 Tracts, The Importance of Good, 368.  
 Traveller, The Experience of a, 176.  
 Trial, Support in the Hour of, 176.  
 Trouble, The Time of, 815.  
 Trusting to the Future. The Danger of. A Discourse, by the Rev. William Burns, 521.  
 Truth, Adherence to, 800.  
 —, How may I know the, 159.  
 Tyerman, Rev. D., 668.

U

Unbelief, Sinfulness of, 175.  
 Unrenewed and the Renewed man, A Contrast between the. A Discourse, by the Rev. W. Nicolson, 616.

V

Vain-glory, 512.  
 Vanity, 151.  
 —, All is subjected to, but in Hope, 175.  
 Venn, Rev. Henry, Biographical Sketch of. By the Rev. James Henderson, 658.  
 Vine, The. By the Rev. David Mitchell, 84.  
 Virtue, Her Picture, 47.  
 Viewforth of Kirkaldy, Sufferings of the Crew. By the Rev. John Thomson, 12, 45, 76, 176.

W

War, The Demoralizing Consequences of, 256.  
 Warning, The. By the Rev. Henry S. Rid-dell, 96.  
 Watch-tower, Be ever on your, 175.  
 Wealth, The Use of, 690.  
 Wedding-Garment, The Believer's. A Discourse, by the Rev. John Paterson, D.D., 536.  
 Weeping Saviour, The, an Encouragement to Weeping Christians. A Discourse, by the Rev. G. B. Brand, 568.  
 Wesley, Rev. J., 693.  
 Whyte, Rev. R., Biographical Sketch of. By the Rev. R. Smith, 627, 648.  
 Widow, The, and the Fatherless the Concern of all Classes in a Christian Community. By the Rev. Thomas Dimma, A.M., 438.  
 Wilberforce, William, Esq., Biographical Sketch of, 691.  
 Williams, Mr Joseph, 672.  
 Willing People, A, 719.  
 Windham, Mr, 660.  
 Wisdom, Human, Vanity of, 306.  
 Wishart, Rev. George, 48.  
 Word in Season, A, 738.  
 —, My, shall not return unto me void, 113.  
 —, Power of the, 704.  
 Works of God, On the, 767.  
 World, The Opinions of the, 307.  
 —, To Come, There is a. By Captain H. Dundas, 560.  
 —, ? Know you why you came into the, 473.  
 Wordliness, The Curse of, 447.  
 Worship, Family, 128.  
 —, Public, The High Privilege of. A Discourse, by the Rev. W. M. Hetherington, A.M., 424.  
 —, of God, The Public. By William Brown, Esq, F.R.S.E., 209.

Y

Yoked, Be ye not unequally, 640.

Z

Zealand, New, A Sabbath in, 606, 619.  
 Zealanders, New, Ferocity of the, 69.

## AUTHORS OF ORIGINAL ARTICLES IN VOLUME II.

- A**
- ASBROUGHS, The late Rev. George, Minister of the East Church, Aberdeen, 248, 260.
- Ainslie, The late Sir Whitelaw, M. D., F.R.S.E., 352.
- Anderson, Rev. George, A.M., Minister of the Scotch Church, Ainswick, Northumberland, 297.
- Anderson, Rev. John, Helenburgh, 405.
- Anderson, Rev. John, D. D., Minister of Newburgh, 230, 302, 476, 502, 584, 573.
- B**
- Begg, Rev. James, A.M., Minister of Liberton, 577.
- Bell, Miss Jane C., 208, 448.
- Blackwood, Rev. W. S., Minister of the Scotch Church, Maryport, Cumberland, 803, 800.
- Boag, Rev. George, Minister of the Scotch Church, Widdrington, Northumberland, 441.
- Booth, Rev. Patrick, A.M., Assistant Minister of Innerleithen, 685, 686, 197, 829.
- Brand, Rev. George B., Minister of St. Andrew's Church, Dunfermline, 568.
- Brewster, Rev. James, D.D., Minister of Craig, 185.
- Brodie, Rev. James, Minister of Minimal, 150, 198, 285, 364, 421.
- Brown, Rev. John, D.D., Minister of Langton, 181.
- Brown, The late Rev. W. Lawrence, D.D., Principal of Marischal College, Aberdeen, 584, 608.
- Brown, Thomas, Esq., Author of "The Reminiscences of an Old Traveller," 220, 234, 477, 738.
- Brown, William, Esq., F.R.S.E., Late President of the Royal College of Surgeons, Edinburgh, 209, 737, 769.
- Bryce, Rev. James, Minister of Gilcomston Parish, Aberdeen, 708.
- Bryce, Rev. James, D.D., Late one of the Ministers of St. Andrew's Church, Calcutta, 123.
- Buchanan, Rev. James, Minister of North Leith, 177.
- Bullock, The late Rev. Andrew, A.M., Minister of Tulliallan, 488.
- Burns, Rev. George, D. D., Minister of Tweedmouth, 785.
- Burns, The late Rev. James, A.M., One of the Ministers of Brechin, 738, 761.
- Burns, Rev. James C., Minister of the Scotch Church, London Wall, London, 632.
- Burns, Rev. Robert, D.D., Minister of St. George's Church, Paisley, 780.
- Burns, Rev. William, Minister of Killyth, 153, 365, 371, 521.
- C**
- Cameron, Rev. Daniel, Minister of Bridgegate Parish, Glasgow, 504.
- Campbell, The late Rev. John, D.D., One of the Ministers of Tolbooth Church, Edinburgh, 456.
- Candlish, Rev. Robert S., A.M., Minister of St. George's Church, Edinburgh, 12, 22.
- Chalmers, Alexander Wallace, Esq., Elder of Gilcomston Parish, Aberdeen, 812.
- Cook, Rev. Robert, Minister of Clatt, 289.
- Cormack, Rev. John, D.D., Minister of Stow, 61, 401, 523, 633, 703, 753, 801.
- Coutts, The late Rev. Robert, One of the Ministers of Brechin, 168.
- Cowan, Rev. Robert, A.M., Minister of the High Meeting, Berwick-upon-Tweed, 161.
- Curror, The late Rev. Peter, Minister of St. Martin's, 321, 269.
- D**
- Davidson, Rev. D., Minister of Broughty Ferry, 65, 552.
- Dimma, Rev. Thomas, A.M., Minister of Queensferry, 186, 423.
- Doda, Rev. Marcus, Minister of the Scotch Church, Belfast, 1, 49, 113.
- Duff, Rev. Alex., D.D., One of the Church of Scotland's Missionaries to the East Indies, 105, 423.
- Duncan, Rev. Henry, D.P., Minister of Ruthwell, 545.
- Duncan, Rev. Wm. W., Minister of Cleish, 265.
- Dundas, Captain Hamilton, 560.
- E**
- Edsall, Rev. James, Minister of the East Church, Perth, 85, 213, 373, 555, 774.
- Edsall, Rev. David, 351.
- F**
- Fergusson, Rev. Donald, Assistant Minister of Dunnichen, 179, 195, 613, 652.
- Fergusson, Rev. James, A.M., Minister of Inch, 408.
- Footo, Rev. Alexander L. R., One of the Ministers of Brechin, 716.
- G**
- Garioch, Rev. George, Minister of Meldrum, 81, 145, 225, 305.
- Gibson, Rev. Charles, Minister of Lomay, 72.
- Giffellan, Robert, 416.
- Glassford, James, Esq., Advocate, 513, 544, 567.
- Glen, Rev. James, A.M., Minister of Benholmie, 777.
- Gordon, Rev. Abercromby L., Minister of Greyfriar's Parish, Aberdeen, 680.
- Grant, Rev. Duncan, A.M., Minister of Forres, 16.
- Greville, Robert Kaye, L.L.D., 432.
- Grierson, Rev. James, Minister of Errol, 265, 288.
- H**
- Hamilton, Rev. Andrew, A.M., Minister of the High Church, Kilmarnock, 744.
- Hamilton, Rev. Robert K., A.M., Minister of Saltoun, 103, 189, 348.
- Henderson, Rev. James, Minister of St. Enoch's Parish, Glasgow, 659.
- Hetherington, Rev. W. A. M., Minister of Torphichen, 424, 448, 523, 641, 673, 721.
- Houston, Rev. Robert, A.M., Minister of Dalmeilington, 83.
- Huie, Richard, Esq., M.D., 48, 224, 432.
- Hunter, The late Rev. Andrew, D.D., One of the Ministers of the Tron Church, and Professor of Theology in the University of Edinburgh, 529.
- J**
- Jamieson, Rev. Robert, Minister of West-ruther, 2, 37, 70, 141, 259, 497, 547, 638, 663.
- Jones, The late Rev. Thomas S., D.D., Minister of Lady Glenorchy's Chapel, Edinburgh, 287.
- L**
- Landsborough, Rev. David, Minister of Stevenston, 165, 333, 451, 536, 556.
- Lee, Rev. Robert, A.M., Minister of Campsie, 53.
- Logie, Rev. William, One of the Ministers of Kirkwall and St. Ola, Orkney, 792.
- Lorimer, Rev. John G., Minister of St. David's Parish, Glasgow, 165, 232, 316, 523, 598, 758.
- Lundie, The late Rev. Henry, Minister of the College Church, Edinburgh, 561.
- M**
- Macfarlan, Rev. Duncan, Minister of Renfrew, 65, 108, 206, 246, 342, 412.
- Macfarlane, Rev. John, Minister of Collesie, 237, 443, 689.
- Maclean, Rev. Lachlan, Chaplain to the Lunatic and Blind Asylums, Edinburgh, 53, 567, 621, 658, 789.
- Maclure, Rev. William, Minister of the Scotch Church, Nassau, New Providence, 512.
- Malcolm, Rev. William, Minister of Leochel-Cushnie, 97.
- Martin, The late Rev. John, D.D., Minister of Kirkaldy, 768.
- M'Cheyne, Rev. Robert M., Minister of St. Peter's Church, Dundee, 114, 163, 320.
- M'Conochy, Rev. Archibald, Minister of Bunkle, 80.
- M'Moind, Rev. Peter, Minister of the Scotch Church, Regent Square, London, 241.
- Menzies, Rev. Robert, Minister of Hoddam, 696.
- Milroy, Rev. Andrew, Minister of Crailing, 17, 361.
- Minty, Rev. William, Minister of Kinnethmont, 473.
- Mitchell, Rev. David, 7, 94, 275, 454.
- Mitchell, Rev. Graham, A.M., Minister of Whitburn, 201.
- Moir Charles, Esq., 48, 174, 461, 536, 647.
- N**
- Moncreiff, Rev. W. Scott, Minister of Fendcuck, 89.
- Morren, Rev. Nathaniel, A.M., Minister of the North Parish, Greenock, 8.
- Moyes, The Late Rev. Lawrence, D.D., Minister of Forglen, 345.
- Muir, Rev. William, M.D., Minister of St. Stephen's Parish, Edinburgh, 134, 664.
- Muirhead, Rev. George, D.D., Minister of Crummond, 254, 311, 429, 460, 508, 541, 588, 765, 805.
- O**
- Nairn, Rev. Charles, Minister of Forgan, 25.
- Nicolson, Rev. William, Minister of Ferry-Port-on-Craig, 353, 616.
- Nisbet, Rev. William, Minister of New Street Parish, Edinburgh, 392.
- Nivison, Rev. W. B., Formerly one of the Ministers of the Scotch Church in Amsterdam, 193, 273, 466.
- P**
- Park, William, 272, 640, 800.
- Pateron, Rev. John, D.D., Minister of the Scotch Church, Bishopwearmouth, 535.
- Pateron, Rev. William, Missionary Minister in Whiteness and Weesdale, Shetland, 285, 798.
- Paul, The late Rev. William, A.M., One of the Ministers of St. Cuthbert's, Edinburgh, 281.
- Pitcairn, Rev. David, Minister of Ervie and Rendall, Orkney, 312.
- Purves, Rev. John, Minister of Jedburgh, 136.
- R**
- Ralph, Rev. Hugh, L.L.D., Minister of the Scotch Church, Oldham Street, Liverpool, 481, 712, 752.
- Richardson, Mrs. G. G., 640.
- Riddell, Rev. Henry S., Author of "Songs of the Ark," 96.
- Robertson, Rev. James, A.M., Minister of Mid and South Yell, Shetland, 216.
- Ross, Rev. Thomas, L.L.D., Minister of Lochbroom, 609.
- Russell, The late Rev. John, Minister of Muthill, 190.
- S**
- Scott, David Dundas, Esq., 375, 413, 445, 485.
- Simpson, Rev. Robert, A.M., Minister of Kintore, 117, 296, 726.
- Simpson, Rev. S., Minister of the Scotch Church, Usher's Quay, Dublin, 110, 510, 702.
- Smith, Rev. Robert, Minister of Lochwinnoch, 377, 627, 643, 649.
- Stark, James, Esq., Advocate, 280.
- Stark, The late Rev. William, Minister of Dirleton, 120.
- Stevenson, Rev. William, Minister of Arbrogath, 57.
- T**
- Tennant, William, Esq., Professor of Oriental Languages, University of St. Andrews, 20, 238, 749.
- Thomson, Rev. John, One of the Ministers of Dysart, 12, 45, 76, 126.
- Thomson, The late Rev. Andrew, D.D., Minister of St. George's Parish, Edinburgh, 329.
- Thorburn, Rev. Joseph, Minister of Forglen, 385.
- Tough, Alexander, Esq., Elder of the Middle Parish, Greenock, 228.
- V**
- Vedder, David, Esq., Author of the "Covenanter's Communion," "Oradian Sketches," &c., 672.
- W**
- Wallace, Rev. John A., Minister of Hawick, 75, 140, 235, 519, 817.
- Wat, Rev. Alexander, A.M., Minister of Dalgety, 337.
- Wilson, Rev. John, D.D., One of the Church of Scotland's Missionaries to the East Indies, and President of the Bombay Branch of the Royal Asiatic Society, 782.
- Wright, Rev. John, Minister of the Original Burgher Associate Congregation, Alloa, 601.
- Wylie, Rev. J. A., Minister of the Associate Congregation of Original Seceders at Dollar, 40, 294, 367, 732.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

“THE FEAR OF THE LORD, THAT IS WISDOM.”

No. 45.

SATURDAY, JANUARY 7, 1837.

PRICE 1½d.

THE MYSTERIES OF REVELATION.

No. I.

BY THE REV. MARCUS DODS,

*Minister of the Scotch Church, Belford.*

It is often objected to Christianity, that it contains mysteries, and it is unreasonable to call upon a man to believe what he does not understand. Besides, it is urged, that as the Gospel professes to be a revelation, nothing can be more inconsistent with such a profession, than the putting forth of what is confessedly too mysterious to be capable of being apprehended.

The objection is so very easily answered, that it would hardly be necessary to give even a formal statement of the proper reply to it, were it not that, as some are weak enough to put it forth, others may be weak enough to rely upon it. Besides, the objection sometimes acquires a force and an importance which do not naturally belong to it, from the injudicious way in which it is attempted to be set aside.

In reply to the objection, it may be remarked, in the first place, that all things are, to a certain extent, mysterious, and that all men believe mysteries. We are surrounded on every hand by objects which effectually baffle every attempt to comprehend them. Yet no man dreams of making this incomprehensibility a reason for denying the existence or the reality of these objects. We are ourselves a mystery to ourselves. How two things of so opposite a nature, as a material body and an immaterial soul, should combine together to form one person,—how these are united, and how they operate on one another, are quite as mysterious and incomprehensible as any thing that the Gospel requires us to believe. Yet, who on that account pretends to deny or to doubt the reality of them? Our very existence is a mystery. For what is life? Where does it reside? or, how does it operate? These are questions which no man has ever yet been able to answer, and probably no man ever will be able to answer them,—able to tell us what is that mysterious agent which works within us, and without which we should cease to exist. Yet, was any man ever found so utterly wild as to doubt his own existence, because it is to him utterly incomprehensible, or to deny that

he has life, simply because he can no more tell what life is, than he can unfold the mysteries of the Gospel?

We may safely conclude, therefore, that no man rejects any truth of the Gospel simply because it is mysterious, because there is no man who does not cordially believe, nay, who would not hold it absolute insanity to doubt, many things which are quite as mysterious as any announcement which the Gospel contains.

This single remark is a complete reply to the objection; and were its refutation the only object that I have in view, I should not deem it necessary to add another word. But we may go farther, and remark, in the next place, that in a revelation from heaven, mysteries are unavoidable. All truths, at least all moral truths, are inseparably linked together. There is no truth of this kind which stands solitary and unconnected with others. Now, in consequence of this connection, when a clear view of any particular truth is communicated to us, we necessarily obtain a view, more or less distinct, of the truths which stand in the nearest connection with it. But we get only a partial glimpse of these truths, as it is not the object of the revelation to communicate to us a knowledge of them. They appear only incidentally,—are seen only so far as their connection with the truth, which it is the design of revelation to communicate, makes them known; but beyond this are left dim and indistinct,—faintly seen and partially comprehended.

It may, perhaps, be said, Why should not the truths, thus incidentally and partially brought into view, be fully cleared up, even though the knowledge of them should not be necessary, that thus mystery may be avoided? But then a full elucidation of these truths would bring other truths partially into view, so that we would thus get quit of one set of mysteries only to be introduced into another set of them; unless, indeed, it were possible to go on and exhaust all truth,—that is, unless it were possible for us to become as wise as the Omniscient. Mysteries, therefore, were altogether unavoidable in giving a revelation; and mysteries there must for ever be.

The truths necessary for our salvation have been clearly revealed. In the revelation of them,

other truths have been incidentally brought into view, but have been left in obscurity. It is not because they are of less importance than those which have been revealed, but because they are of less importance to us in our present circumstances. A star which we can hardly see, from which we derive no perceptible advantage, and which, for any concern that we have in it, might be extinguished without apparent loss, may, in reality, be quite as important a body as the earth or the sun. But it is not so to us. So it is with truth. It is all-important; but what is necessary for us, in our present state, has been brought near to us; while other truths are seen only like a dim and distant star.

Were we at once conveyed to the star that appears smallest to our eye, we would find it to be a body of great magnitude, and we would see other stars as far beyond it. Were we conveyed to these, we would find just the same appearance. And how often soever we might be transported from star to star, that appearance would continue the same, unless it were possible for us to exhaust space, or measure the universe. Of the same exhaustless nature is truth. To whatever extent our knowledge of it may be carried, we shall still see other portions of it showing themselves dim and indistinctly from afar. While, therefore, it will be readily admitted that we are well employed when endeavouring to enlarge the extent of our knowledge, we ought at the same time to be grateful that the knowledge necessary for our salvation is confined within narrow limits, and to guard against the spirit that would urge us on to be "wise above what is written," in the vain hope of advancing to a degree of knowledge where there will be no mysteries; since it is very certain, that as we advance in the path of knowledge, mysteries will multiply around us.

An observation ought to be made here, though there can be no occasion to dwell upon it, namely, that God has an undoubted right to demand our belief of what is mysterious. This I think will not be doubted by any man who reflects that we are actually surrounded by mysteries, which no man ever dreams of calling in question; and, moreover, that, as far as we can see, it is impossible to communicate to man any moral truth whatever, without, at the same time, suggesting others, which will be partially seen and imperfectly understood, and consequently, to some extent mysterious. If, in the works of nature, we are called upon to believe mysteries, and find no difficulty in believing them, it is utterly absurd to say that we ought not to be called upon to believe them in the work of redemption,—a work of a higher character than the works of nature, and lying much more beyond our reach fully to explore.

If it be said, that in reality nature does not demand our belief in mysteries, since that which is mysterious in any thing forms no part of our knowledge or belief; the very same thing may be said of Scripture mysteries. If it be said, for example, that the union of the soul and body is indeed mysterious; but then what we are required to believe

is the fact, which we may believe upon competent evidence, while that which is mysterious in the matter, is the manner how they are connected with, and operate upon each other; and with regard to this we know nothing, and are required to believe nothing; the very same thing is true of any Scripture mystery. The union of two natures in one person, in Christ, for example, is doubtless a great mystery. But the fact we may believe upon competent evidence; while of the manner how they are united we know nothing, and are required to believe nothing.

But then we cannot be required to believe contradictions; and some of the Scripture mysteries, it is alleged, involve contradictions. Now, in the first place, I deny the proposition, that we cannot be called upon to believe contradictions; for, though it be true in the abstract, that contradictions cannot both be true, yet it is equally true, that we do often believe what to us are irreconcilable contradictions. What can be more mysterious, more incapable of being reconciled by us, than the omniscience and providence of God and the free agency of man? Yet every man feels that he is a free agent, on the one hand, and on the other, few have gone so far as to deny the omniscience of God, in order to get quit of the difficulty. We have ample evidence for both, and we therefore believe both; and we feel satisfied, that the apparent contradiction arises simply from our ignorance, and that when we come to a state of higher knowledge, we shall see how these apparently irreconcilable truths harmonise with one another. It is, therefore, no solid objection to any doctrine whatever, that it involves what appear to us to be irreconcilable contradictions.

Least of all can such an objection be urged against what is avowedly a mystery; for with regard to a mystery, no man is entitled to say that it involves contradictions. The man who says this, says, in effect, that it is no mystery,—that, on the contrary, he clearly comprehends it. But, if he say that it is a mystery,—that he is quite unable to comprehend it,—then it is obviously absurd in him to say that it contains contradictions. If he do not fully comprehend it, he is clearly not entitled to say what it contains. It may contain apparent contradictions, but that is no objection, since apparent contradictions every man believes. And unless he can say that he fully comprehends it, that is, has destroyed the mystery, he is not entitled to say that these contradictions are real.

#### A MINISTER'S NEW YEAR'S GIFT TO HIS PARISHIONERS.

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

##### PART. I.

"Beloved, I wish above all things that thou mayest prosper and be in health."—3 JOHN, 2.

It is an old and established practice, at seasons like the present, when we have completed one portion of our allotted pilgrimage, and are about to enter on another, for one friend to express towards another the mutual demonstra-

tion of cordiality and good will. The practice is good in itself, and one, too, that is perfectly in unison with the benevolent spirit of the religion of Christ; and therefore, my friend, whoever you are into whose hands this paper may come, I beg you to accept my best and warmest wishes for your welfare. I pray to God (and may the Father of the spirits of all flesh realize the fervent prayer) that this year may be to you the commencement of many happy years to come; that during this and many successive seasons, your bread may be given you, and your water may be sure; that yourself and all that are near and dear to you may be shielded from every biting blast, and the numerous ills that humanity is heir to; and that you bright luminary, who is now rejoicing like a bridegroom to resume his race, and to measure out to your observant eye the progress of your days, and weeks, and months, may not reach the goal of his annual journey, without finding you in the full and unalloyed possession of all the temporal blessings which a friend and a pastor can desire for you.

But while I am happy, my friend, to have an opportunity of expressing my cordial and affectionate desires for your health and prosperity during the year that has just begun, I mean that the full fervour of my wishes, and the full strength of your solicitude should extend beyond these, should be directed towards, and fixed upon, an object immeasurably more important to you than either the establishment of your bodily health, or the promotion of your temporal prosperity. Doubtless, the enjoyment of health, and the possession of a competent portion of the comforts of the world, are so needful to our present existence, so conducive to the welfare and preservation of the body that has been given to us, and so indispensable to render life a pleasant and desirable possession, that as soon would your heart cease to beat and to hold any sympathy with the world around you, as that you would cease to make these the subjects of your frequent thoughts and your anxious desire; and all the ardour you discover in the pursuit of them, all the time, and labour, and expense you bestow in securing them, only shew that you prize them as you ought to do, that you are determined not to hold in trivial estimation, or to waste and endanger what has been given you for use, and what, like all your other possessions, are the gifts of a munificent Providence.

In making the body, then, and its concomitant interests, the objects of your solicitude and care, you are justified by every consideration that can sway the conduct of reasonable creatures; and among all the various motives which the Gospel suggests, there is not one, that does not enlist all the strongest principles of our nature to press on you the duty of providing for the wants, and increasing the comforts of the life that now is. So far the maxims of the world harmonize with the spirit and precepts of religion. Between both there is observable, to a certain extent, a congeniality of sentiment and a similarity of advice. But beyond this the harmony does not extend; and the maxims of the world, and the anxieties and pursuits of the generality of men, terminate at the very point where all that is interesting and momentous in religion begins. Were we assured that there is no object to engage our solicitude beyond the material mechanism which we call the body, and were we satisfied that our

nature was furnished with all its variety of powers exclusively for the sphere in which we at present move, then there could not be the shadow of a doubt existing in the mind of any thinking person, on what all the energies of his thought and labours should be exerted. But seeing that we have not merely a presumptive, but a demonstrative, proof that there is a scene beyond the present, where we are destined to exist; seeing that it is written, as with a sunbeam, on every province of nature, that this world is but preparatory to another; seeing that the voice of reason, above all, the book of revelation, proclaim aloud, and in language which all feel and can appreciate, that this is but the infancy of our being, that the body which we carry about with us, and for which we are so much concerned, is but the fragile, transitory, ephemeral habitation of the soul, which is infinitely superior in value, and which is destined to reach its full maturity only when it shall have left the scenes of time, it can require no great discernment to perceive, that the one object which should take precedence of every other, is that of providing for the welfare of the immortal part of our nature; and that if, on the other hand, we harbour no fervent wish, and make no serious effort to provide for the welfare of the soul in futurity, we are acting contrary to the principles which govern us in the ordinary concerns of the world, and by which we are led to proportion the degree of our anxiety and pursuit to the relative value of the objects around us. Taking it for granted, my friend, that you admit the truth, and feel the weight of these considerations, that you are convinced of the fact that you have a soul, whose future welfare is dependent on your conduct now, and of the reasonableness of bestowing all possible attention and care in securing the welfare of that which you own to be so much nobler in nature, and superior in value, and more durable in existence than the body, I proceed to the main design of this paper, which is to direct you in the right use of those means which God has appointed, and promised to bless, for producing the rise, progress, and establishment of religion in the soul.

In the first place, you must read the Scriptures. You profess, I trust, to receive them as the Word of God; and you cannot, therefore, without impiety and dishonour to the divine perfections, treat with neglect, or remain in ignorance of a book that has descended from him. You are commanded by your Saviour to search the Scriptures; and there cannot be a greater abuse of language, or a greater outrage upon consistency, than for a person to assume the name and make the profession of one of his followers, and yet to be heedless of the Bible,—to have no desire, and take no pains to acquire a knowledge of its contents, though it be the book from which he professes to draw his principles and his practice. The truth is, that the reading of the Bible is a duty which goes before, and takes precedence of, all other duties, inasmuch as it is the source whence the knowledge of all duties must be derived; so that if you desire to know, and knowing, to be able to perform, all that the Lord requires of you, you must read the Bible, and make yourself acquainted with its peculiar doctrines and requirements, otherwise, from a partial or a total ignorance of it, you may fall into many dangerous errors, both of sentiment and action.

In reading the Bible, you must, in order to profit by

it, have a regard to its principal, its sole design. There is a great deal in the Scriptures to interest and instruct the mind of a reader; for that sacred book contains, in its simple and primitive annals, an account of the origin of society, and government, and the arts; is enriched with many poetical effusions, which no efforts of uninspired genius have ever surpassed; abounds with traits of men and manners different altogether from any thing observable in our western hemisphere; and, in short, comprehends a treasure of the most varied and valuable matter, far greater than can be found any where else in so small a compass. But although the Bible contains these and many other things of equal or superior interest, it is not on this account you must regard it as the best and most precious book the world ever saw. Its great excellence, and that which should stamp it, in your estimation, with supreme importance, and incomparable value, is, that it is addressed to sinners—that it discovers the guilt and misery of you and all men by nature—and at the same time points out the only efficient remedy for that condition. All the other matter it contains is subordinate to this design—has been introduced merely from being connected in some way or other with its progress and extension in the world, or from being calculated to illustrate and enforce its provisions. So that, in order to reap the benefit of the Bible, you must keep ever in mind the *peculiar* design for which it was written; and just as in perusing a work of any human author, you would direct your mind, amid the occasional notices of other things you may meet with in the volume, to the principal subject on which it professes to give information; as in taking up a medical book, for instance, you are prepared, from its character, to obtain from it chiefly an account of the symptoms and treatment of disease; or in reading a history of Scotland, you expect to find, amid incidental allusions to foreign powers with whom it may have been in amicable relations, that the main stream of the narrative will be directed towards the affairs and institutions of your native country; so, in reading that book, which was dictated by the Spirit, and which pre-eminently claims to be “the Word of reconciliation,” you should always carry along with you the impression that its predominating object is to disclose the method of God’s dealing with sinners, and that consequently, in order to understand its doctrine, and appreciate its value, you must go to it as a sinner.

It is not enough, however, that you go to the Bible with the general and often unmeaning admission of many, that they are sinners—an admission which is often nothing more than a mere verbal acknowledgment, or at least which consists often with a very vague and imperfect view of the nature and demerit of sin. Before you can be freed from the influence of sin, you must be aware that this malignant disease is preying upon the vitals of your spiritual constitution; and before you can enjoy the benefit of that remedy which the Bible provides, you must be really and deeply convinced that you are in the condition of those for whom that divine Word was given, otherwise you will never enter, if I may say so, into the spirit of the book; and you may study it from beginning to end, you may make it the subject of your frequent and daily perusal, you may expend upon it the energies of the longest life and the most accomplished mind, but, entirely mis-

taking its object and design, you will continue a stranger to the spiritual blessings for which it was given, and which it is so well fitted to impart. There is an anecdote recorded of the Rev. Mr Hervey, author of the “Meditations,” which it may not be inappropriate to introduce, as bearing upon the subject of these remarks. On being once applied to by a person who had felt some convictions of sin, and who had in consequence betaken himself to the reading of the Scriptures, without experiencing that measure of comfort and relief he anticipated, the divine replied, “I perceive, Sir, the cause of your distress—you have set yourself to read the Bible, and you have made yourself acquainted with the leading facts of its history, but you have not read it as a sinner.” Captain James Wilson, the commander of the first missionary ship that sailed to the South Sea Islands, was precisely in the same circumstances. We are told by Griffin, his biographer, that having been brought, by the conversations of a friend, to entertain a speculative belief in the divine origin of Christianity, he began to read the Scriptures; but as it was with the same spirit of self-conceit, and the same love of the world and of sinful pleasure, which had formerly distinguished him, he experienced no sanctifying change, nor comfortable impressions, from the perusal; and it was not until, after having heard a sermon on justification, which made a deep impression on his mind, and led him to search the Scriptures, in the grand inquiry how he should be saved, that he enjoyed the benefit of that blessed book, and was introduced into its marvellous light. To the same purport, the excellent Dr Watts says, “that the most learned and knowing have only the same plain way of pardon and acceptance through the method of salvation revealed in the Scriptures, as the most common and unlearned.” And Cecil says, “that as the Bible contains the only specific medicine for sin, we must go to it for that, otherwise that book will be of no more use to us than any other book. Let me exhort you, then, my friend, to read the Bible in the spirit, and with the views, of which I have been speaking, and you will find in it every thing adapted to the character and situation of a sinner—a righteousness to justify you, and grace for conforming you to the will and image of God—an all-sufficient Saviour, who has freed you from the threatened penalty, and a divine Spirit, to deliver you from the reigning power, of sin—a fulness of merit, to procure you acceptance with God—and a fulness of Spirit, to prepare you for his presence.”

The circumstance of the Bible providing the only remedy for your condition as a sinner, which is the character you bear in the sight of God, should determine you to devote your chief attention to its perusal, and to draw all the principles and hopes you entertain from that only source of divine truth. I do not mean that you are to abstain from the reading of all other books. If you possess the inestimable talent of being able to read, which, from its being the almost universal privilege of Scotsmen, I trust, and presume you do, you ought, by all means, to cultivate it; and it is your duty, and will tend to your advantage, to avail yourself, as far as your means and situation will allow, of all the instruction you can obtain from the perusal of useful historical, moral, and especially, religious publications. And blessed be God! that facilities for the cultivation

of this talent are afforded, to the greatest extent, and on the cheapest terms, in our age and country, where, in consequence of the very laudable exertions that are now being made to disseminate the knowledge of religion among all, especially the humbler classes of society, innumerable works are daily issuing from the press, and circulated in all quarters, so that there is scarcely a single article of Christian doctrine or duty, that has not been selected as the subject of a separate treatise or a lengthened illustration; and these being, for the most part, compiled by the diligence, and sent forth with the prayers, of many excellent and pious men, it cannot fail but that the blessing of heaven will accompany, or follow, their circulation. So far from discouraging you in the reading of these, I should think that every minister, who is anxious for the improvement of his people, would rejoice to see them so well and profitably employed. But, how excellent and useful soever these may be, you must beware of the degree of estimation in which you hold them, and the influence you allow them to acquire over you, and, let me warn you, that to content yourself, as many do, with reading commentaries, sermons, or religious magazines, while you neglect to have recourse to the Word of God itself, is as foolish, and far more pernicious, than would be the conduct of the man who should quench his thirst in a pool of polluted and stagnant water, when he has it in his power to enjoy the precious fluid, in all its purity and freshness, at the fountain-head; or, who should be satisfied with the second-hand intelligence, that he had been promised a rich and valuable inheritance, while he denies himself the assurance and satisfaction of seeing the promise itself in the deed that gives him a title to the inheritance. Besides, the Henrys, the Newtons, the Herveys, the Bostons, and the other men, who with such eloquence, and piety, and zeal, have favoured the world with expositions of Christian doctrine and duty, never meant that their works should supersede the Bible, or cast it into the shade. All they designed, and all they wished for, was that their efforts should be subservient to the grand object of explaining the import, and enforcing the principles of the sacred volume; and that they should serve only as humble pioneers, to pave the way for your being more easily and safely conducted to the temple of truth itself; and were these holy men now to revisit the world, and to see the undue influence which their works exert over the mind of many a professing Christian, they would be the first themselves to notice and deplore the perverted purposes to which their labours are misapplied.

Say not that this is a practice unentitled to the notice we are taking of it, either from its prevalence, or from the magnitude of the evils to which it has given rise. It is a practice that prevails to a lamentable extent, and which has been the prolific source of some of the greatest corruptions that have crept into the Church of Christ. To what was it owing, that the absurd and unmeaning superstitions which emanated from the Papal Chair long obtained such easy credit and such general currency, but to the circumstance of men gradually neglecting, and finally losing all knowledge of the Scriptures? To what but the same cause is it owing, that the Socinian heresy has arisen,—a heresy which, constituting the reason of man a proud and infallible judge in matters of religion, has stripped the

Bible of all its characteristic peculiarities as a revelation from heaven? From what, in short, but the same fatal propensity to follow the speculations, and submit to the authority of men in religion, has it arisen, that the tide of opinion has at all times been ready to flow in the way of error; that, in our own day, so many crude and false opinions have been so eagerly taught and received as the true and unquestionable doctrines of Scripture, and that multitudes take all their ideas from the works of some favourite author, whose name is ever on their lips, and whose authority, in all matters of religion, they deem so paramount and decisive a law, that they are resolved to believe and approve, and condemn nothing but what is believed, and approved, and condemned by the idol before whom they have prostrated their judgment and their faith, and by whose oracular response they are determined to abide? No wonder, that persons of this description are so liable to fall away from the form of sound words, and make shipwreck of the faith, as it cannot otherwise be, when, instead of guiding their way by the clear and steady rays of divine truth, they follow "lights that shine but to bewilder, and dazzle but to blind;" and no wonder that the system of opinion they adopt, should be as fragile and short-lived as the image of Nebuchadnezzar, which consisted of iron and clay, seeing it is formed of equally frail and incongruous materials. Beware, then, of the light in which you regard the opinions and expositions of men on the subject of religion. Look to them as helps, but as no more than helps, to the better understanding of the Word of God. Apply to them to aid you in illustrating obscurities, in solving difficulties, in explaining allusions to ancient manners and customs, or in assisting you to practical and devout reflections. But never let your admiration of them carry you beyond the limits I have now specified. Never allow them to exercise an undue influence in regulating your judgment or your practice. Once allow them to lead when they should only suggest, and to dictate when they should only advise, and they will become as objectionable and pernicious as they are otherwise useful. "As the rule to attain our chief end," says Sir Matthew Hale, "must come from God; and as the Scriptures of the Old and New Testaments are the Word of God, so we say, that these Scriptures are the rule, and the only rule, to attain our chief end; good books of other men, such as sermons and commentaries, are good helps, but there is no other rule but this. It is by this rule that we must try other men's books and sermons; yea, the very Church itself. Thus, the Bereans tried the doctrine of the apostles themselves by the Scriptures which they then had, and are commended for it. Peter prefers the evidence of the Scriptures before a voice from heaven; and Christ himself appeals to the Scriptures to justify himself and his doctrine." To the same purport, Hervey says, in his own expressive style, "as a wise man will not build a palace on the stalk of a tulip, nor venture on a long voyage in a crazy vessel, so no man who knows the value of the soul, will venture it into any hands but those of the Divine Saviour, or trust to any inferior guide to conduct him thither but the Word itself of the living God."

The Word of God, then, being thus entitled to your supreme attention, you should read it with diligence. The whole analogy of nature, and the whole course of

human experience testify that, no acquisition can be made, and no excellence attained, without the application of industry and labour. And if this observation hold true in regard to all the secular pursuits in which you can engage, it is not less so in regard to the way of attaining a knowledge of the Word of God. For it has pleased its Divine Author, to record his will in a form which calls for the greatest diligence to know it,—the important doctrines it contains being scattered over the whole extent of the sacred volume,—and being connected with a series of facts, that reach from the beginning of the world to the consummation of all things. And yet how many expect to acquire a knowledge of the Word of God, of the duties which he requires of them, and the means by which they may be fitted for heaven, without study or labour of any kind; contenting themselves with the faint traces of the elementary principles of the Bible they may have been taught in their youth, or with the knowledge they may have picked up in the casual intercourse of society; and though they have never sat down, for a moment, to peruse and investigate the record for themselves, lay the flattering unction to their souls, that they have acquired all the knowledge of it that is requisite both for present duty and future salvation. But nothing can be more foolish, or more inconsistent with their conduct in all other matters. Were the truths of the Bible naturally familiar to the mind of man, or did they meet us constantly in the ordinary communications of life, we might then trust, with less risk at least, to such accidental sources of obtaining our knowledge of them, as might be furnished by the circumstances of our daily experience. But since the Bible is a new revelation from God,—discovers to us new relations, with their corresponding duties, and contains doctrines, precepts, and prospects peculiar to itself, it is plainly impossible that we can ever acquire the knowledge of these, as we might learn imperceptibly by maxims of worldly policy, or by the same easy and cursory perusal we may give to the works of any human author. We must read it with diligence—with frequency—with the combined application of all the powers of our mind. And in persuading you, my friend, to do this, I might remind you that such was the manner in which the saints and worthies of old acquired a knowledge of the divine will. I might remind you of the diligent researches of Ezra,—of the devoted attention of David to the law of God,—and of the comprehensive knowledge which Paul and his apostolic brethren obtained by a study of the Scriptures which they possessed. But I shall mention the names of some in more modern times, whose example, as being less exalted, may perhaps the more readily excite your desire to imitate it. It was the ordinary practice of John Knox, the great reformer of religion in our land, and who was almost incessantly engaged in public concerns of the weightiest nature, to read every day some chapters of the Old and New Testament, to which he added a certain number of the Psalms of David, and the whole of which he perused regularly once a month. Durham, who, after his conversion, became an eminent minister in Scotland, used, from an early period, to commit to memory a number of chapters daily, and repeat them over to his servant in the evening. John Scott, who became an eminent Christian, and wrote a

commentary, tells us, that after he came to know the value of the Bible, he read it over with as much care as if he had been to expound every verse. Dr Cotton Mather regularly read fifteen chapters every day. Sir Christopher Hatton, who was long Lord High Chancellor of England in the time of Queen Elizabeth, was distinguished for his high veneration of the Scriptures, and recommended his family, daily to search the Scriptures—a practice which he himself invariably followed. "It is," said he, "justly accounted a piece of excellent knowledge to understand the law of the land and the customs of our country, but how much more excellent is it to know the statutes of heaven and the laws of eternity,—to know the will and pleasure of the great Monarch of the world." Salmasius, a man of extraordinary attainments in learning, acknowledged, in the evening of his days, that though he had read the Scriptures, he had not done it so earnestly as he now wished he had done; "Oh," said he, "had I but one year more, it should be wholly spent in reading David's Psalms, and Paul's Epistles." Of Sir Isaac Newton, we are told that amid the great variety of books he had constantly about him, that which he loved the best and studied with the greatest diligence and application was the Bible. In the posthumous papers of Sir William Jones, containing a delineation of his daily occupations, his biographer assures us a portion of his time was always allotted to the perusal of the Scriptures. Colonel Gardiner, I need scarcely say, was a diligent reader of the Bible, and had acquired a most intimate acquaintance with it; and Captain Wilson, a naval officer, to whom I have already alluded, was in the habit of committing many chapters and books of Scripture to memory, which, in the end, proved an invaluable acquisition, as he was subjected, in the course of Providence, to a long and dreary continuance of indisposition and blindness. Thus have I mentioned the names of persons in almost every rank and profession, who, under a strong impression of the truth and importance of the Scriptures, made that sacred book the subject of their frequent and earnest perusal. Let me persuade you, my friend, to imitate their example,—to set yourself to a regular, and diligent, and systematic perusal of the divine Word, that you may acquire so familiar an acquaintance with it, as will enable you to refer to and understand all the most important passages relative to the doctrines of your faith, or the branches of your duty; and thus you will not be liable to be carried away with every wind of doctrine; you will be enabled, with dexterity and effect, to wield the sword of the Spirit, which is the Word of God, and, through the divine blessing, you will become thoroughly furnished unto every good work.

In order, however, to attain a consummation so devoutly to be wished, I must add, (and having already enlarged too much on this part of my exhortation, I shall do it with brevity,) that you should read the Scriptures with self-application, and with prayer. You should read it with self-application, for as it is a book of principles, by which you are to form your character and habits for eternity, it is evident that it cannot be of use to you unless you faithfully and with full purpose of mind endeavour to regulate your temper and your conduct by its high and unerring standard; and with the view of attaining this object, you should, in reading

its sacred pages, direct the searching eye of self-examination upon yourself, and inquire, do I believe this doctrine, or perform that duty? am I endeavouring to cultivate this virtue, or to avoid that sin? what conformity have I acquired to the mind of Christ, or how far do I yet come short of the character of the children of God? This must be, and has been, the practice of all who have received the truth in the love of it. And not to detain you with Scriptural examples, with which, I hope, you can edify yourself, I will enumerate one or two from modern Christian biography, where particular methods have been recorded. Bunyan, who had fallen into the most gross and inveterate habit of profane swearing, laboured to unlearn the odious propensity, by familiarizing his mind with those passages which describe the awful majesty of God, and denounce the taking of his name in vain. The excellent Hervey drew up, from time to time, a list of those sins to which he was prone, and those duties in which he was most defective, with the appropriate motives to each, and carried them constantly about with him. Dr Boerhaave, who was remarkable for his meekness, was once asked by a friend whether he had ever been under the influence of anger, and answered, with the utmost frankness, that he was naturally quick of resentment, but that by daily prayer and meditation, he had attained the mastery over himself. Milner gives a very interesting account of a Christian nobleman, Count Eleazar, who being under a severe and protracted indisposition, caused a domestic to read to him every day the sufferings of our Saviour, and then prayed that as he had so much less to suffer, he might be enabled to manifest the patience and devout acquiescence of Christ.

And this leads me to add, that you should read the Scriptures with prayer. Pascal says the Sacred Scriptures are not so much adapted to the head as to the heart of man,—that they are intelligible only to those who have their hearts right, and that to others they are obscure and uninteresting. In accordance with this observation, the truth of which will be acknowledged and is verified by the practice of all true Christians, it is related of the venerable Bede, that being sensible that it is by divine grace, rather than by our natural powers, or by learning, that the most profitable knowledge of the Scriptures is to be acquired, he united with his study of them the habit of regular prayer; and of an eminent minister of our own Church, that every time he read the Bible, he used to offer up this ejaculatory prayer, "Lord, open thou mine eyes, that I may understand thy Word." And the admirable efficacy of prayer to give this spiritual understanding of the Word, cannot be better shewn than in the memorable conversation of the Earl of Rochester with Bishop Burnet, in the course of which, that illustrious convert acknowledged, that the Scriptures having spoken to his heart, all the seeming absurdities and contradictions which men of corrupt and reprobate judgment supposed to be in them, were vanished, and now that he had been brought to love the truth, their beauty and excellence appeared more and more.

Let me exhort you then, my friend, as it is of the utmost importance for you to, possess not only a speculative but a spiritual and practical knowledge of the Scriptures, to make it your constant and earnest prayer that God would give you the enlightening influences

of his Spirit; that He who alone can teach savingly and to profit, would enable you to perceive the wonderful and excellent things contained in the divine law; and so increase your saving acquaintance with it, that you may grow up to the stature of a perfect man in Christ Jesus.

### THE HART.

BY THE REV. DAVID MITCHELL.

THE term hart literally signifies a male deer when full grown. But the term is used in a more extended sense by naturalists, including all the varieties of the deer kind; such as the stag, the fallow-deer, and the roe. These animals are beautiful and attractive in their appearance, gentle and pliable in their dispositions. The head is small, elegantly shaped, and adorned with horns, which they shed every year. The horns of the stag are round, those of the fallow-deer flat, and the horns of the roe are known by the smallness of the branches. Their eyes are sparkling, lively, and expressive; their legs slender, and beautifully formed; their colour appears in various shades; from the dark brown to the silvery white; and the whole aspect of the body is lovely and engaging. Their senses of smell and hearing are singularly acute; and they are naturally shy and timid. Their hoofs are remarkably strong and well formed, which makes them very sure footed, and well fitted to walk on a difficult path. "He maketh my feet like hinds' feet, and setteth me upon my high places."—Psalm xviii. 33.

They are not only sure footed, they are also remarkably swift in their movements. When in a wild state, they bound off at the approach of man with amazing rapidity. Those who have been attentive observers of their motions assert, that they have seen these animals bound upwards of fifty feet at one leap. We find frequent allusions in the Word of God to their agility and fleetness. "Asahel was light of foot as a wild roe."—2 Sam. ii. 18.

These animals are naturally of a dry and hot temperament; and, consequently, they have an ardent desire for the cooling stream. Exposed, as they are, in Eastern countries to the rays of a scorching sun, water is to them an important part of their nourishment. Their appetite for the refreshing brook is increased when they are pursued by the hunter. When they are excited by the dread of being overtaken, their system heated, and their strength nearly exhausted, their desire for drink becomes intense; they bound along, thirsting, panting, and braying for the desirable fountain, that they may precipitate themselves into the water and quench their thirst. The desire manifested by the hart to cool itself in the stream, has been employed as a fit emblem of the ardent breathings of the believer after divine consolation, and as an illustration of the intensity of desire which the saint experiences when he longs after refreshing communications from God, and renewed tokens of his love. As the hart, when pursued by the hunter, and oppressed with fatigue, longs after the cooling fountain, so the child of God, who is surrounded with trials and temptations, thirsts and pants after the refreshing stream of hallowed delight which the Holy Spirit pours into the heart. When the Psalmist, David, wandered as a stranger and an exile by the sources of the Jordan, he referred to the thirsting hart as being emblematic of his condition. David was banished from the house of the Lord, and excluded from the assembly of the saints; his ardent soul therefore panted after the consolation which he had formerly derived from holding communion with God in his courts. As the hart, which was faint and ready to perish, panted after the stream, so, in like manner, the Psalmist longed after the consolations of heaven. "As the hart panteth after the wa-

ter brooks, so panteth my soul after thee, O God! My soul thirsteth for God, for the living God; when shall I come and appear before God?"—Psalm xlii. 1, 2.

These creatures are famed for their attachment to their young. They carefully conceal their offspring in a thicket, or amidst the soft and downy grass. They watch over it with great tenderness, and correct it with great care. They shield it from danger, and instruct it how to walk. They teach it how to leap from precipice to precipice; and do not leave off their fostering care until the young one is able to bound along its pathless way, and provide for itself. This instinctive principle, however, is sometimes overcome by the love of self-preservation. In the time of scarcity and famine, these animals have been known to leave their offspring to its fate, and go in search of provision for themselves. When the prophet Jeremiah described the desolations of Judah and Jerusalem by famine, he said, "Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. Yea, the *hind* also calved in the field, and forsook it, because there was no grass."—Jerem. xiv. 4, 5.

Their flesh was allowed to be eaten under the ceremonial law, and was highly esteemed by the orientals. The savoury meat to which Isaac was much attached, and which was the occasion of much perplexity and sorrow, was supposed to be of this kind. And Solomon, who excelled all men in wealth, profusion and luxury, had the flesh of these creatures enumerated among his delicacies. "Solomon's provision for one day was thirty measures of fine flour, and three-score measures of meal. Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep; besides *harts* and *roe-bucks*, and *fallow-deers*, and fatted fowl."—1 Kings iv. 22, 23.

The orientals kept these animals in their dwellings, and nourished them with much tenderness. They washed, cleaned, and fed them, with great care. They adorned them with ornaments, with chaplets of flowers, and with chains of gold and silver. The roe and the hart were considered by them the most lovely objects of nature; the most comely in their appearance, and the most tractable in their dispositions. When the spouse, that is the Church, describes the excellence and beauty of Messiah's character, she says,—“My beloved is like a *roe* or a *young hart*.”—Solomon's Song ii. 9. Again, the daughters of Jerusalem are besought by the roes and the hinds, as the most delightful objects, that they should not awake the beloved of the spouse, that is, that nothing should be done to provoke the withdrawal of divine consolation. “I charge you, O ye daughters of Jerusalem, by the *roes*, and by the *hinds* of the field, that ye stir not up, nor awake my love, till he please.”—Solomon's Song ii. 7.

The fleetness of this description of animals, has been pointed out in the sacred volume as an example for men to follow in their escape from the snares of vice. They are commanded to make their escape as from the snare of the fowler: “Give not sleep to thine eyes, nor slumber to thine eyelids; deliver thyself as a *roe* from the hand of the hunter, and as a bird from the snare of the fowler.”—Prov. vi. 4, 5.

There is a beautiful allusion made to the hart by the Prophet Isaiah, when he describes the blessed effects of Christ's coming into the world: “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a *hart*, and the tongue of the dumb sing; “for in the wilderness shall waters break out, and streams in the desert.”—Isaiah xxxv. 5, 6. This prophecy was fulfilled, in one point of view, when Christ came into the world clothed with our nature, and caused the lame to walk, the deaf to hear, the dumb to speak, and the blind to see. There was also a singular instance of the fulfilment of this prediction, when Peter cured

the lame man that lay at the gate of the temple, called Beautiful. We are informed, in the Acts of the Apostles, that when Peter took the lame man by the right hand and lifted him up, “immediately his feet and ankle bones received strength, and he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.”—Acts iii. 7, 8. It appears, however, that the prophecy to which allusion has been made, will have its full accomplishment when all men shall turn unto the Lord with all their heart, when God will open up rivers of water in high places, and fountains in the midst of the valleys; when man shall be loosed from the bondage of Satan, and shall walk with God in newness of life, with gladness and singleness of heart.

It will be seen by the preceding remarks, that the animals which belong to the deer kind, have been employed for the benefit of man in various respects; that their flesh has been highly esteemed as an article of food, and their habits have been detailed in order to teach man several important lessons. It also appears in a very prominent point of view, that man has obtained dominion over the beasts of the field. These creatures, whose nature and habits we have been describing, have been made subservient to the purposes of God, by affording nourishment to man; and also furnishing illustrations for instructing him in the most important doctrines of the Gospel. They are also emblematical of the events of the coming period, when all things will be made more effectually subservient to the promotion of the great purposes of grace, for the defication of the Church—the body of Christ, “the fulness of him that filleth all and in all.”—Eph. i. 23.

---

THE DEVASTATING RAVAGES OF DEATH:  
A DISCOURSE.\*

BY THE REV. NATHANIEL MORREN, A. M.,  
Minister of the North Parish, Greenock.

“Thou carriest them away as with a flood.”—  
PSALM xc. 5.

THE Psalm in which these words occur, is the well-known prayer of Moses, the man of God. It is commonly supposed to have been written upon an occasion peculiarly trying to his faith, and painful to his feelings. He had been the honoured instrument of leading forth his captive countrymen, free and triumphant, out of the land of oppression, and the house of bondage. Yet, with the basest ingratitude, they forget the God who redeemed them, and lightly esteem the Rock of their salvation. By repeated acts of unbelief, murmuring, lust, idolatry, they not only provoke him once and again to cut down thousands of their number, but even compel him to swear in his wrath, that, with only two exceptions, none of that generation should enter into Canaan's rest; and that the carcasses of the countless host which came out of Egypt should fall and rot in the wilderness—a monument at once of the guilt and frailty of man, and the justice and wrath of God!

The remembrance of the bleached bones which already marked so many of the past stages of their journey—and the prospect of the fell and sweeping devastation which was to annihilate an entire

\* To explain the local allusions in this Discourse, it may be proper to state, that it was delivered on the Sabbath after that terrible calamity with which the town of Greenock was recently visited, when, by the sudden bursting of an immense reservoir of water, great damage was done to property, and more than forty persons lost their lives.



race, himself not excepted, were no less solemn than affecting to the mind of their pious and patriotic leader; and here, in most plaintive, yet submissive strains, he gives vent to the emotions of his bursting heart.

A scene which was in some respects similar to this is recorded in profane history. When the immense hordes of Persia were about to invade Greece, they were reviewed by their sovereign, who vainly deemed them invincible. In passing along their crowded ranks, and beholding their perfect equipment and gallant bearing, his bosom swells with the certain hope of success, and his ambitious fancy is anticipating the easy conquest of the fair fields of Greece, and revelling amid the spoils of vanquished foes—when, suddenly! his countenance is seen to fall, and a tear drops from his eye. Arrayed in all the pride of royalty, and surrounded with all the pomp and circumstance of what men call “glorious war,” he remembers that he is *a man*. “I weep,” says he, “to think, that out of all these myriads, not a single individual will survive the period of a hundred years.”

Between the mighty monarch of Persia, and the meek prophet of Israel, there was no resemblance in point of character; but their respective situations admit of comparison, and their conduct of a striking contrast. Each commands a numerous army—each, on surveying his hosts, is impressed with a sense of human mortality. But the views of the one reach forward to a hundred years—the views of the other are limited to three-score years and ten, or at the most to fourscore years; nay, as to his own generation, the utmost term of life granted was but the half of that period. The Persian weeps for slaves—the Israelite mourns over the fate of friends, countrymen, brothers—whose liberation having auspiciously begun, he had fondly hoped to be permitted to accomplish. Xerxes, though affected in behalf of others, has probably no very deep impression of his own frailty, and may be promising himself the utmost boundary of the defined period. Moses knows that he himself is personally included in the decree of death, and that he cannot outlive the prescribed moment. The grief of the king seems to have been a mere momentary sentimental effusion, which exercised no permanent influence, and produced no practical effects. But if tears fall from the prophet's eye, they are embittered by the consciousness of his own and his people's iniquities; and hence we find that his feelings unburdened themselves in prayer. While *sense* is affected by a view of the emptiness, the mutability, the vanity, the nothingness of the creature—*faith* fixes its strong grasp upon Omnipotence, and stays itself on the faithfulness, the unchangeableness, the eternity of the great Creator; and thus does it sing: “Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction, and sayest,

Return, ye children of men: for a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. *Thou carriest them away as with a flood.*”

Called, as we lately have been, in the providence of God, to witness the most awful and overwhelming calamity with which this place was ever visited, we are in a situation not dissimilar to that of Moses, when he gave vent to these holy aspirations. The appalling event has agitated your feelings, has terrified your imagination, has excited your sympathy, has throughout the week engrossed your thoughts, and been the leading theme of your conversation. And surely, then, this is neither the time, nor the place, to dismiss it from your minds; but rather, it is here, even in God's sanctuary, where light is shed on his dark works by his own clear word, that we should seek, calmly and devoutly, to contemplate the visitation under its most important aspects, and in connection with those great moral lessons, which it is certainly fitted and designed to inculcate. On returning from that scene of devastation and death, we feel ourselves in the very condition of Moses when he penned this Psalm—we mourn with him over the wrecks of our common humanity—our townsmen and kindred, who are not—and, looking up to the Sovereign Disposer of all things, whose path is in these great waters, and adoring his dread power, and his terrible majesty, we instinctively exclaim, “Thou carriest them away as with a flood!”

Let us endeavour, shortly, to illustrate and apply the indisputable statement contained in the text.

The sacred writers, when they would describe the brevity and uncertainty of our earthly existence, employ images the most varied and striking. According to them, the life of man is a shadow, a cloud, a breath. It resembles the swift ships, the weaver's shuttle, the eagle darting on its prey. Within the short compass of this very Psalm, Moses heaps figure upon figure, in order to express the sense which he had of his own and his fellow-creatures' speedy mortality. “They are,” says he, “as a sleep,”—that is, like a pleasing but baseless vision of the night, in which the events of many years are crowded into the space of a few minutes; but the sleeper awakes, and behold it is a dream! They are “like grass,” which in the morning groweth up, and appears verdant and flourishing, but in the evening, before the expiry of one short day, it is cut down or withered. Again, “we spend our years as a tale that is told,”—a mere fable or fiction, destitute of all substantial reality. And here, varying the metaphor, he says, “Thou carriest them away as with a flood!” And what is a flood? The allusion may have been to the great and universal flood—the deluge, which swept away a whole world of ungodly. In anticipating the wide-spread desolation which was to come upon his people, Moses can compare it with nothing but that ever-memorable infliction of divine vengeance, when all heaven's windows were opened, and

every fountain of the great deep unsealed, and the mighty and merciless ocean was permitted to burst its wonted barriers, and no stay was placed to the proud raging of its waves. The tradition of that signal visitation prevailed among all the nations of antiquity, and would be carefully preserved among God's chosen people, so that (even if the book of Genesis had not yet been written) the Psalmist's allusion would be perfectly familiar to their minds.

But it is unnecessary to go so far back for the origin of this phraseology. The Israelites had not yet witnessed the swellings of Jordan, through which, by their Maker's presence and power, they were to pass dry-shod; but they had witnessed—and never could they forget—the watery ramparts of the Red Sea, where, rejoicing in their God, they walked through the flood on foot, which the Egyptians essaying to do, were drowned. And while standing safe and victorious on the opposite shore, full of recollections of the country which they had left, they can contrast the regular, pacific, fertilizing flood of Egypt's river with the sudden and overwhelming inundation their eyes now behold, that awful flood which carries away their foes, when Pharaoh and his chosen captains, and their chariots and horsemen, and all their multitude are, in a moment, covered by the depths, and sink into the bottom like a stone; yea, the flood covers them, they sink as lead in the mighty waters.

Nay, there would be scenes nearer still, and of frequent occurrence, which would vividly picture forth to the Israelites the emblem in the text. They were travelling through an arid, hilly tract, full of deep ravines, which are generally dry, but which, on the occurrence of the heavy showers of that climate, are filled to overflowing. These empty channels are sometimes frequented by travellers, as furnishing the most accessible and easy paths through the mountains; but with such sudden and resistless impetuosity do the swollen torrents occasionally rush down, that the unfortunate travellers are surprised in their encampment, or on their march, and then tents, and cattle, and human beings are carried away with the flood, and overwhelmed in one common ruin. These are "the streams of the south," to which another Psalm makes reference: "Turn again our captivity, O Lord, as the streams in the south!" They felt their bondage, so long as it lasted, to be as desolating as one of those southern torrents, but they humbly pray that it may be as short-lived and transitory. Now, the Israelites must have passed the scene of many such inundations before reaching the borders of the land of promise, and they could therefore freely enter into the meaning of the prophet's language, "Thou carriest them away as with a flood!"

From these remarks, you may perceive that the general idea intended to be conveyed by the phraseology before us is—destruction, fell, certain destruction, for such is the invariable consequence of a flood like that which is here supposed. It is not the noisy but harmless effervescence of some swollen brook; it is not merely the gradual

rise of ocean's tide beyond its ordinary bounds; far less is it the gentle, equable, enriching inundation of a river, which periodically overflows its banks, and in the absence of genial showers, irrigates and fructifies the thirsty ground; but it is the flood of the mountain-torrent careering in its might, or the still more fearful flood of some vast, accumulated mass of waters, which have burst through the feeble mound that hemmed them in, and with the speed and the thunders of an Alpine avalanche, carry into the vale below desolation and ruin. With the mention of such a flood the idea of destruction is inseparably connected,—the destruction of human property, doubtless ploughing up the fertile soil, and carrying it away to the ocean, leaving the once green meadows covered with rubbish and stones, leveling massive walls, and sweeping away entire houses, or entering every apartment, and more or less injuring or rendering useless whatever ministers to domestic comfort. But what is the destruction of human property compared with the sacrifice of human life? The former may be replaced, and, through the sufferers' own exertions, or the sympathising and charitable efforts of others, is, in some degree, replaced speedily. But who can give back vital existence? or rebreathe into the nostrils the breath of life? or replant the living soul? Now, that a flood is often, to a great extent, destructive of the life of man, is the leading truth intended to be conveyed by the text, which is plainly to be connected with the third verse of the Psalm, "Thou turnest man to destruction; and sayest, Return, ye children of men," (i. e. of Adam, so called because made of dust;) return to that dust whence ye were at the first taken,—to that destruction "thou carriest them away as with a flood!" And that a flood is frequently the means of bringing upon human creatures destruction, swift and certain, is a fact which, as our recent observation shews, needs no text of Scripture to confirm it. When the mighty torrent rushes along our streets, or enters into our dwellings, then the first feeling of every man is the fear of death, the first desire of every man is the desire of self-preservation, and yet in spite of the most desperate efforts to escape, many will become its victims. Different, indeed, may be the circumstances under which it carries mortals away into the abyss of eternity; but whether they pass out of this world into the next, silently and almost unconsciously, or whether there be a convulsive struggle with the destroying enemy,—"the drowning cry of some strong swimmer in his agony"—still it is to destruction (as to this life and all its concerns) that it hurries them on, and from which, so far as regards the body, until the morning of the resurrection, there is no recovery. And, therefore, it is here fitly employed as an emblem of death, whose ready messenger it proves.

Such is the *general* idea intended by the phraseology before us; but connected with this, there are several *special* and subordinate ideas, which seem descriptive of some of the accompaniments

of that visitation of Providence which is here referred to.

1. The destruction caused by a flood is *sudden*. And this is a circumstance which adds, in no small degree, to the terrors of such a scene. Nothing impresses more powerfully than contrast; and no contrast surely can be greater than the calm evening quiet of home, or the peaceful slumbers of night, invaded by the sudden inroad of a torrent of waters, foaming as if in fury, and roaring for their prey. And it is impossible to conceive of any circumstances more affecting than those, in which so many families in this place were thus overtaken by this dire calamity. It is the last night of the closing week, when the bustle and toils of other six days are over, when in well-regulated Christian families the scene has been renewed, which has been so touchingly portrayed by one of the greatest of our poets, and the collected inmates have, in sweet converse, been anticipating the repose and peace of another Sabbath day. Many have already retired to rest,—the industrious, but now weary labourer, the little child, overcome with the fatigues of what is to him the most toilsome of days—the day of play; these, and many others, are locked, as if secure, in the arms of sleep, but it is a sleep out of which they are doomed never to awake in this world, for ere they are aware of their danger, they have slept the sleep of death; others are engaged at the close of the busiest night of the week in counting their gains, when in a moment they lose their all here, and their soul is required of them; others, perhaps, forgetting the Master's solemn admonition, are allowing themselves to be overcharged with surfeiting or drunkenness, and so that night—that awful night—comes upon them unawares. It is the very scene so graphically described by the lip of truth: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days of Noah, they were eating and drinking, marrying and giving in marriage, (that is, entirely engrossed with the affairs of this present life,) and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. In that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left. Watch therefore; for ye know not at what hour your Lord shall come, whether at even, or at midnight, or at cock-crowing, or in the morning."

2. The destruction which is caused by a flood is as *indiscriminate* as it is sudden. Wherever the flood spreads, it leaves some traces of its ravages. In this respect, indeed, like that death, whose fit instrument we have seen it to be, it has no respect of persons or of property. It will enter kings' palaces as readily as the hovels of the poor; it will assail the crowded streets and densely-peopled lanes of a city equally with the lonely tenants of the sequestered vale. And it is no less indiscriminating as to the victims whom it

engulphs. On it rushes with unostentatious and resistless speed, passing by none upon its course, pitying none, sparing none. From the infant at the mother's breast to the old man in second childhood,—all, all meet and are mingled in the mighty mass of waters. And hence the scenes of domestic distress which follow upon such a visitation are of no ordinary kind. There you see the husband lamenting for the desire of his eyes, or the wife left a widow, or parents bereaved of their children, or children made fatherless, or motherless, or orphans; and you hear a wail raised, like that from the land of Egypt on the night of the slaughter of the first-born, when there was not a house in which there was not one dead.

3. There is this other peculiarity in the ravages of a flood, like that which is here supposed, viz., that in its progress it is *irresistibly powerful*. It is this feature in the case which makes a sudden inundation one of the most appalling disasters with which humanity can be afflicted. Until it has spent its strength, man feels himself to be entirely powerless. So long as the fury of the torrent lasts, human skill and human prudence are altogether futile. And surely such a sight is well fitted to teach proud man, in these days of scientific eminence and splendid enterprise, that there are things in nature which he never can master. Man has taught himself to do much. He can traverse the pathless ocean—he can rise as on wings to the sky—he can move with incredible velocity over the surface of the earth, and penetrate deep into its bowels—he can explore the wonders of the starry heavens—he can subdue the violence of fire, and arrest its progress,—but let him endeavour to stop or restrain some raging flood, and it will mock his utmost efforts, and only fume and rage the more. On it speeds its rapid course, heedless of all intervening obstacles; and while thus advancing like a giant refreshed with new wine, or a hero rejoicing to run a race, the puny mortals who stand trembling beside the mighty rushing waters, are made to feel their utter impotence against the terrible works of God.

Now, if you combine together these different ideas, viz., that a flood presents the image of certain destruction—that in its approach it is sudden—in its ravages indiscriminate—in its progress irresistible, you will perceive with what propriety it is here employed as an *emblem of death*. Is a flood destructive? Death is destruction as to the body, and if the soul be unpardoned and unholy, death is everlasting destruction to both. Is a flood sudden in its approach? And how seldom does death give warning? or if warnings be given, how seldom are they understood, or heeded, or improved? Men will still whisper to themselves "Peace and safety!" at the moment when swift destruction is upon them, even while their Maker is changing their countenance and sending them away. Is a flood indiscriminate in its ravages? And whom, then, does death spare? What age, or sex, or condition, or character? Is it the young? Why then yonder

infant's grave? Is it beauty? Why then is that once blooming face now covered with ashy paleness, and wherefore are those once bright and sparkling eyes now glazed, and fixed, and motionless? Is it the rich? Why then that gorgeous train of mourners, as if designed to give lustre to death, and splendour to the grave? All lie down indiscriminately in the same dust, and the same worms revel on them at their pleasure. Finally, is a flood irresistibly powerful? And what mortal can vanquish death? What man hath power over the spirit to retain the spirit, or what man hath power in the day of death? Who of the children of Adam was ever discharged scatheless in that war? With the same ease with which he casts forth the beggar on the dunghill, he consigns the many-crowned emperor to the burial-place of his fathers. No bribe can corrupt—no power can stay him. He is a king—the king of terrors!

But though death be the inevitable lot of all, yet, blessed be God! there is another aspect under which it may be viewed, and according to which, instead of being a destroyer, it becomes the harbinger of eternal life and peace. The flood of death, however dark and dismal in the prospect, does, in the end, gently waft the Christian to the shores of bliss. And, surrounded as we are with such scenes of human misery and human mortality, what better can we do than simply set before you yet again the Gospel of the once-dead, but now ever-living One, which will impart to the souls of believers, in circumstances the most trying to flesh and blood, "everlasting consolation, and good hope through grace?" When the enemy shall come in like a flood,—what enemy it matters not, be it guilt, or temptation, or depravity, or Satan, or the world, or affliction, or persecution, or death,—when the enemy shall come in like a flood, suddenly, impetuously, and, as it might seem, irresistibly, then the Spirit of the Lord shall lift up a standard against it. He will suggest the word of promise, "Surely in the floods of great waters, they shall not come nigh unto thee;" and shall not faith reply, "Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance?" Shall not faith sing, "The floods have lifted up, O Lord; the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea?" Shall not faith shout, "The Lord sitteth upon the floods; yea, the Lord sitteth King for ever. The Lord will give strength to his people; the Lord will bless his people with peace!" Amen.

SUFFERINGS OF THE CREW OF THE VIEWFORTH  
OF KIRKALDY, ONE OF THE ICEBOUND  
WHALERS, OF 1835.

No. I.

By THE REV. J. THOMSON,

*One of the Ministers of Dysart.*

THE departure of a whale ship is, to a reflecting mind, a solemn event. The circumstance of so many human beings leaving their families and homes, to which they

may never return, and encountering the dangers of the deep, is well fitted to lead all who are interested in their spiritual welfare to serious consideration, and dispose them to lift up their hearts to God, in prayer, on behalf of these mariners. Would that this duty were suitably attended to! I deem it of much importance, also, that the feelings awakened by such an event be laid hold of by those ministers of whose congregations seamen form a part, that they may address to them a parting word, on the things that belong to their peace, and commit them to God, ere they enter on the scene of their perils and privations. I have been led to this remark by what was experienced by the pious portion of the crew of the Viewforth. On the eve of their departure, they were addressed from these words, "The Lord is at hand." And, truly, the Lord was at hand, not only to inspect their conduct, and to keep alive on their minds a sense of their dependence and responsibility, but also to hear their prayers, to sustain their faith, and animate their hopes, amidst the great and accumulated evils which it was their lot to endure; and, finally, to work out for them a deliverance as marvellous, I do believe, as any recorded in the page of nautical history.

The Viewforth sailed from Kirkaldy on the 2d day of April, 1835, with a crew of fifty men. All on board was bustle and animation. I doubt not, however, that a pang of sorrow was felt by our brave and kind-hearted mariners as they passed along our shores, and took a last view of the scene of their spiritual privileges, and domestic comforts. Let us now follow them, as they proceeded towards the region of their great and unlooked for hardships. They met with no occurrence worthy of particular notice during the first part of their voyage. I beg therefore to conduct my readers to that stage of their eventful narrative which introduces them to our view, as struggling with the formidable obstacles which opposed them, while endeavouring to push their way to the usual fishing ground in Davis' Straits. We find them, on the 11th of June, in company with forty sail, lying at an iceberg, on the north side of Hare Island,—a position which may be easily ascertained by a reference to one of the recent charts of the Arctic Sea. While there, the ice suddenly broke up, and immediately the whole fleet was under weigh, and proceeded to Four Island Point, where their progress was arrested for a considerable time. The season, even at that early period, was exceedingly unpropitious. The ice, in immense fields, lay unbroken before them, and seemed to bid defiance to all their endeavours to advance. I quote a passage from Mr ———'s journal, in proof of this statement. Aug. 31.—"These three weeks past we have been still using our endeavours to get to the north. We are now in Brodie's Bay, in company with the Jane and Middleton. I have been ashore on the top of a high hill, and saw nothing but ice. We are now completely hemmed in, and cannot move to any great distance."

Without detailing their proceedings towards the fishing station, suffice it to say, that, by using great exertions, they succeeded in navigating the ship, on the east side of the Straits, northwards, until they reached a high latitude. Finding it impracticable to proceed in that direction, they returned by the same tract southwards, and then turned towards the west side of the Straits, where they hoped to meet with the objects of their pursuit. But there they were doomed to experience another proof of the vanity of human expectations. On the 30th of September, they were completely beset in latitude 68° 30', in company with the Jane of Hull, and the Middleton of Aberdeen. This is the memorable period from which we are to date the commencement of their frightful perils. And when I state, that it was not till the 30th of January the Viewforth was rescued from the alarming condition in which she was held, after the ice began to break up, through the

violence of the gales of wind which raged so furiously for days and weeks together, my readers will be prepared to admit, that nothing short of the power of Jehovah could have preserved the frail bark and her gallant crew from the imminent danger to which they were exposed.

That we may form some idea of the sufferings and dangers of the subjects of this narrative, let us advert to the situation in which they were placed on the 30th of September. To be frozen in at any time, or in any place, is unpleasant to the feelings of seamen. They dislike an inactive life. Give them an open sea, and an opportunity of prosecuting their avocation, and they are in their element. But the circumstances in which the crew of the Viewforth were now situated, were, even in the absence of any immediate danger, calculated to awaken very serious apprehensions. Supposing them, at this advanced period of the year, to cast a wistful look homewards, an unbroken field of ice, to the extent of about three hundred miles, lay between them and the navigable sea,—the days were getting very short,—a winter of unprecedented severity was setting in,—fuel, and provision, were fast diminishing. What a dreary prospect must theirs have appeared, when, with the knowledge of these facts, they gazed on the interminable plain now stretched out before them, and saw no possibility of escape!

Before entering on the painful narrative of their sufferings, it may not be uninteresting to glance at the scenery by which they were at this time surrounded, while the elements of nature were in a state of repose. Perhaps there is no place in the whole world, where the sublime and the beautiful are seen to so great advantage as in the Arctic regions. Mr \_\_\_\_\_ thus describes a night scene, which filled his mind with wonder and delight. Dec. 2.—“I have just come off the deck, after enjoying a walk contemplating the moonlit scenery. The evening is most beautiful; not a cloud, or speck, is to be seen in the serene sky. It is beyond the power of mortal man to conceive the scene that now surrounds us—the very land seems sunk in repose, and appears to rest more heavily on its foundations. Let a person conceive himself standing in the centre of an immense plain—let him look around him as far as the eye can penetrate, and he sees it filled with innumerable hills and hillocks of ice, whiter than marble, and of the most grotesque shapes imaginable. Such is our situation.”

Nor is even the season of darkness without its wonders. The meteors that are frequently beheld there surpass in variety, and brilliancy, and grandeur, the power of description. To give an instance: December 18.—“It was my first watch to-night. I went up for a moment or two on deck, and saw a remarkable phenomenon. It was pitch dark. In a moment, there was a bright luminous arch shot around the sky to the N.W. of W., brighter than a hundred moons. I could see to lift a pin off the deck. It was in the form of a rainbow, and lasted about four minutes, when it disappeared, and left nothing but darkness and gloom. It was really a grand and imposing sight; I never saw any thing equal to it. Indeed, just now, when we have no moon, and the sun but only a short time, it would be a prolonged, gloomy, tedious darkness, if it were not for those luminous streaks that every now and then shoot through the wintry sky.” Nor must we omit to state, that the scenery during day is occasionally no less interesting; an example of which may be given, as described in Mr \_\_\_\_\_’s published journal: Nov. 2.—“The night was dreadful; but next morning revealed a scene of unparalleled loveliness and grandeur. The storm was hushed into a perfect calm, not a breath of wind stirred the air, and all around lay in delightful repose. A mantle of virgin snow covered the icy plains, hills, and valleys;

icicles in every possible form of crystallization reflected the hues of light in infinite variety and beauty, giving the whole the appearance of being set with the choicest gems; mountains of purest alabaster hid their heads in the clouds, as if ashamed of the disorder that had so lately reigned; and innumerable ravines, stretching as far as the eye could reach, carried the thoughts to the very outskirts of creation.”

I can easily conceive that some enthusiastic admirer of nature, while he allows his fancy to dwell on such scenes as these, may be disposed to think that the Arctic regions, so far from being fraught with all that is unfriendly to human life, constitute a paradise of refined and varied enjoyments. And, certainly, it would be undutiful in us, while contemplating the wonderful works of God, not to acknowledge that there is not a spot in our world, fallen though it be, which does not bear some evidence of his goodness, as well as of his wisdom and power. Even in the most dreary and inhospitable climes, he has not left himself without a witness. Thus the mariner who navigates the Polar Sea, is constantly reminded, by what he beholds around him, that God is there, and that the command that bids him remember the Sabbath day to keep it holy, and all the other precepts of revelation, are just as binding upon his conscience, amidst these distant regions, as when it is his lot to dwell in the land of Gospel ordinances.

#### THE JEWISH FEAST OF TABERNACLES.

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

*Minister of St. George's Church, Edinburgh.*

Leviticus xxiii. 42; Zechariah xiv.; John vii.; Revelations xxi.

THE Feast of Tabernacles, or Booths, was, in its original institution, very simple and expressive. It was one of the three great yearly festivals at which the attendance of the males among the Jews was required at Jerusalem. These were the Feast of Passover, or of unleavened bread; the Feast of Pentecost, or of weeks, or of harvest, or day of first-fruits; and the Feast of Tabernacles, or of ingathering. Each of these feasts had a threefold significance, referring to the past, the present, and the future. They were all of them standing memorials of events of the early Jewish history; they were devout acknowledgments of the bounty of the passing year; and they were types of the better things of Messiah's better dispensation.

First of all came the Passover, in the first month of the ecclesiastical, or the seventh of the political year, (for the beginning of the year was reckoned differently for civil and for sacred purposes,) according to our mode of reckoning, early in April. The primary design of the Passover was to commemorate the signal deliverance of the Israelites, through the shedding of the blood of the lamb, and the sprinkling of it on the door-posts, on the night on which the first-born of Egypt were destroyed. At the same time, the barley, which in Palestine ripens much earlier than other crops, being then ready for the sickle, a sheaf of barley harvest was offered in thankfulness to Him who giveth the early and the latter rain. While the paschal lamb, slain in sacrifice, prefigured the Lamb of God, who taketh away the sin of the world, shedding his precious blood on the cross; and the single barley sheaf, presented as the pledge of harvest, not unfitly typified the resurrection of the Lord Christ, as the Righteous One, the first-born of many brethren. The seed put into the ground—that which was sown, according to the figure of the Apostle Paul, had then born ripe grain, when Christ was raised from the dead, the pledge of his Church's salvation.

Fifty days being counted from the Feast of the Passover, brought round the second feast, that of Pentecost, or of weeks, which fell on the ninth civil, or third sacred month, answering nearly to the latter part of our

month of May. This feast celebrated the giving of the law on Mount Sinai, and the first establishment of the Old Testament Church among the Jews. The grain, also, being now generally matured, the first-fruits of the wheat harvest, in bread made of new corn, were solemnly presented, with a set form of thanksgiving, to God. In its typical sense, this feast of weeks had reference to the first promulgation of the Gospel, and the gathering in of the first-fruits of the Church of Christ, on the memorable day of Pentecost.

Last of all, after an interval of nearly four months, in the seventh month of the sacred, or first of the civil year, about our month of September, came the Feast of Tabernacles. This feast, like the others, had a retrospective meaning. In it, "the children of Israel were commanded to dwell in booths seven days, (Levit. xxiii. 42, 43,) that their generations might know that God made them dwell in booths when he brought them out of the land of Egypt,"—himself dwelling in a tabernacle in the midst of them. These booths, as Nehemiah tells us, (viii. 15,) were commonly erected with branches of trees, on the flat tops of the houses, or on vacant spaces in the streets. Further, this feast, like the rest, was a thanksgiving for a present blessing. The harvest being now secured, and the vintage also completed, having gathered in the fruit of the land, they were to keep the feast, hence called the feast of ingathering, to the Lord, "taking to them boughs of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brook, and so they were to rejoice before the Lord their God," who had now crowned the year with his goodness.

It must have been a gay and gorgeous scene of nature's own pageantry, that Jerusalem at this season presented, as if the gaudy splendour of human architecture were, for the time, all superseded by the richer verdure of that more than royal beauty, in which God clothes the grass of the field—the houses, everywhere crowned with green and flourishing forest shades, springing, as it might seem, from the very roofs; the streets thronged with thick masses of foliage, tinged with all the varied and burnished depth of autumnal luxuriance, as daily processions passed endlessly along, almost realizing the fancy of the wild woods being in motion to dispossess man of the domain that seems peculiarly his own. And amid all this sudden breaking forth of the glory of Lebanon, instead of the bare stones of a closely built town, the people, fresh from the reaping of all their fields, kept a glad and grateful harvest home, blessing the Lord for all his loving-kindness, for the peace and plenty which they enjoyed in the good land which he had given them. So joyous were they on that happy occasion, that it passed into a proverb among the Jews, that whosoever had not witnessed this Feast of Tabernacles, knew not what joy was.

Nor were the recollections which the solemnity brought with it, at all likely to damp their simple festive joy, or mar their relish of present blessings. They could not but feel all the more the signal privilege which they now possessed, dwelling in a country of their own, and preparing cities for habitation, sowing their own fields and planting their own vineyards which yielded fruits of increase, when they thought of their fathers, as strangers and pilgrims, pitching their tents in the dreary desert. They would remember, too, that the very appointment to pitch their tents in the desert, was itself, at the time, a special mercy to their nation, being the consummation of their deliverance from Egyptian bondage, and the pledge and foretaste of all the subsequent favours which a faithful God had conferred on them. They could enter into the joy with which their ancestors—hastily driven out of Egypt, and hotly pursued and pressed by their oppressors,—after the terrors of their flight, and the wonders of their passage through the Red Sea, having just escaped the fury

of their foes, and seen Pharaoh and his captains laid low, not by their own arm, but by the Lord's mighty power—would welcome and hail the breathing time allowed them, when their tabernacles were at last set down in the wilderness. Above all, it could not be forgotten, that when the Lord made his people to dwell in tabernacles, He consented to dwell himself in a tabernacle in the midst of them, and that, too, even after the signal provocation of the golden calf. On the intercession of Moses, he pardoned their iniquity, and still dwelt among them, shining on them with the light of his countenance, bringing water for them out of the flinty rock, and leading them forth by a right way.

This last recollection and retrospect, as it rushed on the minds of the worshippers at this feast, must have mingled a little sadness with their mirth; especially during the later age of their existence as a nation, when the Glory having departed from the temple, and the prophetic Spirit from their teachers, they mourned an empty shrine, and, as it seemed, an absent God. Their regret in looking to the past, they naturally sought to soothe, by hope in looking to the future; and, accordingly, as the years of their desertion rolled on, and especially as the advent of their Messiah seemed to be drawing near, they probably dwelt more on the prospective, or typical, character of the festival. And in this they did well. For this feast, like the other two, had undoubtedly respect to the dispensation of the latter times, as the Prophet Zechariah not obscurely intimates in the 14th chapter of his book, to which we request our readers to turn. Let us trace the thread of Zechariah's prophecy, as we may now, by the light of the Gospel, interpret it.

In chapter xiii. 7, we have a prediction which our Lord himself has taught us to apply to the circumstances of his own death. In going out to the Mount of Olives from the chamber where he ate the passover and instituted the ordinance of the supper, "Jesus said to his disciples, All ye shall be offended because of me this night, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Having this key furnished by the Lord himself, we proceed confidently and safely, in unlocking and decyphering this oracle. In the first clause of verse 7, we find the mystery of Christ's atoning death—the sword of divine justice, sheathed in the breast of him, who, as the eternal Son, is co-equal with the Father: "Awake, O Sword, against my Shepherd, against the man that is my fellow, saith the Lord of Hosts." Then follows the consequence of the Lord's death in the dispersion of his followers at the time, and the persecution of his disciples afterwards "Smite the Shepherd and the sheep shall be scattered, and I will turn mine hand against my little ones." The 8th and 9th verses we cannot help regarding as a prediction of the desolation which soon overtook the Jews. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God." The third part, spoken of, verse 9, as tried and refined like silver by fire, and as calling on the name of the Lord, and being called his people, may well denote those of whom the Apostle Paul speaks, when he says, "Hath God cast away Israel?" nay, "at this very time," even the time of their rejection, "there is a remnant according to the election of grace"—(Rom. xi. 1 and 5).—the converted Jews to whom the Apostle Peter addresses his epistle, saying, almost in the very same words with the prophet, "For a season ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might

be found unto praise, and honour, and glory, at the appearing of Jesus Christ: whom having not seen, ye love." (1 Peter, i. 6; 7.) The two-thirds appointed to be cut off and to die, verse 8, too obviously represent the multitude of unbelieving Jews, on whom the judgment of God, by the hand of the Romans, fell.

Following this scheme of interpretation, verses 1 and 2 of chapter xiv. may refer to the destruction of the Jews, by Titus, at the head of an army composed of men of all nations, over whom the Romans then ruled. Verse 2, "I will gather all nations against thee." And it is intimated that the numbers of the Jews, already lessened incalculably by the previous calamities and by the wasting war, should be, on the spoiling of the city, still farther reduced;—one-half going into captivity, and the miserable remnant lingering on, as outcasts in their own city. Or, we may consider the account of the Roman judgment and its devastating effects to be finished at the close of the 13th chapter, and refer the beginning of the 14th to a period yet future. We may explain it according to the not improbable idea of the old expounders of prophecy,—that there is to be, just before the latter-day glory, a partial gathering of the Jews, still unconverted, into their own land:—that these shall recover and rebuild their city, but shall again fall beneath the onset of the great Infidel Antichristian confederacy. For it is a prevalent notion of the Fathers, that in Palestine the Infidel Antichrist is to put forth his last effort and meet with his final success, which, however, shall be of short duration,—He being then at hand, who is to consume him with the Spirit of his mouth and destroy him with the brightness of his coming.

However this may be, on either view of the first two verses of chapter xiv., they leave Jerusalem a desolation, and the Jews dispersed; and it is plain, that at the 3d verse the scene is suddenly changed. The Lord arises to have mercy upon Zion, for "the time to favour her, yea, the set time is come." (Verse 3.) "Then shall the Lord go forth to fight against those nations, as when he fought in the day of battle." The remaining part of this prediction being still future, is not to be interpreted in detail. The attempt is rash, and can lead only to conjectures and fancies almost sure to be disappointed by the event. We may not determine the precise kind of interposition that is here ascribed to the Lord, or say how He is to appear and conduct the warfare for his people. The particulars of unfulfilled prophecy must, for the most part, stand over for explanation till the event comes, or at least, till coming, it casts its shadow before. Meantime it is the Church's duty to give heed to the sure word of prophecy, as a light shining in a dark place, and to seize upon its broad outline, and hold fast its great principles, for the fixing of her hope and the cherishing of her desires after the Glory that is to be revealed.

In general, then, we have in this chapter a plain assurance of Israel's restoration to his own land, and his old pre-eminence over the nations. And we have, moreover, the fullest confirmation of the Apostle Paul's reasoning concerning his rejected brethren: "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness." "If the casting away of them be the reconciling of the world, what shall the recovery of them be, but life from the dead?" life, new life, to the Church and to the world. The triumph of Judah is most evidently represented by Zechariah, as a new era of joy, and love, and union to all mankind. (Verse 9.) "The Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." It is a time of peace, and of brotherly kindness. The mountain of the Lord is exalted on the tops of the mountains, and unto it all nations flow. The Jews are bringing in the fulness of the Gentiles. Jerusalem is again the centre of pure faith, the city of the Great King, the joy

of the whole earth. Again is there a festival held there, a high and holy Feast.

And that Feast, what is it? and who are they who celebrate it? It cannot be the feast of the Passover. For the paschal lamb, the Lamb of God, is slain long ago, and the single sheaf of barley is long ago offered—the One only Righteous has long ago risen, as the first begotten of the dead,—the first ripe grain springing from the seed cast into the earth. It cannot be the Feast of Pentecost. The first preaching of the Gospel, like the giving of the law, is long past, and the first-fruits of the Church were gathered in when Peter preached, and three thousand, pricked in their hearts, were converted. Can it be the Feast of Tabernacles? Yes, it is no other, for Israel's redemption is complete. The people have come out of bondage, they may pitch their tents in safety. And the harvest is complete, the vintage is over, the ripe grain is gathered, the red and mellow fruit is gleaned. It is the rich and full autumn of the Gospel Church. And in the holy city, the new Jerusalem, the joyous multitude may carry branches of immortal bloom throughout the streets, and raise the exulting shout of harvest home, far higher than ever Jews of old were wont to do on this festival of noisy gladness. For it is the Feast of Tabernacles now at last fulfilling the type presented in the wilderness. The deliverance is secured; the victory is gained; the enemy is overthrown; and when the tents are pitched, **THE LORD AGAIN IS IN THE MIDST.** For hear the prophecy of John, (Rev. xxi. 2, 3,) "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." **THE TABERNACLE OF GOD IS AGAIN WITH MEN.** Well, therefore, may the Feast of Tabernacles be again joyfully kept, year by year, continually. And the whole earth is now concerned to join with Israel in keeping it, for it is the universal harvest home. Wherefore the Prophet Zechariah well says, verse 16, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep **THE FEAST OF TABERNACLES.**"

*To be concluded in our next.*

#### CHRISTIAN TREASURY.

*Love to Ourselves and Others.*—Nature bids me love myself, and hate all that hurt me; reason bids me love my friends, and hate those that annoy me; religion bids me love all, and hate none. Nature sheweth care; reason, wit; religion, love. Nature may induce me, reason persuade me, but religion shall rule me. I will hearken to nature in much, to reason in more, to religion in all. Nature shall make me careful of myself, but hateful to none; reason shall make me wise for myself, but harmless to all; religion shall make me loving to all, but not careless of myself. I subscribe to some things in all, to all things in religion.—WARWICK.

*Faith.*—Faith is the sensory of the spiritual nature, the medium of contact and intercourse with the objects of a spiritual world. It is the eye, the ear, the touch, the taste, the smell, by which we see, and hear, and feel, and taste, and savour the unseen objects most nearly interesting to our souls. How easy in this view is it to account for the importance which we find attached to Faith; without it we cannot please, we cannot so much as apprehend God or a spiritual world, any more than without our bodily senses we could ascertain the properties, or so much as perceive the existence of the material world.—H.

## SACRED POETRY.

## LINES

Suggested by the sudden and deeply lamented death of the  
 Rev. DONALD FRASER, Minister of Kirkhill,  
 Who died in consequence of having been thrown out of his gig,  
 when hastening to visit a dying parishioner, on the 12th of July  
 1836, in the 53d year of his age, and the 34th of his ministry.

BY the REV. DUNCAN GRANT, A. M.,  
*Minister of Forres.*

"How are the mighty fallen, and the weapons of war perished!"

THE mighty is fallen! no more in the field,  
 The arm of the valiant its weapons can wield;  
 His season of conflict and danger is past,  
 And sword, shield, and helmet, away has he cast:  
 The prudent in counsel, the dauntless in war,  
 No more marches forward in victory's car,  
 But stripp'd of his armour, the warrior lies,  
 Where no shouts of triumph are peal'd to the skies.

The mighty is fallen! and over his urn,  
 The armies of Zion in sore anguish mourn;  
 They mourn that the mighty, the bold, and the brave,  
 Who led them to glory, is laid in his grave;  
 That cold is the heart in which love was enshrind,  
 That dark is the eye which was beaming with mind,  
 That seal'd is the lip on which eloquence dwelt,  
 The timid to cheer, and the harden'd to melt.

The mighty is fallen! and perish'd are now,  
 The weapons of warfare, spear, buckler and bow;  
 The valiant no longer our armies can train  
 The shock to endure, and the conquest to gain;  
 Nor cheer on the spirit of aged and young,  
 In strains that o'er dastards such dauntlessness sung,  
 As might be awaken'd when some golden lyre  
 Is touch'd by the ardours of Gabriel's fire.

The mighty is fallen! the mind that could mount  
 On pinions, unwearied, to life's blessed fount,  
 And bear back to mortals, from that sacred spring,  
 Such dews as are wafted on mercy's own wing;  
 And fruits, fresh and fragrant, from that happy clime,  
 Whose fruits are ne'er tainted nor blighted by crime;  
 No longer, for exiles, spreads banquets of love,  
 And manna, and mercy, supplied from above.

The mighty is fallen! o'erthrown is the mind,  
 Which, rarely enlighten'd, profound, and refin'd,  
 With ease could the bow of the mightiest bend,  
 And the shaft to its mark unerringly send:  
 Could thunder from Sinai, the claims of the law,  
 'Till stout-hearted rebels were smitten with awe;  
 And then the mild glories of Zion disclose,  
 Till mercy gave rebels a hope of repose.

The mighty is fallen! the heart that could glow  
 With ardours which none but the mighty may know;  
 The heart that for scorners so tenderly felt,  
 That even the scornful to softness would melt;  
 That over the contrite so feelingly yearn'd,  
 That Hope shed her balsam o'er spirits that mourn'd;  
 The heart, which was feeling's warm, hallow'd, retreat,  
 And friendship's pure temple, now ceases to beat!

The mighty is fallen! the soldier of truth,  
 Like David, a champion was found in his youth;  
 When yet but a stripling in aspect and years,  
 He tower'd on the battle-field 'bove his compeers,  
 And reap'd when in boyhood the triumphs of man;  
 But still his course brightened as onward he ran,  
 Till loaded with glory, and full of renown,  
 His King him advanc'd from the field to the crown!

The mighty is fallen! Bright Star of the North,  
 Oh! when shall thine equal in splendour come forth?  
 How long shall we gaze on our now darken'd skies,  
 Ere one of thy brightness shall gladden our eyes;

An orb that in glory like thee shall career,  
 Surpassing the radiance of each common sphere  
 And brighter still growing as nearer it flies  
 To that blessed sun, who its glory supplies!

The mighty is fallen! no prophet can tell  
 When one shall arise, like the mighty who fell;  
 Nor can the sensation produc'd by the shock,  
 The wailing of widow, and children, and flock,  
 The deep consternation which thousands appal,  
 Declare what our country has lost by his fall:  
 Our bearer the standard has dropp'd from his hand,  
 And faint and dismay'd are the brave of the land!

'Mid signs so portentous, in seasons so dark,  
 All Isr'el may tremble for God's holy ark,  
 And fear, that when legates so wise are call'd home,  
 Soon tidings of war from their Sovereign may come!  
 When quickly the righteous are summon'd away,  
 The judgment presages a still darker day;  
 And judgment begun at the temple of God,  
 Portends that the sinner shall sink 'neath his rod!

The fall of the mighty while deeply we mourn,  
 To Thee, who Almighty art, still would we turn;  
 When smitten, and wounded, and bleeding, we flee  
 To Thee, who wast smitten, and bled'st on the tree!  
 Thou holdest the stars in thy mighty right hand,  
 And plantest the heavens with their radiant band!  
 Thou only the storm of our spirits can calm,  
 And pour on the wounded thy life-giving balm—

That balm of refreshment, abundantly shed  
 On widow and fatherless, mourning their dead,  
 Whose warmest affections around him were twin'd,  
 And who have embalm'd him, in love, in their mind!  
 Abide in our Zion, and build up her walls,  
 Her mighty is fall'n—but her King never falls,—  
 Her wounds He will heal, and her breaches repair,  
 Tho' fall'n is her mighty,—her King still is there!

*The Effect of a Christian's Dying Experience.*—My first convictions on the subject of religion, says the late Rev. R. Cecil, were confirmed by observing that really religious persons had some solid happiness among them, which I felt the vanities of the world could not give. I shall never forget standing by the bed-side of my sick mother. "Are not you afraid to die?" I asked. "No." "No! Why does the uncertainty of another state give you no concern?" "Because God has said, 'Fear not; when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.'—'Let me die the death of the righteous.'"

*A Sure Consolation.*—Paulinus, when he was told that the Goths had sacked Nola and plundered him of all he had, lifted up his eyes to heaven, and said, "Lord, thou knowest where I have laid up my treasure."

\* \* \* Volume I., containing Forty-Four Numbers, with Title and Index, &c. Elegantly Bound in Embossed Cloth, is now ready—Price Seven Shillings.

Cases, Embossed and Lettered in the same style as the above, Price One Shilling and Sixpence, may be procured by Subscribers, for binding their sets, on applying to any of the Agents.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 104, High Street, Edinburgh, and 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh and Leith will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher, or with John Lindsay & Co., 7, South St. Andrew Street.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

“ THE FEAR OF THE LORD, THAT IS WISDOM.”

No. 46.

SATURDAY, JANUARY 14, 1837.

PRICE 1½d.

THE EXCELLENCE OF THE CHRISTIAN'S  
HOPE.

BY THE REV. ANDREW MILROY,  
*Minister of Crailing.*

It needs not any formal demonstration to persuade men that Christian hope is good and desirable; still the serious consideration of the excellence of the hope which the Gospel, wherever received, bestows, may not be without its benefit, both in conveying to the careless a livelier feeling of its unspeakable value, and in strengthening the confidence and exciting the gratitude of those who can, in some measure, unite in the apostle's ascription of praise to their God and Saviour, as having given them to realize this good hope, which is through grace. Is it asked, then, in what respects, on what grounds is the epithet *good* claimed to the hope which the Gospel alone can inspire? The answer is easy,—Christian hope is good,

I. As to the objects which it embraces, these being essentially and permanently good, fitted to meet the wants of our immortal nature, and, in their possession, to confer true blessedness; and in this respect it is evident the hope of the believer differs from the hope which we naturally cherish; for though, in one sense, all hope may be denominated good, because it is only in proportion as an object presents itself to the mind as beneficial and desirable, that it is hoped for and desired, we can never hope for anything but what appears to us as fitted to contribute to our advantage or delight. Whatever has a threatening or even doubtful aspect, is the subject of apprehension and fear, not of hope. From the very constitution of our nature, it thus follows that every thing we hope for presents to our perception some qualities of good, some elements of happiness; but while this is the case, it is also to be taken into account, that the corrupt bias of the unrenewed heart blinds the judgment in its discernment of what is really good, and engrosses the hopes on objects not in themselves good, but which appear so only because of the perverting influence of wrong affection. What is the amount of the hopes which occupy an unconverted spirit? Looking around us, we see a vast assemblage of im-

mortal beings, placed in great diversities of situation, engaged in manifold variety of pursuit, distinguished by varied tastes and gifts; and if we could look inward and survey the hopes which move and actuate them, we should find that these are limited to the mortal sphere in which they live, that they terminate upon deliverance from difficulty or distress, or success in some project of enterprise, some scheme of aggrandisement, or are occupied with bright visions of happiness, to be derived from some connection to be formed, some wealth to be acquired, some temporal advantage to be gained; too often, perhaps, we might find the hopes of numbers centering on objects really criminal, on schemes of sensual gratification, on projects of revenge, on injuring and ruining some fellow-creature.

Now, if this be a true account of the objects which engage the hopes of the natural heart, it follows clearly that such hopes are not good, because the objects embraced are, at best, unsatisfying, defective, reach only to the body and its interests, but leave unenriched, poor, deceived, the better part,—the never-dying soul. Not so, however, with that hope which the Gospel enkindles. It goes forth after objects intrinsically and relatively excellent, needful to the well-being of the life that now is, and of that which is to come,—objects all-satisfying to the soul's highest and most extended desires. The objects of Christian hope are those which the Gospel reveals and offers, those which faith accepts and realizes, those which involve present peace and usefulness,—everlasting felicity. As the chief amongst them, may be enumerated the hope of a free and full pardon,—a glorious acquittal, in the day of judgment,—the hope of complete extinction of sin,—entire washing from moral pollution,—restoration to the image of God, in knowledge, righteousness, and true holiness,—the hope of deliverance from every enemy that would oppose our spiritual and eternal good,—the hope of an abundant entrance into the heavenly inheritance, where there is fulness of joy—pleasures for evermore. The very enunciation of these things commends them as unspeakably valuable, and vindicates the title *good* as belonging exclusively to the hope which embraces and insures

them. What can be wanting to the happiness of that man whose soul rests, with lively hope, on the gracious pardon which his Redeemer has purchased; on the continuance of the Spirit's operation, in carrying forward his sanctification; on the faithfulness of his covenant God, in bringing him through every peril, to the land of blessedness and rest? Are we not all ready to exclaim, "enough for us if we can retain this blessed hope throughout our future pilgrimage; happy shall we be if we have such prospects to cheer us amid the vicissitudes of our mortal career; yea, undismayed shall we behold the approach of the dread messenger, and go, without fear, through the valley of the shadow of death?" Yes, they whose hope comprehends deliverance from guilt and pollution; from temptations and adversaries, and an introduction into the mansions of the redeemed, are truly rich, incomparably blessed above all that this world can bestow. To their highest, their true well-being, nothing is wanting—their hope involves the only all-sufficient good. It may indeed be alleged, that as we are closely related to a material world, such a view of Christian hope is too limited, leaving out of sight our present interests, relations, and necessities; but, even in regard to these, this good hope provides full and abundant consolation. For it is the appointment of the divine economy, in the administration of grace, that to them who seek first the kingdom of God, and his righteousness, all other needful things shall be added. In conformity with this method of procedure, as well as on the ground of manifold rich promises and encouraging examples, the man who has had the peculiar hope of the Gospel awakened within him, has also a peaceful assurance that God will supply all his temporal need,—that his bread shall be given him, and his water shall be sure,—that he shall be helped in every adversity,—have grace given him to glorify God in his troubles, and a happy deliverance granted out of them. "All things are yours—whether the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." Is not then the hope of the Gospel good, truly good, as to the objects which it comprehends? Ought it not to be our rational, our earnest desire that such a hope may be ours?

II. But, farther, this hope which gladdens the believer's heart, is good, in respect of the security on which it rests. It is manifest that this element is essential to constitute hope truly good, for how desirable soever may be the objects to which our hopes are directed, if the assurance of our reaching the possession of these objects be doubtful, the value of the hopes themselves is proportionally diminished. In regard to Christian hope, while its objects are glorious and excellent, its certainty is fixed and indubitable. It rests on the sure Word of God—on more—on the oath of the Most High. "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who

have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever, after the order of Melchisedec." Nor is this all; for, besides his faithful word and promise, God has given us so wonderful a demonstration of his loving-kindness, as to place beyond every doubt, that, since he spared not his own Son, he will with him give us all things. The mission and death of the only begotten Son of God have proclaimed, that the Lord is not slack concerning his promises of mercy. The resurrection and ascension of the Redeemer have proved, that the grand designs of his incarnation and sufferings shall be fully realized. Whenever, therefore, the believer is tempted to doubt or fear, he has only to remember the great, the unspeakable gift of God; and in the remembrance thereof, to dismiss his unworthy suspicions, and strengthen his languishing hopes, by the reflection, that the compassion which thought on us in our low and lost estate, and has wrought out for us so glorious a redemption, will never permit the expectations which his own word has awakened, to fail or be disappointed.

Besides, this good hope of the believer is something more than hope—it implies some foretaste of the blessings expected—some portion already in enjoyment. In the very cherishing of this hope, there are felt a peace and joy, the happy earnest of its full completion. In looking forward to the day of glorious acquittal—the time of being presented faultless before the presence of God through the merits of our Surety and Advocate—there is experienced a freedom from discouraging dread, a sense of security, a conviction that to them who are in Christ Jesus there is no more condemnation, which settles the soul in sure and confident expectation. And in the daily supplications which the believer presents for the effectual aids of the Holy Spirit, while he receives successive answers to these prayers, in strength to resist temptation, grace to endure trial, and perform duty, he feels in all this a pledge and assurance, that the Lord will perfect that which concerneth him. To this confidence of hope no sincere penitent, no humble believer, is altogether a stranger. Soon as a man comes to nail his sins to the cross of the Saviour, there is felt, even amid much remaining darkness and fear, a hope that shoots across the soul, a benignant light and peace-giving influence; and the more that the penitent advances in the knowledge of the Mediator, and in conformity to his example, the more does this hope grow in strength and power, rising to the bliss of full assurance. In all the hopes which actuate and enliven the heart, in reference to this world, there is ever stealing across the mind the painful consciousness that this may never be realized to me; and the reflection is proved to be just, by the innumerable chances of life—the countless turns and changes which the course of

human affairs assumes: but not so in regard to the hope of the Gospel—it is sure, infallible, and it is a part of its blessed character to carry along with it, generally, a feeling of its certainty. Is not this, then, the only hope that merits to be called *good*,—the only hope which it should be our great effort to possess and retain?

III. Still farther, Christian hope may be denominated *good*, in regard to its moral efficacy. I have already hinted at the blissful influence of Gospel hope, in conveying peace to the human heart. I might speak also of its animating and invigorating power, how it girds the soul with alacrity to run in the way of the divine commandments—how it sheds a cheering light on every thing we have or engage in—enhancing the value of our comforts, and softening the weight of our adversities—particularly how, in ministering peace, it engages to holiness, giving force to holy desires, quickening to holy watchfulness, rousing to holy effort; for “every man that hath this hope in him purifies himself as Christ is pure.” But on so extensive a subject I cannot enter fully at this time; enough has been suggested to prove, that the hope of the Gospel is good—only good as embracing objects essentially and permanently excellent—fitted to meet all our wants, as resting on infallible security—as carrying in it the blessed effects of peace and purity—enough too, I would fain hope, to prompt, in every breast, the earnest desire, let this hope be mine! let it be in me, and abound!

#### BIOGRAPHICAL SKETCH OF THE

LATE REV. JOHN ERSKINE, D. D.,

*One of the Ministers of Old Greyfriars' Church,  
Edinburgh.*

THIS eminent divine was the eldest son of John Erskine of Carnock, Esq., advocate, so deservedly famed as the author of the “Institutes of the Law of Scotland,”—a work held in high estimation among professional lawyers. John appears to have inherited many of the peculiar characteristics of his father's mind, and he exhibited, even in early life, abilities of no common order. The education which he received previous to entering the university was such as fitted him to pass through the various classes with the utmost honour to himself and gratification to his parents. During his attendance at college, he became a member of a club known by the name of the Hen Club, and which is said to have consisted of gentlemen who had attended the Humanity class at Edinburgh in 1737 and the two following years.

When Dr Erskine first set out on his college career, it seems to have been the wish of his family that he should adopt the profession of a lawyer; and there is little doubt that had he done so, his high talents, as well as his father's influence and instructions, would have soon raised him to eminence at the bar. In deference to the decided inclination of his parents, he applied himself for some time to the study of law. But, even while thus engaged, he always entertained a marked partiality for theological pursuits; and at length this taste so much increased, that he came to the resolution of dedicating his life to the sacred profession. His mind was early impressed with the paramount importance of religious truth; and the growing relish which he felt for spiritual objects, as well as the invincible desire for the office of a minister of the Gospel, which, amid all discouragements, retained possession of his mind, con-

firmed him in the determination to which he had come.

Dr Erskine was now in his twenty-second year; and though, for several years before, his attention had been chiefly directed to the study of the law, his knowledge of which was often of great importance to him afterwards in Church courts; yet, with the full consent of his friends, he bent all the energies of his acute and powerful mind to topics more congenial to his inclinations. In the discussion of subjects of this nature, indeed, he had already given proof of a dexterity and power far beyond his years. The Church and the country had been agitated by a controversy which arose, in consequence of the publication of a work by Professor Campbell of St. Andrews, on the “Necessity of Revelation.” In this book, the learned Professor, anxious to oppose some of the infidels of the time, endeavoured to prove man's utter inability to acquire, by his own unaided reason, a knowledge of the being and perfections of God, or the immortality of the human soul. A considerable clamour was raised in the Church against some of the tenets which this book contained; and although the author ultimately escaped the censure of the Church, his opinions were reprobated by many pious men, as dangerous in the extreme. Dr Erskine was too sagacious not to perceive the consequences of such a doctrine, if proved to be true. Though still a stripling, therefore, he set himself to refute the opinions maintained by Dr Campbell; and in 1741 he published a pamphlet on the subject, full of sound reasoning, and evincing extensive as well as accurate information. This small production was regarded as highly creditable to the youthful author, and attracted the particular notice of Dr Warburton, afterwards Bishop of Gloucester, to whom Dr Erskine had sent a copy. So much, indeed, was the learned divine pleased with the ability displayed in the dissertation, and more especially as it coincided with his own views, that a correspondence commenced between Dr Warburton and his young friend, which continued at intervals for many years.

When Dr Erskine had formed the design of serving God in the office of the ministry, he gave a detailed view, in a letter to his father, of the motives by which he was conscious of being actuated in the resolution he had formed. A copy of this letter he sent to Dr Doddridge, along with a copy of his pamphlet in answer to Dr Campbell; and, from the reply of that eminent Non-conformist, the following extract is made by Dr Erskine's biographer, the able and excellent Sir Henry Moncreiff:—

“The account which you gave to your worthy father of the motives that determined your resolution to enter on the ministry, in that excellent letter which you favoured me with a copy of, abundantly convinces me that you were indeed under a divine guidance in that resolution. And I cannot but look on it as a great token for good to the Church, that a gentleman of your distinguished abilities, (of which the pamphlet you sent me is a valuable specimen,) and of your elevated circumstances in human life, should be willing to engage in so laborious a work as the ministry, in the midst of the various discouragements which attend it. I hope God will abundantly bless your labours for the good of souls; and I will venture to tell you, from my own experience, that if he does so, instead of repenting of your choice, you will rejoice in it through the course of your life, and in the nearest prospects of death and eternity.”

In reference to the same subject, Dr Warburton thus writes, in a letter dated 20th February 1744, addressed to Dr Erskine:—

“I heartily felicitate you on your choice of the better part. You have an advantage that numbers may envy, in going to divinity from the study of the civil law. I am pleased too with your new choice on another

account,—you will now be at leisure to digest those just and noble thoughts which you have on the most important subjects of antiquity; and I beg leave to urge and press you to pursue them. One who can write with that learning, precision, and force of reason, with which you confuted Campbell, ought never to have his pen out of his hand."

Before the date of this letter, Dr Erskine had been licensed to preach the Gospel, by the Presbytery of Dumblane. His first sermon in public was delivered in the Parish Church of Torryburn, from Psalm lxxxiv. 10,—a subject well suited to the circumstances in which he had devoted himself to the sacred office. Wherever he officiated, his discourses were listened to with marked interest and attention; so that, as his biographer remarks, "he had rather to select the parish which was most agreeable to himself, than wait for the patronage of any individual." The parish of Tullialan was then vacant, but as his own father was the patron, he declined accepting the charge, and preferred the parish of Kirkintilloch, in the neighbourhood of Glasgow. To this charge, accordingly, he was inducted in May 1744; and continued for nine years to discharge his duties as minister of that large and populous parish with the utmost conscientiousness and fidelity.

At an early period of his incumbency in Kirkintilloch, Dr Erskine was called to lament the loss of one of the most intimate companions of his youth, Mr Hall, son of Sir James Hall of Dunglass. Soon after the death of his friend, he published a few fragments from his manuscripts, prefaced by a brief memoir. In the course of his remarks upon the character of Mr Hall, he thus describes the closeness and cordiality of their intercourse—

"Never was there a soul," he says, "more susceptible of friendship, or endowed with more of a tender, affectionate, and sympathising disposition. My intimate correspondence with him for two years and a half gave me peculiar proofs of this; and some of the instances of his friendship were such as, I believe, can scarcely find a parallel, either in ancient or modern times; though I have reasons for not being more particular on this head. To him, in every distress and perplexity, with freedom I could unbosom my most hidden pains, without the least doubt of their remaining as secret as if they had been confined within my own breast. He felt my joys and sorrows as if they had been his own. He kindly warned me of whatever he thought amiss in my conduct, and took it well when I used the same freedom with him. I can never be sufficiently thankful that God ever favoured me with such a friend, and gave me such peculiar advantages for knowing his worth, and improving by his conversation and example. The least circumstance that concerned his friend was not disregarded by him."

In 1746 Dr Erskine married the Honourable Christian Mackay, third daughter, by his third wife, of George, the third Lord Reay—a union which was attended with much domestic happiness throughout the whole of his long and valuable life. About this time a controversy arose in the Church courts, in which Dr Erskine was called to take an active part. The celebrated Mr Whitefield had been in the habit, for some years previous, of paying occasional visits to Scotland. His opinions being in complete accordance with those which were entertained by many pious clergymen, he was employed frequently to officiate in their pulpits. This practice, though continued for some time, gave considerable offence to some ministers, who were no great admirers of Mr Whitefield's views. Dr Erskine had always been favourable to him, and had even written a pamphlet, when a student of divinity, in favour of the revivals at Cambuslang and Kilsyth, in which Mr Whitefield had taken so conspicuous a part. In such circumstances, it was not surprising that this emi-

nent and useful man should have been invited once or twice to preach in the Church of Kirkintilloch. A complaint, however, was instantly made on the subject to the Synod of Glasgow; a hot discussion ensued, and a motion was at length agreed to, which united the views of the two contending parties. In this debate Dr Erskine took an active share in favour of Mr Whitefield, and he afterwards published an account of it, giving the arguments on both sides with admitted candour and honesty.

The laborious duties of his parish, and the preparation of three discourses every week, prevented Dr Erskine from engaging keenly in those literary pursuits which were so congenial to his taste. His reading, however, during his residence in Kirkintilloch, appears to have been considerable, and besides the publication of a few occasional sermons, he gave to the world an essay, intended to promote the more frequent observance of the Lord's Supper. This latter production his biographer describes as a performance of "singular ability and learning." That he might be master of the subject in all its bearings, he entered into a correspondence with ministers on the continent, for information with regard to the practice of foreign Churches. It is by no means improbable that the communication thus opened up with different individuals in various parts of the continent, led him to take an interest in foreign literature, which he retained during life. He had already an extensive correspondence with America, and especially with American ministers, and hence the intimate knowledge which he possessed of the state of religion and literature in the New World.

Dr Erskine was translated from Kirkintilloch, in 1753, to the first charge in the burgh of Culross. To the people over whom he was now placed, he was no stranger, having, in his youth, occasionally resided in the family of his grandfather, whose estate was situated in the parish. In this new sphere of usefulness, his ministrations were peculiarly acceptable to his parishioners, and by his assiduous attention to the private visitation of their families, he became peculiarly endeared to them. It would appear, however, that in the latter part of his life he doubted the propriety of the step which he had taken in removing from Kirkintilloch to Culross. The advantages and disadvantages of the two situations are thus stated by Sir Herry Moncreiff:—

"Though Dr Warburton was not aware of the exact situation of a parish minister in Scotland, when he supposed literary industry to be separated from pastoral duty, his wishes with regard to the effects of Dr Erskine's translation to Culross were to a certain degree realized. With the assistance of a colleague in the vigour of life, who divided with him both the public and the parochial duty, he had certainly much more leisure to employ, and better opportunities for study, than he could possibly have commanded in his former situation.

"He lost, indeed, the advantage of the society at Glasgow, on which he set a considerable value; and he had not the same direct access to books which the libraries of Glasgow afforded him. But his intercourse with the greatest number of his literary friends was more in his power than it had been at Kirkintilloch; and whatever books he required, he had the means of procuring.

"They who were acquainted with his habits of industry through life, will readily believe that the leisure which he found in this situation was faithfully employed; though it does not appear that while he continued there he published any thing, excepting a single sermon, preached before the Society in Scotland for Propagating Christian Knowledge, in 1756, on the Influence of Religion on National Happiness. It is republished in the first volume of his printed discourses."

In September 1754 Dr Erskine was deprived, by death, of one of his most valued friends, Mr John MacLaurin of Glasgow—a man whose eminent talents, and high attainments, and genuine worth, have handed down his name with honour to the present day. The loss of this eminent individual was deeply felt; but such was the estimation in which Dr Erskine was held in Glasgow, that the kirk-session of the parish, and the general session of the city, immediately sent him an invitation to occupy the place which had thus become vacant. This, however, from some cause or other, he declined, and continued every day to recommend himself more highly by his conduct, both as a Christian and a Christian minister, to the esteem and affection of his people at Culross.

It was to be expected, however, that a man of such acknowledged talents as Dr Erskine possessed, would be promoted to a high station in the Church. In the autumn of 1758, accordingly, he was translated to the New Greyfriars' Church, Edinburgh; and being thus called to occupy a more prominent place than he had hitherto done, the astonishing vigour of his mind became more readily apparent. His discourses were characterized by a grasp of thought, and a clearness of illustration, which rendered him one of the most acceptable preachers of his day. In the multifarious duties of a city clergyman he was most exemplary and indefatigable. Such was the decision of his character, that he would in very few cases allow any thing short of complete necessity to withdraw him from his duty. He seems to have regulated the distribution of his time by a systematic arrangement, to which he endeavoured most rigidly to adhere. In the midst of his varied employments he mixed a great deal in society; and such was the cheerfulness and affability of his dispositions, as well as the artless simplicity and kindness of his manners, that his company was courted by all who enjoyed the pleasure of his acquaintance.

As a mark of the high estimation in which he was held, he received, in 1766, an unsolicited degree of doctor in divinity from the University of Glasgow. In the minute of the Faculty which conferred it, an encomium is passed on his "undoubted probity, ingenuity, and learning." Before receiving this well merited honour, he had published a volume of Theological Dissertations, two of which had already appeared at an earlier period of his life. He had also entered with lively interest into the controversy which had for some years been carried on, with the utmost keenness, between Mr Wesley and Mr Hervey, and had published a controversial work of the latter writer, with a preface from his own pen. The preface called forth a letter to Dr Erskine from Mr Wesley, and led to the publication of an "earnest appeal" to the public from one of Mr Wesley's coadjutors. Dr Erskine did not decline the controversy, but in July 1765 he sent from the press a defence of his preface, in the course of which he discusses the subject at greater length than before.

In 1767 Dr Erskine was translated to the Old Greyfriars' Church, where he became colleague to Dr Robertson, the celebrated historian. In this situation, where he was subjected to less labour than in his former charge, he continued to officiate during the rest of his life—a most faithful and highly valued pastor.

From the intimacy which subsisted between Dr Erskine and some of the most distinguished American divines, particularly President Edwards, he felt a deep interest in the controversy which was now beginning to arise between Great Britain and her North American colonies. He took occasion, accordingly, to publish, anonymously, from the London press, a tract, in which his views were stated with his wonted clearness and force; and some years afterwards, when the American war had actually commenced, he republished this tract at Edinburgh, with his name attached to it.

The subject, for some time, completely occupied his mind, and he felt it to be his duty to use all the means he could command to effect a reconciliation between the two countries. With this view he published, anonymously, in 1776, an additional dissertation on the war, which is regarded, by his biographer, as "one of the ablest and most argumentative of all the author's political tracts." The subject was followed up in the course of the same year, in a tract directed chiefly to the religious view of the question.

Another topic, of great moment, began, at this time, to excite a considerable sensation in the public mind, particularly in Scotland. An act of parliament had passed for the relief of Roman Catholics in England, from certain disabilities and penalties; and an intention was intimated of extending the same relief to the Roman Catholics in this part of the island. Dr Erskine, who, to the end of his life, retained a constant apprehension of the growth of Popery, published, in 1778, a pamphlet in which he urged, with the utmost earnestness, the inexpediency of the proposed repeal. In the General Assembly of the following year, the subject was discussed with great ability on the part both of those who supported and of those who opposed the repeal; and Dr Erskine afterwards published an account of the debate, prefixing to it an address to Dr Campbell of Aberdeen, who had declared himself in favour of the removal of the Roman Catholic disabilities. Anxious to do his utmost to avert what he considered an impending evil, Dr Erskine forwarded to Mr Burke, who had brought in the bill for the relief of the Roman Catholics, a number of printed papers and sermons, containing the substance of the arguments which had been urged in Scotland, against the repeal of the penal statutes. The mind of the learned statesman, however, appears from his private letter in reply, to have remained unchanged.

To whatever subject Dr Erskine directed his powerful intellect, he was not long in acquiring a thorough knowledge of it in all its bearings. This was remarkably exemplified in the astonishing facility with which, at an advanced period of his life, he acquired a knowledge of the German language. The following account of it is given by Sir Henry Moncreiff:

"Lord Ellick had been much on the continent in early life, and was well acquainted with modern languages. He had an excellent library. And having been one of Dr Erskine's original associates, he was applied to by him, for the use of a German Grammar and Dictionary, at the time when he first resolved to attempt the acquisition of the German language.

"By his Lordship's account, these books were returned, when they had not been out of his possession more than six weeks. He, therefore, naturally concluded, that they had not been of much use; and that, finding the acquisition of languages at his age, with no other help than a grammar and dictionary, a more difficult undertaking than he had imagined it, his friend had relinquished the attempt.

"But when Dr Erskine soon after visited him, he was surprised to find, that, so far from having given up his design, he imagined himself to have received so much advantage from the grammar and dictionary, as to be already able, without assistance, to collect the substance of a German book.

"It was a matter of curiosity to see, how far a man of Dr Erskine's age, with all his industry and acuteness, could have carried this advantage, within the short space of six weeks; and being in his library, Lord Ellick produced a German book, of which he requested him to give him the satisfaction of hearing him read a few sentences.

"Dr Erskine had never heard another person read German, and had never pronounced a single sentence. He could not, therefore, literally comply with Lord

Ellicock's request. But, without attempting to pronounce any part of the original, he readily translated into English a great part of a page, in a book which he had never before seen; so as to convince his Lordship, that his grammar and dictionary had indeed been turned to good account.

"With no other assistance, he was able, after six weeks' study, when he had nearly reached the age of sixty, to translate with ease the substance of a German book, to the satisfaction of a man of letters, who was well acquainted with the language. It would be difficult to give a more striking example, either of perseverance or facility, in the acquisition of a foreign tongue."

The extent to which he availed himself of this new acquirement was afterwards seen in his "Sketches of Church History," which are chiefly drawn, as he himself says, from foreign writers. The first volume of this publication appeared in 1790, and the second in 1797. They contain much solid and important information, and the author had the high satisfaction of receiving most gratifying attestations to their merit from Lord Hailes and Bishop Hurd, both of them individuals distinguished alike for their talents, their learning, and their piety. He published also consolatory letters, not original but collected, and one volume of sermons; another having been published after his death. It was his peculiar merit, however, that he kept in view not future fame but present usefulness, and, therefore, he lost no opportunity of engaging in the more immediate duties which devolved upon him as one of the ministers of a large city. To the business connected with charitable institutions he paid special attention, and in the exercise of his ministerial functions he was excelled by none of his brethren.

About the age of seventy Dr Erskine's health began to decline, but he continued to officiate almost regularly in his Church, till within a few months of his death. And so vigorous were his faculties, even in the last hours of his life, that, on the night before he died, he was eagerly employed in reading a new Dutch book. While thus engaged he complained of being unable to see distinctly, and, with some impatience, asked for more candles. He went to bed about eleven o'clock, and, in a few hours, his spirit had ascended to its Saviour and its God. His death took place on the 19th of January 1803, in the eighty-second year of his age.

### THE JEWISH FEAST OF TABERNACLES.

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

Minister of St. George's Church, Edinburgh.

(Continued from page 15.)

Leviticus xxiii. 42; Zechariah xvi.; John vi.; Revelations xxi.

THUS we find the typical import of the Feast of Tabernacles, and its true fulfilment as the feast of the ingathering, in the latter times, when the tents being pitched, there shall not be wanting any more the Tabernacle of the Lord; and we arrive at this conclusion, by the comparison of two far distant prophets announcing the same event. For that it is the same scene that they describe, will appear evident, as we think, to any one who will observe the minute and remarkable parallelism, in many points, between John's prophecy, in the 21st chapter of the Revelation, and Zechariah's in the chapter already quoted, the 14th chapter of his book. Turn to chapter xxi. of the Revelation, and compare it with this of Zechariah, which we are now considering. Observe, first of all, what John says, Rev. xxi. 23, "The city had no need of the sun, neither of the moon to shine in it; for the glory of the Lord did lighten it, and the Lamb is the light thereof. And the gates of it shall not be shut at all by day; for there shall be no night there." Does this at all explain Zechariah xiv. 6, 7. "And it shall come to pass in that day, that the light shall not

be clear nor dark;" or (margin) it shall not be clear in some places, and dark in others, "but it shall be one day that shall be known to the Lord, not day nor night: but it shall come to pass that at evening time it shall be light." Again, (2.) Zechariah xiv. 8. "And it shall be in that day, that living waters shall go out from Jerusalem," is literally identical with what John says, Rev. xxi. 6., "I will give unto him that is athirst of the fountain of the water of life freely;" and xxii. 1. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Again, (3.) Rev. xxi. 27. It is declared, "And there shall in no wise enter into it any thing that defleth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Does this not exactly tally and correspond with the declaration of Zechariah xiv. 20, concerning the universal prevalence of purity, down to the very commonest of any utensils and instruments employed in any service? "In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of Hosts." Again, (4.) Zechariah xiv. 19., "And the Lord shall be king over all the earth, and in that day shall there be one Lord, and his name one," seems to harmonize with Rev. xxi. 24., "And the nations of them that are saved shall walk in the light of it, (and its light is the Lamb); and the kings of the earth do bring their glory into it." And, lastly, Zechariah xiv. 11., "And men shall dwell in it, and there shall be no more utter destruction," or curse, "but Jerusalem shall be safely inhabited," is but expanded in the beautiful language of John, Rev. xxi. 4., "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

These instances of agreement and identity cannot be accidental. They surely prove an identity of matter. And they warrant us in connecting, or rather require us to connect the declaration of John, "The Tabernacle of God is with men," with the intimation of Zechariah, that there is to be a Feast of Tabernacles, in which the nations, along with the inhabitants of the Holy City, are to take part. How far these magnificent predictions of the glory of the latter day are to be understood figuratively; how far we are to expect an exact literal accomplishment of all the glowing imagery in which the triumph of that blessed era, is with vivid distinctness set before us, we pretend not to determine. We would beware, however, of the too great license of fanciful and spiritual interpretation, and rather follow the wise and more humble simplicity of the great masters in prophetic lore and study, not of our own day merely, but of earlier and more masculine times. These learned and sagacious expounders, cautious in giving the reins to their imagination, when it would fill up, from slight and dark hints, the minute details of the picture, were yet bold in seizing upon its broad outline and its leading strokes; and they never doubted the literal reality, at least in its general features, of the scene spread out before them. The holy beauty of the heavenly city, and the prosperity of the people, may be, in some points, described poetically. The clear light, shining independently of sun and moon, may denote the light of knowledge—the knowledge of God and of the Lamb, not reflected from a glass darkly, but derived immediately from its source;—according to Isaiah's prophecy, (ii. 3-5.) "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will

teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. O house of Jacob, come ye, and let us walk in the light of the Lord." The river of the water of life, also, may refer to the pouring out of the Holy Spirit on all flesh. But who can doubt that the other particulars specified, the holiness, the harmony, the happiness,—that these three, at least, of the characteristics of the picture,—the stainless purity of the meanest vessels, the union of all nations, in peace, under the King, and the absence of sorrow, and sighing, and tears—are real and actual attributes of a real community of the blessed,—a community to be realized even on this earth of ours? And in that community there is to be the real fulfilment of what the Feast of Tabernacles typified and represented. The true Feast of Tabernacles is to be there. Around Jerusalem, as a centre, is to be grouped and clustered the Universal Church. On the holy land and the holy city where the King again dwells, all the tribes of the earth, all the fulness of the Gentiles are to be, for spiritual blessings, dependent. Thither they are to look for light,—thence are to flow their streams of life and gladness. All nations are to go up to keep the Feast of Tabernacles, if they would be refreshed with the rivers of God's house. For, as Zechariah adds, (chapter xiv. 17,) "It shall be, that whosoever will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, upon them also shall be the plague wherewith the Lord smiteth the heathen that come not up to keep the Feast of Tabernacles." "This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the Feast of Tabernacles."

O blessed day! O glorious festival! How wide, how boundless is its comprehensive embrace! It is a feast for all nations. Egypt herself is not excluded. Her ancient wrongs against Israel are forgotten; her treachery, her insults, her cruelty, are all forgiven. Even she may come up, or rather she must needs come up. Judah is again exalted. The Lord's mighty plan, in the selection, the providential government, the dispersion, and the marvellous preservation of his chosen people, is now, at last, unfolded and fulfilled. In millennial glory, the covenant made with Abraham is remembered. In his seed, yet once more, all the families of the earth are blessed, yes, the very families who have now, for long centuries, been reproaching, vilifying, and persecuting those whom God is smiting, but whom soon he will acknowledge, in the sight of all, as his own. The Gentiles have conspired to tread Jerusalem under their feet. All Christendom has abused the Jews, making their very name a scorn and scandal, leaving them alone, nay, hardening them in unbelief. And yet their recovery is to be the revival of the Church, and the peace of the whole world. Happy, surely, they who, by prayer, or by preaching, or by whatever means, hasten on this glad era. Happy they who know, even in their degradation, the Nobles of the earth. Happy they who speak to them the Gospel in love. Thrice happy the Church, or people, whichever it is to be, that is to be honoured in sending swift messengers to the nation now scattered and spoiled, when it is to be brought as a present to the Lord of Hosts to Mount Zion.\*

This word of prophecy has carried us away, but not far, and we trust not unpleasantly or unprofitably, from the subject more immediately before us. We have yet two remarks to make regarding the views of this festival entertained by the Jews themselves, which will lead us to see the full meaning of a passage in the Gospel by John, to which we shall shortly refer.

1. The Jews themselves connected the observance of this feast with the glorious advent of Messiah, their

King,—the presence of Jehovah their God among them. When they pitched their tents, it was in memory of the time when the Tabernacle of the Lord stood in the midst, and in preparation for the time when again He was to dwell among them. The very erection of their booths, was a token of their firm faith and confident expectation. Their cry, as they walked in procession, was "Hosanna, save now, I beseech thee, O Lord." And the Psalms appointed for that sacred season, the portion called by them Hallel (118—118), had respect to the Lord's returning to visit them, and bore this burden: "Blessed is he that cometh in the name of the Lord to save." But the most remarkable proof, on this point, is the fact, that when they conducted our Lord in triumph into the City, hailing him, for the time, as their King, they adopted in the procession, so far as haste permitted, the very pomp of the Feast of Tabernacles. It was not *then* the Feast of Tabernacles, but the Feast of Passover. Still they knew well, that when Messiah, the King, the Lord, did come, it was the Feast of Tabernacles that was to welcome and celebrate his coming. The branches of palm trees in their hands, the boughs spread on the way, their acclamations, "Hosanna to the Son of David, Blessed is he that cometh in the name of the Lord, Hosanna in the highest," these usages all belonged to the Feast of Tabernacles. The multitude, in their enthusiasm, believing, for the moment, that their King was come, deemed the Feast of the Passover superseded, and the ceremonies of another feast more appropriate. Here, as in every instance, they overlooked the necessity of the Messiah's coming first of all to fulfil the type of the Passover, as he did at that very Passover when he died a sacrifice for sin, and rose again as the first sheaf of the great crop to be reaped. But, substantially, they were right in thinking, that had he been, as they hoped, coming in glory to dwell among them, it was the Feast of Tabernacles, whose real end he would then accomplish; and our Lord, by receiving their homage at a time when he certainly meant to represent the triumph of his second coming to reign, virtually sanctions the view which we have given of the ultimate scope and meaning of this harvest festival.

2. The Jews farther connected this festival with the glorious descent of the Holy Ghost. To signify this, they had invented a ceremony of their own, which they added to the appointed forms. During all the days, and chiefly on the eighth day, the great day of the feast, they went with much solemnity to the stream, or pool of Siloam, and bringing its water in pitchers, with much rejoicing, to the Temple, they mixed it with wine, and poured it out devoutly upon and before the altar. They thus, as it was understood, expressed their prayer, that on the dry and thirsty soil the rain might be poured out; and the vulgar idea was, that as this festival was a thanksgiving for one year's abundant crop, so on it was determined the amount of propitious influence which God was to grant for the next seed-time and harvest. But the ceremony was regarded as significant of something more. The softly flowing waters of Siloam are made by Isaiah the type of the sovereignty of David's house. For addressing the ten tribes, in reference to their apostasy from that house, he uses this figure (chapter viii. 6.): "This people refuseth the waters of Shiloah that go softly," fit emblem this of the happy reign of Emmanuel, David's son, of which these Israelites had virtually, by their rebellion, renounced the hope. These waters were thus understood by the Jews to represent the peaceful and holy blessings of Messiah's reign, especially the spiritual gifts and graces which he was to confer. Hence, in bringing their pitchers from Siloam, and pouring them out before the Lord, they were accustomed to say, that from thence they drew the Holy Ghost, and to quote, as their authority, that prediction of Isaiah, "with joy shall ye

\* See Isaiah xviii. expounded by Hornley. Vol. I. page 66 of this work.

draw water from the wells of salvation." They had a tradition, that in this very ordinance, the Spirit had been known to descend on their prophets, and they had distinctly respect, in the ceremony of the water, to the promises of the Spirit being abundantly poured out in the day of Messiah's glory.

It was at the close of this significant Feast of Tabernacles, and while the people probably were in the act of performing this unauthorised, but not unmeaning ceremony, that the Lord Jesus, as we read in John's Gospel, (chapter vii. 37,) not, as usual, walking up and down, or sitting and conversing, but standing in a conspicuous part of the temple, in the view of all the multitude, cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

The blessed import of this call, and this promise, it is not our present business to consider. But we may gather something from the occasion, and the manner of our Lord's proclamation.

1. The last day of the Feast of Tabernacles was the eighth, a day of holy convocation. Why it was regarded by the Jews as the great day, is not well known. In some respects it seemed to be less important than the other days, and indeed not so much a part of the feast, as a sort of supplement and appendage to it. The peculiar sacrifices appointed to be offered during the seven days were discontinued on the eighth, on which the common daily sacrifice alone was offered; and the booths in which the worshippers dwelt during the week were also abandoned on this last day, as the ordinance, in so far as it was a Feast of Tabernacles, was now over. As a feast of ingathering, however, it was still honoured on the eighth day, by joyous processions of companies bearing branches of trees. It is said that the Jews had a tradition concerning this eighth day, that, whereas the other seven had respect to the Gentiles as well as themselves, this was peculiarly their own;—the seven days' solemnity being like a large and formal feast, for a miscellaneous assembly of strangers and servants, the eighth day's being a sort of private and confidential banquet for the king's friends. This tradition, while it marks the proud and exclusive temper of the nation, would show that they understood, as we do, Zechariah's prophecy of the Feast of Tabernacles as a feast for all the tribes of the earth; and it would account also for their esteeming the eighth to be the great day of the feast. On this last day, they performed, with peculiar state, the ceremony of drawing water, with joy, from the wells of Siloam, or, as they interpreted them, the wells of salvation. It was in the midst of this ceremony, in the course of its being completed in the temple, that Jesus arrested the assembled crowd by the proclamation. The time was, if we may judge, well chosen. The feast has once more been celebrated, and, to all appearance, with no nearer prospect, no better sense or sight of Jehovah's presence, than for many long years bygone. The tabernacles have been pitched in due and stated form, all ready for the renewal of the scene in the wilderness. But the Lord's tabernacle has not been in the midst. And now, the tents are struck, as if again in disappointment. Many a disconsolate worshipper may have mourned, and mourned all the more sincerely, the more spiritual his views were. The feast is over, and we have not found the Lord, the King. But let them stay for a little. On the very last day, their attention is called, in a way most startling,—to a humble Nazarene! They hear a voice of authority—they look, they see a present God. Surely the Lord is in this place, and they knew it not. It is Christ the King, who is even in the midst of their tents. They obey his call—they believe his promise—they need to wait no longer for his coming—they need to draw no more water from the

cistern—they cast aside their pitchers—they stay not, to waste precious time, in a typical ceremony of their own devising, when the reality, which they meant to represent, is at hand—they look beyond the ordinance to him whose presence blesses it. They have found the Lord amid the tabernacles, if not precisely in the character they expected, at least in a character most suitable. The feast has not gone by so desolate as they feared—their mourning is turned into joy—and it is to them indeed a festival of gladness once more. Thus reasonable and welcome might our Lord's proclamation be to the humble worshippers at this feast, waiting for the consolation of Israel.

2. The Lord Jesus presents himself to the people as being, in his own person, the very end and object of this festival—as entitled to claim it as his own—as, in truth, the very King, the Lord for whom, in the observance of it, they were waiting and longing, in expectation of whose coming to dwell among them as of old, they kept this feast of booths. He calls attention to himself as greater than this feast, as, indeed, the very Jehovah in honour of whom, and in hope of whose advent, they observed it. "Come unto me. The Lord, whom ye seek, is here. You have pitched your tents, you have erected your tabernacles, and ye overlook the tabernacle of the Lord, which is again in the midst of you. The Word—made flesh—dwells, or tabernacles among you. True, he is not yet to make his permanent abode on earth; but for a season he is with you in the tabernacle of his flesh; and in your feast of tabernacles he should be honoured and acknowledged." It is a high character, therefore, that our Lord here assumes,—it is a high claim that he makes. He calls the regard of the worshippers away from the feast of God to himself. And who else might do this than He, by whom and for whom the feast was instituted; He who did at first fill with his present glory the tabernacle in the wilderness, around which the Israelites gladly, at the first observance of the feast, pitched their tents; He whose return to be the centre of a more blessed feast of tabernacles in the latter day, prophecy foretold and faith anticipated. Yes, it is none other than Jehovah—God of Hosts—your King—your Redeemer, who has now pitched his tent among yours, overlooked by you; and though it be as yet only in humiliation that you can know him, still not the less is he entitled to divine, to royal honour; not the less, but all the more, since for you and your sins does he humble himself; nay, on account of that very humiliation, He claims your homage and worship,—your devoted faith.

3. For even now with him is the residue of the Spirit. He holds at his disposal those rivers of life, of which you vainly seek to draw some share from the waters of Siloam; with him alone are the true wells of salvation. True, the blessings of the Holy Ghost flow not with so full a stream as they will do when again the Tabernacle of God is with man. The Spirit is not poured out so abundantly on all flesh as he is shortly to be, by way of specimen, at the feast of Pentecost or the first-fruits of the Church,—or as in the end, at the full consummation of the harvest, on the feast of tabernacles or of ingathering. Still the Spirit is dispensed in measure sufficient for the quenching of your thirst, for the satisfying of your soul. Thus Jesus claims the prerogative of giving the Holy Ghost, when he promises to the believer that rivers of living water should flow from him, even the same pure rivers of the water of life that the apostle saw proceeding in the temple of the New Jerusalem out of the throne of God and of the Lamb. For the believer is himself like the sanctuary there foretold; he is even now the temple of the living God, through the Holy Ghost dwelling in him, and sending forth from him refreshing streams of grace; and in his soul individually



may even now be realized the millennial blessedness of the holy city and holy land. There is a feast in his soul now of the same kind and character with the feast that is to be then. The kingdom of God is already within him, which now, as then, is righteousness, and peace, and joy in the Holy Ghost. The same light of the Lamb, as a present Saviour, shines on him, the same water of life cheers him. He, too, has on all his members and instruments,—Holiness to the Lord, nor is any uncleanness allowed in him. The communion of God and of the saints is his, and all his tears are wiped away by the hand of a Saviour's sympathy. Yes, the same Lord who is to come to the celebration of the feast of tabernacles in the harvest of the whole Church, is present with you, O believer! in a feast of tabernacles now, at the harvest of your soul. Be you, then, waiting on him, and receiving his Spirit, and gratefully presenting the ripe fruits of an autumnal richness. Be you maturing a full crop of all Christian graces, that ye may offer them, as in a festival of joy, to your Lord and Saviour Jesus Christ. And to all, in reference to the true feast of tabernacles, we address the invitation of the Saviour: "I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

THE CHRISTIAN AS A LITTLE CHILD:  
A DISCOURSE.

BY THE REV. CHARLES NAIRN,  
*Minister of Forgan.*

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—MARK x. 15.

THERE is, as every one must have remarked, something peculiarly engaging and attractive in the appearance of a little child. During the years of infancy, or previously to the development of those corrupt propensities that are inherent in every individual of our fallen race, there is to be observed, in very young children, an artlessness of manner, which presents a most refreshing contrast to that suspicious disposition which men so often manifest in the business of life. In making this remark, it is not our intention to adopt the language of those who speak of children as if they were naturally innocent, and who account for their subsequent wickedness, by referring it to the contaminating influence of evil example. On the contrary, we are persuaded that they are "born in sin and shapen in iniquity," and that, "as a clean thing cannot come out of an unclean," so must those who are descended from Adam, by ordinary generation, be all alike the children of wrath, and, because of the spirit that worketh in them, all alike the children of disobedience. Still, however, we maintain, that, during a brief period of its existence, it is impossible to look upon the sweet and placid countenance of a little child, without being impressed with the belief, that it presents a faithful index of gentleness and tranquillity within; and that as yet no angry passions have begun to rage within its breast, nor any guilty imaginations disturbed or polluted the exercise of its new born powers. And it is precisely for this reason, we

apprehend, that our blessed Lord, during the days of his earthly ministry, always manifested such a deep and tender interest in little children. He seems to have looked upon them with feelings of peculiar delight. In the course of his teaching, he drew illustrations of his doctrine from their appearance. And in the passage with which our text is connected, he appears to have experienced a personal gratification in welcoming them to his presence, taking them up in his arms, laying his hands on them, and blessing them.

At the 13th verse, it is mentioned, that when certain parents brought their children to Jesus that he should touch them, his disciples rebuked them. So far, however, was the compassionate Redeemer from sanctioning, by his authority, the conduct of his disciples, that, "being much displeased," he said unto them, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." And as his manner was, he took advantage of the incident that had occurred, by engrafting on it a most important practical lesson, applicable to the condition, and fitted to promote the benefit of his followers in every age. He proceeded to assure those around him, that if he thus encouraged the approach of little children to his presence, it was because he beheld in them the emblem of that very character which it was the great design of his mediatorial undertaking to form in all the children of men. For we read, that no sooner had he said, "Suffer little children to come unto me," than he added, in the words of our text, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

What we propose, in now directing your thoughts to this declaration of the Saviour, is to illustrate some of the features of character, on account of which a little child may be fitly regarded as an emblem of that state of mind which is here described by the expression, "entering into the kingdom of heaven." And,

I. We would instance *humility* as one of the distinguishing features of young children. In such little ones, as being necessarily ignorant of the value and importance attached to the distinctions of rank, there is to be perceived no disposition to exalt themselves by depreciating those around them; and no manifestations of that supercilious neglect of one class of their fellow-creatures with the meanest and most cringing servility to another, which the competing aspirants after this world's honours are so frequently seen to display. To the young child, it is of no consequence with whom he associates. The humblest menial, provided he will only minister those little attentions by which its infant powers are delighted and amused, will be no less acceptable as a companion, than the most illustrious nobleman in the land. The seals of highest office in the empire, if placed before a little child, would at once, and willingly, be parted with for the merest gew-gaw that might chance to be a little more glittering; and although

born the heir of a most ancient and honourable family, it would matter nothing at that early age, if, in some great entertainment given to all classes of the community, the little child were made to occupy the lowest room.

Now, we have been assured, that a similar feeling of indifference to the honours of this present life, considered as objects of ambition, or sources of gratification, must be acquired and manifested by every believer in Jesus. And, accordingly, we read, that when his disciples, under the influence of the most erroneous views of his kingdom, were disputing with one another as to the places of relative greatness that would be assigned to them, our blessed Lord, with a view to instruct them in the character he required of his followers, took a little child, and setting it before them, said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." In having thus acted, the object of Christ, as must be evident to every one, was to intimate how utterly inconsistent with the purpose for which he had chosen them as his associates were those feelings of ambition, and rivalry, and envy, under which they had proposed the question, "Who is greatest in the kingdom of God?" And what he enjoined so constantly in the course of his teaching, the Saviour never failed to illustrate by his example. In all his intercourse with our guilty race, He was truly as one who had come not to be ministered unto, but to minister,—who sought not his own glory, but the glory of his Father who sent him,—who was at all times willing to associate with the poorest, or most despised, and who was not ashamed to call them brethren. The loudest applauses of the most distinguished assembly that ever met upon earth, had been of no value to the mind of Christ, compared with such an expression of gratitude, as was once rendered to him by a penitent woman, of whom it is written, that she washed his feet with her tears, and wiped them with the hairs of her head. Yea, and that we might be still more deeply impressed with the importance of cultivating this, the grace of humility; do we not read, that the blessed Jesus, on one occasion, girded himself with a towel, as if he had been servant of all, and proceeding to wash his disciples' feet, said to them, "I have given you an example, that ye should do as I have done to you; for if I have washed your feet, ye also ought to wash one another's feet."

See then, brethren, if ye would have that likeness to a little child, without which ye cannot enter into the kingdom, that ye be clothed with humility. We ask you not to think of yourselves more *meanly*, but not to think of yourselves more *highly* than you ought to think. And while you are by no means called upon to divest yourselves of the wealth your industry may have amassed, or to renounce the honours to which your talents may have raised you, it is *necessary*, that as the professing followers of Jesus, you regard both the

one and the other, so far as the great end or true happiness of your existence is concerned, with something of the same indifference that a little child would look on the most envied possessions, or listen to a discussion about the most highly valued honours of the world. "In lowliness of mind, let each esteem others better than himself." "Put on, as the elect of God, meekness and humbleness of mind," for "verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

II. Again, as characteristic of a little child, we would instance *confidingness*, or a disposition to rely implicitly on the word of its parent and instructor.

In consequence of the feebleness of their powers of understanding, children, at a very early age, must, it is obvious, be wholly dependent on the veracity of those with whom they are connected. They will readily believe any statements, no matter how absurd or extravagant they may be. Having no conception of deceit themselves, they are willing to credit every communication that may be made to them, and being necessarily incapable, owing to the weakness of their intellectual powers, of discriminating between truth and error, they never hesitate to repose implicit faith in the most foolish or fabulous story that may be told them. All must be aware to what a fearful extent, and with what mischievous effects, advantage has been often taken of this disposition in little children, for the purpose of operating on their fears, by many of those senseless or unprincipled persons to whom they may have been given in charge. Aye, and it is most lamentable to witness the extent to which this same practice of experimenting with the confidingness of children is sometimes carried, even by those who, as having a more tender interest in their future well-being, might be expected to guard against any thing which is so directly fitted to pervert their moral powers, by training them, as it were, to think lightly of falsehood, at an age when impressions are most easily made, and most lastingly retained.

Greatly, however, as it may be at times abused, this readiness to receive, as truth, whatever shall be stated to them by their parents or guardians, constitutes a most beautiful feature in the character of little children, and is fitted to illustrate, very strikingly, that teachableness of spirit in which it becomes every human being, however exalted his powers, or ample his knowledge, to hear what the Lord God shall say unto his soul. The difference, as to degree, between the mental powers of a little child and the most powerful intellect that ever existed upon earth, is never once to be named, in comparison with the distance that must separate the highest human intelligence from Him who is the Fountain of Light. The same absolute dependence then, may be as truly necessary in the one case as in the other; and as the little child must take its information on the word of those in whom it trusts, it may be necessary that men of the highest and most cultivated reason

shall rest satisfied with simply finding that there has been affixed to the statements they may have occasion to peruse, these authoritative words, "Thus saith the Lord." Such a faith as this all must exercise who would enter into the kingdom of heaven. With a childlike docility of mind we must bring every thought into subjection to the oracles of the living God. These may declare to us much that is mysterious. They may contain doctrines which, in all their relations, it is impossible for us, or for the most gifted inquirer, to comprehend. But if in these doctrines there is nothing contradictory to the truths otherwise revealed, we shall, if rightly impressed with our own weakness, cast ourselves on the Word of God, even as would any child upon the superior intelligence of its earthly father, saying, "Speak, Lord, for thy servant heareth."

In reading the Scriptures then, brethren, beware of that pride of intellect which has proved the ruin of many souls. If you are convinced that the Bible is the Word of God, presume not to think that you may sit in judgment on the reasonableness of its doctrines, or on the wisdom of its counsels, or on the fitness of its requirements. The very circumstance that it is a revelation of the divine will, should lead you to expect in it difficulties which in this imperfect state of being you may never be able to resolve. Seek not, however, to be wise above what is written; but bearing in mind that while that which is revealed, is to you and to your children, there are many secret things which still belong unto the Lord; let it be your habitual endeavour to cast down every high imagination, and to have all your thoughts brought into captivity to the truth.

III. Yet farther, as characteristic of a little child, I would notice *imitativeness*, or that strong desire which it constantly manifests to speak and act like those whom it most highly reveres.

This disposition to imitate is one of the strongest and most early developed powers of the human mind. From the very dawning of reason the propensity may be observed to be in constant and most powerful operation. The little child is ever on the watch that it may be able to repeat the words, the looks, and the actions of all within its reach. And it were well that parents, and those employed in the training of these little ones, could but habitually bear in mind how much the future character may be affected by what they hear or witness at that early stage of their being. There cannot be a greater mistake than to suppose that even very young children are indifferent to what is going on around them. On the contrary, they are most diligent observers and most skilful copyists of every example that may be set before them, and thus, at an incredibly early stage of their existence, a foundation may be laid either for the happiness or the misery that is to mark their future years.

How admirably adapted, then, to this principle of human nature are those numerous exhortations that have been given to believers to imitate the

character of Christ, as that perfect pattern, in growing conformity to which, their chief happiness is to be found. We may affirm, indeed, of the Christian system, in reference to that moral character which it is designed to form, that it has been embodied in the recorded history of Jesus of Nazareth. For it is impossible to read that history without perceiving that he exemplified every precept he delivered, that he illustrated, by his actions, all that he recommended in his doctrines; and, in short, that he afforded a living manifestation of the very dispositions, and affections, and habits, which he inculcated on his disciples. If, therefore, he calls upon them to take up the cross, it is that they may follow him,—that they may walk in his footsteps,—that they may pursue the very path along which he passed, when, as the Captain of his people's salvation, he was made perfect through suffering. Be ye then imitators of Christ. Be persuaded that conformity to his character is the high and holy design of your calling. As often as you find the blessed Saviour called the ruler or head of that kingdom which you desire to enter, let it be your highest aim and your most earnest endeavour to grow in resemblance to him. And like the little child that desires earnestly to speak and to act after the manner of its earthly parents, labour with all your might, and esteem it your highest enjoyment, that ye may have the same mind in you that was also in Christ Jesus, who is your Master and Lord in heaven. "For whosoever will not receive the kingdom of God as a little child, shall not enter therein."

IV. The only other characteristic of a little child to which I would advert, is that blind unquestioning *obedience* which it is required to yield to the will of its parent or teacher.

It can scarcely be necessary to remark, how essential it is to a proper education of its moral powers that the child should be taught, from the earliest period, that, so long as it is a child, it must have no will of its own in opposition to that of its parent. No intelligent father would ever think of stating to his children the reasons of that discipline to which, with a view to form their moral character, he may deem it his duty to subject them. He knows perfectly, that if his efforts are to be successful, there must be the exercise of an absolute authority on the one side, and the yielding of a most unreserved obedience on the other. However willing he might be to make the reasonableness of his conduct apparent to his little ones, he is well aware that, as yet, they possess not the capacity to understand him, founded as that conduct is, or ought to be, on a far larger and more comprehensive view of their relations than they themselves can be able to take. The restraints he imposes on their liberty—the denial he often gives to their most importunate requests—the pain he may at times occasion to their tenderest feelings, or the bodily chastisement he may inflict upon them—may for a time be regarded by his children only as so many indications of a cruel and capricious sporting with their peace. So soon, indeed,

as it shall be possible, every wise father will address himself to the understanding of his offspring, seeking to direct their feelings by first convincing their reason. But for a certain number of years this is wholly impracticable; and it is therefore necessary, that, as a moral being, a little child shall, so to speak, be the subject of a purely despotic form of government, no reason being assigned but the parent's authority, for the propriety of the course it is required to follow.

And so must it often be with the believer in Jesus, or the subject of that kingdom which is righteousness, and peace, and joy in the Holy Ghost. To him, the ways and dealings of his heavenly Father may, on many occasions, be as dark and inexplicable as ever were the proceedings of any earthly parent to the comprehension of his little ones. In consequence of the very narrow range of our vision as spiritual beings, we are at present incapable of contemplating, in their true character, the events and circumstances that befall us, or of estimating our possessions according to their real and inherent value. Time, with all its concerns, assumes a most factitious importance in our eyes, and the love of this present world is ever influencing our minds with a power that must be destructive of that true and only permanent blessedness which is to be found in the love of Him who washed his people from their sins in his own blood. But the Father of our spirits is not thus indifferent to our everlasting interests; and he cannot consent that, for the gratification of our own will, we should be thus allowed to rest contented with the mere shadow of enjoyment while destitute of the substance. It is because he is not willing that they should perish, that he so frequently mingles the bitter cup for his children to drink. To effect these his gracious purposes, he visits them with calamity, or severe disasters in their worldly affairs; or he chastens them with bodily disease, or he commissions death to enter their families, and to snatch away some beloved object, which, like an idol, had been engrossing their affections to his exclusion and dishonour.

But if they have imbibed any thing of the spirit or temper of mind required in those who would enter into the kingdom, they will, at such times, bow down under the hand of God, saying, "I know, O Lord, that thy judgments are right, and that in very faithfulness thou hast afflicted me." "It is well, for it is the Lord; let him do what seemeth him good." "I will trust, and not be afraid; for I know, and am persuaded, that all events," even the darkest and most mysterious, "shall be made to work together for good to them that love him, and are the called according to his purpose." "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us."

See, then, professing Christians, that, as little children, ye be *humble*—that ye be *teachable*—

that ye be *imitators* of the character of Jesus—and that ye be *obedient* to the will of your heavenly Father; for, "whosoever will not receive the kingdom of God as a *little child*, shall not enter therein."

#### THE GIPSIES IN RUSSIA AND IN SPAIN.

As one of the principal motives of my visit to Moscow was to hold communication with a particular part of its population, which, from the accounts I had received, had awakened in me the most vivid interest, I did not fail, shortly after my arrival, to seek an opportunity of accomplishing my wish, and believe that what I have now to communicate will be of some interest to the Christian and the philosopher. I allude to the people called *Zigani*, or *Gipsies*, or, as they style themselves, *Rommany*, of whom there are several thousands in and about Moscow, and who obtain a livelihood by various means. Those who have been accustomed to consider these people as wandering barbarians, incapable of civilization, and unable to appreciate the blessings of a quiet and settled life, will be surprised at learning, that many of those in Moscow inhabit large and handsome houses, appear abroad in elegant equipages, and, if distinguishable from the genteel class of the Russians, are only so by superior personal advantages, and mental accomplishments. Of this singular phenomenon at Moscow, the female Gipsies are the principal cause, having from time immemorial, cultivated their vocal powers to such an extent, that although in the heart of a country in which the vocal art has arrived at greater perfection than in any other part of the world, the principal Gipsy choirs in Moscow are allowed, by the general voice of the public, to be unrivalled, and to bear away the palm from all competitors. It is a fact notorious in Russia, that the celebrated *Catalani* was so filled with admiration for the powers of voice displayed by one of the Gipsy songstresses, who, after the former had sung before a splendid audience at Moscow, stepped forward, and with an astonishing burst of melody, ravished every ear, that she took from her own shoulders a shawl of immense value, which had been presented to her by the Pope, and, embracing the Gipsy, compelled her to accept it, saying that it had been originally intended for the matchless singer, which she now discovered was not herself. The sums obtained by these performers are very large, enabling them to live in luxury of every description, and to maintain their husbands in a princely way. Many of them are married to Russian gentlemen, and every one who has resided for any length of time in Russia, cannot but be aware that the lovely, talented, and domestic wife of Count Alexander T\*\*\*\*\* is by birth a Gipsy, and was formerly one of the ornaments of a *Rommany* choir at Moscow, as she is now one of the principal ornaments of the marriage state, and of illustrious life. It is not, however, to be supposed, that all the female Gipsies are of this high, talented, and respectable order; amongst them there are many low and profligate females, who sing at taverns, or at the various gardens in the neighbourhood, and whose husbands and relatives subsist by horse-jobbing, and like kinds of traffic. The principal place of resort of this class is *Marina Rotche*, lying about two *versts* from Moscow, and thither I drove, attended by a *valet de place*. Upon my arriving there, the Gipsies swarmed out from their tents, and from the little tracteer, or tavern, and surrounded me; standing on the seat of the *calèche*, I addressed them in a loud voice in the dialect of the English Gipsies, with which I had some slight acquaintance. A scream of wonder instantly arose, and welcomes and greetings were poured forth in torrents of musical *Rommany*, amongst which, however, the most prominent

air was, "Ah kak mi toute karmama," "Oh, how we love you;" for at first they supposed me to be one of their brothers, who, they said, were wandering about in Turkey, China, and other parts, and that I had come over the great pawnee, or water, to visit them. Their countenances exactly resembled those of their race in England,—brown, and, for the most part, beautiful, their eyes fiery and wildly intelligent, their hair coal-black, and somewhat coarse. I asked them numerous questions, especially as to their religion, and original country. They said that they believed in "Devil,"\* which, strange to say, in their language signifies God: and that they were afraid of the evil spirit, or "Bengel;" that their fathers came from Rommany land, but where that land lay they knew not. They sang many songs, both in the Russian and Rommany languages. The former were modern popular pieces which are in vogue on the stage, but the latter were evidently very ancient, being composed in a metre or cadence to which there is nothing analogous in Russian prosody, and exhibiting an internal character which was anything but European or modern. I visited this place several times during my sojourn at Moscow, and spoke to them upon their sinful manner of living, upon the advent and sufferings of Christ Jesus, and expressed, upon my taking a final leave of them, a hope that they would be in a short period furnished with the word of eternal life in their own language, which they seemed to value and esteem much higher than the Russian. They invariably listened with much attention, and during the whole time I was amongst them, exhibited little in speech or conduct that was objectionable.

And again, in reference to the Gipsies in Spain, the following account is given:—

About one o'clock in the afternoon of the 6th of January (1836,) I crossed the bridge of the Guadiana, a boundary river between Portugal and Spain, and entered Badajoz, a strong Spanish town containing about 8000 inhabitants. I instantly returned thanks to God, who had protected me during a journey of five days through the wilds of the Alentejo, the province of Portugal the most infested by robbers and desperate characters, and which I had traversed with no other human companion than a lad, nearly idiotic, who was to convey back the mules which carried myself and baggage. It was not my intention to make much stay at Badajoz, and as a vehicle would set out for Madrid the day next but one after my arrival, I proposed to depart therein for the capital.

The next morning I was standing at the door of the inn where I had taken up my residence; the weather was gloomy, and rain seemed to be at hand. I was thinking of the state of the country I had lately entered, which was involved in bloody anarchy and confusion. Suddenly two men, wrapped in long cloaks, came down the narrow and almost deserted street; they were about to pass me, and the face of the nearest was turned full towards me. I knew to whom the countenance he displayed must belong, and I touched him on the shoulder—the man stopped, and his companion also; I said a certain word, to which, after an exclamation of surprise, he responded in the manner which I expected. The men were of that singular family or race which has diffused itself over every part of the civilized-globe, and the members of which are known as Gipsies, Bohemians, Gitanos, Zigani, and by many other names, but whose proper appellation seems to be "Rommany," from the circumstance that in many and distant countries they so style themselves, and also the language which they speak amongst each other. We began conversing in the Spanish dialect of this language, with which I was tolerably well acquainted. Upon inquiring of my two newly-made acquaintances whether there were many of their people at Badajoz, and in the vicin-

ity, they informed me that there were nine or ten families residing in the town, and that there were others at Merida, a town about nine leagues distant. I asked by what means they supported themselves, and they replied that they and their brethren gained a livelihood by jobbing in horses, mules, &c.; but that all those in Badajoz were very poor, with the exception of one man who was exceedingly "mubalballo," or rich, as he was in possession of many horses and other beasts. They removed their cloaks for a moment, and I saw that their under garments were rags.

They left me in haste, and went about the town informing the rest that a stranger had arrived who spoke Rommany as well as themselves, who had the eyes and face of a Gitano, and seemed to be of the "cratti," or blood. In less than half an hour the street before the inn was filled with the men, women, and children of Egypt. I went out amongst them, and my heart sunk within me as I surveyed them; so much squalidness, dirt, and misery, I had never before seen amongst a similar number of human beings; but the worst of all was the evil expression of their countenances, denoting that they were familiar with every species of crime, and it was not long before I found that their countenances did not belie them. After they had asked me an infinity of questions, and felt my hands, face, and clothes, they retired to their homes.

My meeting with these wretched people was the reason of my remaining at Badajoz a much longer time than I originally intended. I wished to become better acquainted with their condition and manners, and, above all things, to speak to them about Christ and his word, for I was convinced that, should I travel to the end of the universe, I should meet with none who were more in need of Christian exhortation, and I accordingly continued at Badajoz for nearly three weeks.

During this time I was almost constantly among them; and as I spoke their language, and was considered by them as one of themselves, I had better opportunities of coming to a fair conclusion respecting their character, than any other person, whether Spaniard or foreigner, could have hoped for, not possessed of a similar advantage. The result of my observations, was a firm belief that the Spanish Gitanos are the most vile, degraded, and wretched people upon the earth. The great wickedness of these outcasts may, perhaps, be attributed to their having abandoned their wandering life, and become inmates of the towns, where, to the original bad traits of their character, they have superadded the evil and vicious habits of the rabble. Their mouths teem with abomination, and in no part of the world have I heard such frequent, frightful, and extraordinary cursing as amongst them.

Religion they have none. From what I learned from them, it appeared that their ancestors had some belief in metempsychosis, but they themselves laughed at the idea, and were of opinion that the soul perished when the body ceased to breathe; and the argument which they used was rational enough, so far as it impugned metempsychosis: "we have been wicked and miserable enough in this life," they said; "why should we live again?"

I translated certain portions of Scripture into their dialect, which I frequently read to them, especially the parables of Lazarus and the Prodigal Son, and told them that the latter had been as wicked as themselves, and both had suffered as much or more, but that the sufferings of the former, who always looked forward to a blessed resurrection, were recompensed in the world to come by admission to the society of Abraham and the prophets; and that the latter, when he repented of his crimes, was forgiven, and received into as much favour as the just son had always enjoyed. They listened with admiration, but alas! not of the truths, the eternal truths I was telling them, but at finding that their broken jargon could be written and read; the

\* Duvel, according to Mr Roberts.

only words of assent to the heavenly doctrine which I ever obtained, and which were rather of the negative kind, were the following, from a woman:—"Brother! you tell us strange things, though perhaps you do not lie; a month since I would sooner have believed these tales, than that I should this day have seen one who could write Rommany."

They possess a vast number of songs or couplets, which they recite to the music of the guitar. For the purpose of improving myself in the language, I collected and wrote down upwards of one hundred of these couplets, the subjects of which are horse-stealing, bloodshed, and the various incidents of Gipsy life in Spain; yet amongst them are to be found some tender and beautiful thoughts, though few and far between, as a flower or shrub are here and there seen springing from the interstices of the rugged and frightful rocks of which are composed the mountains and sierras of Spain.

The following is their traditionary account of the expulsion of their fathers from Egypt:—"And it came to pass that Pharaoh, the king, collected numerous armies for the purpose of war; and after he had conquered the whole world, he challenged God to descend from heaven and fight him; but the Lord replied, 'There is no one who shall fight with me;' and thereupon the Lord opened a mountain, and he cast therein Pharaoh, the king, and all his numerous armies, so that the Egyptians remained without defence, and their enemies arose and scattered them wide abroad."

#### CHRISTIAN TREASURY.

*The hardness of the Human Heart.*—Consider the dullness of the most part of the hearers of this age, and how hard a thing it is to awake a sleeping world, and to get them but to think that it doth concern them to hear in earnest; and possibly it was not a small piece of spiritual wisdom in him to begin and end all his sermons with an awakening word concerning heaven, or hell, or judgment, and the danger of choosing the evil and refusing the good.—*Preface to Gray's Sermons.*

*Faith and Holiness.*—Holiness is the true morality; and they that prefer the preaching and practice of faith in Christ, before the preaching and practice of holiness, and slight this as mere morality, do prefer the means before the end, and their physic before their health. And they that preach or think to practise holiness, without faith in Christ, do dream of a cure without the only Physician of souls. And they that preach up morality as consisting in mere justice, charity to men, and temperance, without the love of God in Christ, do take a branch, cut off and withered, from the tree. Some ignorant sectaries cry down all preaching as mere morality, which does not frequently toss the name of Christ and free grace. And some ungodly preachers, who never felt the work of faith and love to God on their own souls, for want of holy experience, savour not and understand not holy preaching; and therefore spend almost all their time in declaiming against some particular vices, and speaking what they have learned of some virtues of sobriety, justice, or mercy. And when they have done, cover over their ungodly unbelieving course, by reproaching the other who cry down preaching mere morality. True morality, or Christian ethics, is the love of God and man, stirred up by the Spirit of Christ; this faith, exercised in works of piety, justice, charity, and temperance, in view of everlasting happiness in the perfect vision and fruition of God.—**BAXTER.**

*Be Holy.*—If you would be a deep divine, I recommend to you sanctification. Fear him, and he shall reveal his covenant to you.—**RUTHERFORD.**

\* The above is extracted from the *Athenæum*, having been furnished from the letters of an intelligent gentleman, the one bearing date September 23d, 1836, and the other July 19, 1836.

#### HEBREW IDYLS.

BY PROFESSOR TENNANT.

NO. III.

#### MOUNT CARMEL, OR SALLU AND ZAIR.

ON Carmel's hill the morn rose bright,  
In all her majesty of light;  
But when on his meridian throne  
The burning sun sublimely shone,  
From ocean's broad and billowy face,  
A sullen vapour rose apace,  
And stole from sea to sky; and spread  
Its darkness round Mount Carmel's head,  
Rolling itself, without a breeze,  
Still black and blacker from the seas:  
And when the sun, on downward way,  
Sunk in the western scale of day,  
Then broke the gloomy cloud on high,  
Then roll'd the thunder round the sky;  
And fiercely fell on hill and dale  
The rain-drop and the stone of hail;  
While God's bright arrows, earthward hurl'd,  
Went forth in terror round the world.

The shepherds, that on plain or steep  
All the day long had fed their sheep,  
Now or to cave or cottage fly,  
To shun that ruin of the sky.

On Carmel's western side there stands  
A grove unheven by mortal hands;  
Fram'd from the first, when, at command  
Of God, the waters left the land,  
And hills, to greet the sun, peer'd forth,  
With the first tidings of their birth.  
Spacious the place; its opening wide;  
O'erlooking far both shore and tide;  
Whence, when the heaven shone pure, was seen  
Philistia's boundless beauty green,  
Fair cities topt with golden spire,  
And white-wing'd vessels bound for Tyre.  
Around its lips of rugged stone  
The wild vine, ramblingly o'ergrown,  
Her long loose tendrils curl'd within,  
O'erweaving all its roof with green.  
In front, a fir-tree, branching high,  
Heav'd, heav'nwards, its cool canopy,  
Whereon the stork had built his nest,  
His breeze-fann'd citadel of rest;  
Nor wanted, in the deep retreat,  
Refreshing draughts for summer's heat;  
For from the inmost rock, a spring,  
With music wildly murmuring,  
Gush'd out, translucent, cool, and bright,  
Its living silver to the light.

Thither, impell'd by storm, repair  
Two shepherds, virtuous, youthful, fair,  
Lovers of song, belov'd by God,  
Admirers of his works abroad:  
Sallu, the one, whose soul's delight  
Was God in beauty, love, and light;  
The other Zair, who joy'd to see  
God in his awe and majesty.

Their seats of stone they took; they strung  
Their harps; and thus alternate sung:—

SALLU.

Awake, my harp! my glory, wake!  
God, in his beauty, bids thee speak:  
The bright-beam'd morn, that rose to-day,  
Lives in my soul, t' enblaze my lay;  
The storm, now blotting day with night,  
Though dark, blots not my spirit's light.

ZAIR.

Awake, my harp! my glory, wake!  
God, in his terror, bids thee speak

I saw to-day the sun arise ;  
I saw the tempest change the skies ;  
I mark'd, with joy, the dawning light,  
But mark'd the storm with more delight.

SALLU.

O, who can see, o'er dewy earth,  
The sun walk like a bridegroom forth,  
Heaven's starry hosts retiring all,  
Whilst he enkindles up their hall ;  
His march of light, his wheels of fire—  
Who may behold, and not admire !

ZAIR.

O, who can see, o'er land and flood,  
The tempest waft his charged cloud,  
His gloomy skirts with whirlwind riven,  
His arrows rending earth and heaven,  
His rain, his hail, his sheets of fire—  
Who may behold, and not admire !

SALLU.

My joy is noon, when fields and hills,  
And mountains with their thousand rills,  
Lie sleeping in the sun-shine bright,  
As in a golden flood of light :  
Glory then seems, as with a robe,  
T' enwrap the mountain-studded globe.

ZAIR.

My joy is night, when darkness fills  
Heaven's star-bung vault, and hides the hills ;  
Man's labours then all disappear,  
But God's great works shine out more clear ;  
One sun but flaunts, by day, with light,  
Ten thousand meekly shine by night.

SALLU.

I joy to see from Carmel's head,  
The ocean in her calmness spread ;  
Her depths, that like a mirror lie,  
Giving the bright sun back his sky ;  
Her waves, that twinkle o'er the strand,  
With foam-streaks silvering all the sand.

ZAIR.

I joy to see from Carmel's steep,  
Eachaf'd to energy the deep ;  
Her surges rolling up the shore  
Immense their foamy volumes hoar ;  
Her mass of mighty waters far,  
High-heaved, with every wind at war.

SALLU.

My joy is Kishon's stream ; what day  
She, in her purest, gentlest, play,  
Steals to the sea ; and each sweet wave,  
As loth her rich-clad banks to leave,  
Kisses th' o'erhanging lilies fair,  
That love to dip and flourish there.

ZAIR.

When Tabor's winter-torrents, fed  
By rains that beat the mountain's head,  
Send Kishon's stream resounding down,  
O'erflooding vineyard, field, and town ;  
Her rage, her lifted voice, her might,  
Though dire, are then my soul's delight.

SALLU.

When over Gilead's hills afar,  
Comes, like a bride, the morning star,  
And from her silver-fringed lap,  
Flings beams that God's glad world inwrap ;  
Yet heralding a greater light,  
That star of morn is my delight.

ZAIR.

When over Shur's dry land afar,  
Lours, red and long, the hairy star,  
And, in his car of terror, scuds  
To hide him in the western floods ;  
I see, with joy, our God on high—  
That guides that giant through the sky,

SALLU.

Sweet is to me the day of spring,  
When the crane soars, and turtles sing ;  
When the clouds melt in heaven serene,  
And mountains glitter in their green,  
And rills through rows of roses glide,  
And valleys ring from side to side.

ZAIR.

Yet winter's day to me has mirth,  
When cold's fierce power is o'er the earth ;  
When blasts blow loud from Hermon's hill,  
And snows the ways and sheep-cotes fill,  
And shepherds shivering, home retire,  
To sit and sing by cottage fire.

SALLU.

Mount Zion's heights are green and fair ;  
Glorious th' Almighty's temple there ;  
His courts with holy beauty gleam,  
That shines from mid the cherubim ;  
Mercy and love there wave the wing ;  
His people clap their hands and sing.

ZAIR.

Sublime was Sinai's top, when God,  
In thunder sent his law abroad ;  
Black, round the hill, the vapours hung ;  
Fierce, as from furnace, flames were flung ;  
The trumpet blew ; th' Almighty spoke ;  
And Sinai quaked mid fire and smoke.

SALLU.

O thou my harp ! thy God confess ;  
Him, in his goodness, laud and bless ;  
'Twas he that built these heavens immense,  
The palace of his residence ;  
And gave to man this earth, that he  
A glimpse of his vast love might see.

ZAIR.

O thou, my harp ! thy God confess ;  
Extol him in his mightiness :  
These heavens, this earth, shall at his voice  
Burst their great chain with fearful noise ;  
And man shall meet new heavens, new earth,  
Born to a new and better birth.

SALLU.

Be hush'd, my harp ! for now behold,  
The sun's unconquer'd shafts of gold  
Have pierced the thunder-freighted cloud  
Heavy that hung o'er field and flood ;  
Hill, hamlet, city, gleam again,  
Sparkling with gems of sunny rain.

ZAIR.

Be hush'd, my harp ! the thunder's car  
Has pass'd to Hermon's hills afar ;  
Be hush'd, for hark, the turtle's voice  
Rings loud, and bids the woods rejoice ;  
Earth's beauty, burnish'd by the rain,  
Invites us to our flocks again.

Thus sung they, on their seats of stone,  
Alternate, to the harp's sweet tone :  
They rose ;—for gone was now the rain ;  
Heaven, earth, and sea, were bright again ;  
The rainbow's spangled arms were seen  
Enclasping Tabor's summits green ;  
Flocks shook the rain-drops from the fleece,  
Refresh'd, and brows'd again in peace ;  
The stork cry'd joy down from his tree ;  
The turtle coo'd in harmony ;  
The swallow, skimming Carmel's height,  
Twitter'd forth gladness in his flight :  
There seem'd a peal of joy to rise  
From earth, to re-salute the skies.

The shepherds rose :—their way they took,  
Forth from that grotto in the rock,  
To tend their bleating ones again,  
On Carmel's flowery slope and plain,  
Yet gemm'd and sparkling with the rain,

## MISCELLANEOUS.

*A Christian Hero.*—When in the year 1665, London was desolated with the plague, when all who had the means of abandoning its contaminated walls had retired into the country, and when the living who could not remove, were deprived of the ordinances, and the dying of the consolations, of religion, Mr Thomas Vincent, a minister of Christ, declared to his brethren a resolution to which he had been brought, and upon which he was determined to act, which justly entitles him to the appellation of a Christian hero. With a noble magnanimity he declared, that it was absolutely necessary, that such vast numbers of dying people should have some spiritual assistance; that he could have no equal prospect of usefulness in the exercise of his ministry to whatever period his life might be protracted; that he had carefully examined the state of his own soul, and could look death in the face without dismay; and that he solemnly devoted himself on this affecting and awful occasion to the cause of God and of souls. With sublime self-devotion, he entered the contaminated city; every Lord's day through the whole visitation he preached in some pariah church: to all that sent for him, in whatever state of the disorder they might be, he repaired, and presented them with the Word of truth; the most extensive and beneficial effects were produced by his ministry; and multitudes passed into eternity blessing God for the instructions which he afforded. And he was signally protected by the providence of God, he was not abandoned by his great Master. That promise was fulfilled to him, "Thou shalt not be afraid for the pestilence that walketh in darkness, nor the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." Though nearly seventy thousand persons died in that year of the plague, and seven persons were numbered among its victims in the house where he lived, yet he continued in perfect health all the time, and lived to see the cessation of the dreadful ravages of the disease.

*Consistency in Duty has the best Effects.*—The following is one of the most interesting circumstances in the life of the late very eccentric and very excellent John Ryland, Baptist minister at Northampton. Being on a journey, he was overtaken by a violent storm, and compelled to take shelter in the first inn he came to. The people of the house treated him with great kindness and hospitality. They would fain have shown him into a parlour, but being very wet and cold, he begged permission rather to take a seat by the fire-side with the family. The good old man was friendly, cheerful, and well stored with entertaining anecdotes, and the family did their utmost to make him comfortable: they all supped together, and both the residents and the guest seemed mutually pleased with each other. At length, when the house was cleared, and the hour of rest approached, the stranger appeared uneasy, and looked up every time a door opened, as if expecting something essential to his comfort. His host informed him that his chamber was prepared whenever he chose to retire. "But," said he, "you have not had your family together." "Had my family together! for what purpose? I don't know what you mean;" said the landlord. "To read the Scriptures, and to pray with them," replied the guest: "surely you do not retire to rest in the omission of so necessary a duty." The landlord confessed that he never thought of doing such a thing. "Then, sir," said Mr R., "I must beg you to order my horse immediately." The landlord and family entreated him not to expose himself to the inclemency of the weather at that late hour of the night; observing that the storm was as violent as when he first came in. "May be so," replied Mr R., "but I had rather brave the storm than venture to sleep in a house where there is no prayer.

Who can tell what may befall us before morning? No, sir, I dare not stay." The landlord still remonstrated, and expressing great regret that he should offend so agreeable a gentleman, at last said, he should have no objection to "call his family together," but he should not know what to do when they came. Mr R. then proposed to conduct family worship, to which all readily consented. The family was immediately assembled, and then Mr R. called for a Bible; but no such book could be produced. However, he was enabled to supply the deficiency, as he always carried a small Bible or Testament in his pocket. He read a small portion of Scripture, and then prayed with much fervour and solemnity, especially acknowledging the preserving goodness of God, that none present had been struck dead by the storm, and imploring protection through the night. He earnestly prayed that the attention of all might be awakened to the things belonging to their everlasting peace, and that the family might never again meet in the morning, or separate at night, without prayer. When he rose from his knees, almost every individual present was bathed in tears, and the inquiry was awakened in several hearts—"Sir, what must I do to be saved?" Much interesting and profitable conversation ensued. The following morning, Mr R. again conducted family worship, and obtained from the landlord a promise, that however feebly performed, it should not in future be omitted. This day was indeed the beginning of days to that family; moe, if not all of them, became decided and devoted followers of the Lord Jesus Christ, and were the means of diffusing a knowledge of the Gospel in a neighbourhood which had before been proverbially dark and destitute. "A word spoken in season, how good is it!" "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

*Mr Kilpin.*—The father of the late Rev. S. Kilpin of Exeter, was an ironmonger, and kept a general retail shop in that line. A nobleman in the neighbourhood was among his best customers. One Lord's day morning, the steward came to the house, and said, with an insolent sneer, "Are you afraid of the devil, Mr Kilpin?" "No," replied the good man, "I am not." "Will you then sell me some articles to-day?" "No, I will not; it is the Sabbath day, and the God of the Sabbath I love and fear. To-morrow I shall feel much obliged by executing his lordship's orders." "Very well, if you will not serve me to-day, you shall not to-morrow, or on any other day." The steward then retired in a violent rage. This scene was never forgotten by the young family group; and it is pleasing to be able to add, that the nobleman increased his favours when told of the circumstance.

\* \* \* Volume I., containing Forty-Four Numbers, with Title and Index, &c., Elegantly Bound in Embossed Cloth, is now ready—Price Seven Shillings.

Cases, Embossed and Lettered in the same style as the above, Price One Shilling and Sixpence, may be procured by Subscribers, for binding their sets, on applying to any of the Agents.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 104, High Street, Edinburgh, and 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr., & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland, and in the principal Towns in England and Ireland.

Subscribers in Edinburgh and Leith will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher, or with John Lindsay & Co., 7, South St. Andrew Street.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 47.

SATURDAY, JANUARY 21, 1837.

PRICE 1½d.

ON THE SECURITY OF THE DIVINE PROMISES TO THE CHURCH OF CHRIST.

BY THE REV. ROBERT HOUSTON, A. M.,  
*Minister of Dalmeilington.*

LIVE by faith, is the Christian's rule. In reference to the Church, this will bear the definition,—exercise a firm reliance upon the security of the divine promises. This is necessary,

I. To confirm our expectation of the coming of Christ's kingdom in the latter days. The history of the past presents us with a melancholy series of departures from the truth, or corruptions of its simplicity and purity. Each new revelation, enlightening for a time, has been followed by a season of darkness and corruption. This hath been the record of all ages, so that from the past, we have no encouragement to judge favourably of the future regarding man. Any argument founded upon analogy, would go to overthrow our hopes of a period of universal enlightenment—would repress every expectation of the rising of a sun which should never set—of the shining of a day of divine truth which shall be succeeded by no night. The antediluvian world, notwithstanding the fearful record of the fall, sunk into universal degeneracy. After the administration of the appalling lesson of the divine justice presented by the flood, the world soon again departed from the one living and true God. And were we to follow the history of Israel's posterity, we would find how apposite in the mouth of every one of those raised up to them, time after time, as deliverers or instructors, had been the saying of Moses to the assembled multitudes of the people, in his charge to them just before his death, "I know, that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you."—Deut. xxxi. 29. From the New Testament history, the same results may be gathered. The cities and lauds enlightened by the apostles, are now overspread with darkness as before, or debased by the most fearful perversions of divine truth. The seven Churches would need to be *born again* to be as once they were. And, in later days, the scenes of most memorable reformation are now darkened by superstition, or have become the hot-beds of heresies and infidelity. In

Italy and Spain, the light arose but to flicker, and fade, and die. In France, it gave a bright but evanescent flash. In Geneva, the fatherland of our own Church, the faith which Calvin preached, is now rejected and vilified. And what would be the inference which were we ignorant of any other guide to point our expectations to a brighter prospect, would naturally be drawn from all this? It could be nothing else than this, that there is a periodic rise and fall in a nation's Christianity, as there has been uniformly in the secular prosperity and intelligence of all nations. And what would be the inference as applied to our own Christianity, but that the day was approaching when it, too, shall pass away? And how would it bear upon the Christianity of the lands beginning to be enlightened? How, but to awaken the disheartening feeling, that when their sun had risen to a certain height, it also should decline and sink into the shades of night. Perhaps it may be said, there are new elements in the constitution of society now, which shall prevent these periodic revolutions in sentiment and faith. It is a sufficient answer to this, that no such elements have been proved in the past, to warrant such expectations being certainly founded upon them. But surely this state of things corresponds not to the Christian's hopes. He looks for something else in the future than the past hath presented. He looks for a time when the Sun of Righteousness shall shed his enlivening beams over all lands; when the earth shall be filled with the knowledge of the Lord, and all the kingdoms of this world shall become the kingdoms of our Lord and Saviour, Jesus Christ. But it is not by sight,—by looking upon the past history of the world,—that he is led to form this expectation. It is by faith, by reliance upon the sure fulfilment of the divine promises;—against hope, against all the expectation which the experience of the past would warrant: he therefore believes in hope; and, looking to the infallible security of the divine faithfulness which the sacrifice of God's own Son supplies, and the sure foundation of hope which is thereby laid, he staggers not at any promise, how contradictory soever it may seem to past experience, but can, and does, rejoice in the certainty which no adverse circumstances can affect, that there shall be a time

when none shall have occasion to say to his neighbour, "Know the Lord; but all shall know Him, from the least even unto the greatest." The promise of God standeth sure. The Christian's faith is the firmest, when he looks away from the calculations of human agencies to the divine agent, in verifying the divine promises, and the security of the ultimate triumph of that which the divine purposes have determined. He despises not, nor overlooks the duty of the most zealous and persevering human agency; for,

II. His faith in the fulfilment of the divine promises, is that which quickens his activity in labouring in the Redeemer's cause, while he knows that for all his planting and watering, God alone can give the increase; it is the certainty of this increase in the fulfilment of the divine promises, that stimulates him to plant and water the more. When the Christian looks at the little, at the less than nothing, human might and power have accomplished, or are able to accomplish in evangelising the world, he loses all confidence in the achievements of such an agency. With the loss of confidence in it, he feels the hopelessness of its employment, and when hope dies, exertion ceases. In any enterprise the cheerfulness of the mind and the activity of all the powers correspond to the hope of success. With the decay of hope, the moving power of man's activity perishes. But upon what can the Christian found a sure and abiding expectation of the success of the Gospel, but upon the divine promises? The past history of the world gives no hope, but these give every hope. In these, therefore, is found, that which was needed to awaken the Christian's efforts in the cause of the Redeemer, but, having the security they afford, and relying upon it, he has all to quicken him to an activity which shall never weary, and to animate him to exertions which shall never flag. Is he sure of success, and shall he not be instant in season and out of season in the Lord's work? It is not revealed to him that in the particular enterprize he hath meditated, he shall be successful, in exactly the form, and to the extent, and in the time he desires, but he knows that, whatever may be the result, it shall be, in the hands of the Sovereign Ruler of all things, one step farther in advance toward the glorious consummation for which we are taught to pray, and for which we are encouraged, by the security of the divine promises, to labour, when the will of God shall "be done on earth as it is done in heaven."

"Not by might, nor by power, but by my Spirit, saith the Lord, shall this be accomplished." This gives a security of a divine agency being manifested in the establishment of the Redeemer's kingdom, which may well animate every heart, and nerve every hand. The missionary of the cross goes not a warfare on his own charges. He who sends him says, "Lo, I am with thee always even to the end of the world." And all are missionaries of the cross who, in their several spheres, come to the help of the Lord against the mighty. They so run, therefore, not as uncertainly; so

fight they not as one that beateth the air. They sow in hope, content that others reap, knowing that the increase promised shall, in God's good time, be bestowed, and that they who sow and they who reap shall rejoice together. Let us, therefore, amid the varying aspects of worldly things, abound in hope, and, amid all the difficulties of time, be animated to duty by the security of the divine promises. "The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces all the kingdoms, in the days of which it shall be set up, and it shall stand for ever."—Dan. ii. 44. And we shall reap if we faint not. And we shall rest, and stand in our lot at the end of the days.

---

BIOGRAPHICAL SKETCH OF  
THE RIGHT REV. REGINALD HEBER,  
LATE LORD BISHOP OF CALCUTTA.

THIS devoted and truly Christian labourer in the Lord's vineyard was born April 21, 1788, at Malpas, in the county of Chester. In early life his constitution was delicate, and it was severely tried by several successive attacks of disease. It pleased God, however, in answer to the prayers of his affectionate and pious parents, to raise him up from his bed of sickness, and to protract a life destined to be so eminently useful in the cause of the Redeemer. The utmost attention was paid in his childhood to the cultivation of his mind, and more especially to the inculcation of pious sentiments and feelings. And the result was in the highest degree gratifying. At five years of age he could read the Bible with ease, and so extensive was his knowledge of its contents, that he could in most cases tell with the utmost readiness where any passage was to be found. Nor was his knowledge unattended with serious impressions. In the course of one of those attacks of sickness, to which he was so frequently subject in his tender years, he remarked, on seeing his mother in a state of much alarm, "Do not be afraid, mother, God will take care of us."

At the age of eight, Reginald was sent to Whitchurch Grammar School, where he remained for five years, and was subsequently placed under the care of the Rev. Mr Bristow at Neasdon, near London. While at school, a circumstance occurred which shewed how intently he could apply his mind to any subject in which he felt interested. On one occasion a new book having been presented to him by a friend, he began to peruse it just as they were closing the school for the night; and so absorbed was he in its contents, that he was locked up in the school, and did not discover his situation till the darkness of the evening coming on, roused him from his abstraction.

The influence of parental example produced a most salutary effect upon the amiable and susceptible mind of young Heber. He was remarked at school as a boy of intelligence and reflection far beyond his years. Though naturally timid and reserved, perhaps to a fault, he was beloved by his companions, and when at any time contrary feelings were manifested towards him, he speedily disarmed the rising enmity, by the

meekness and kindness of heart which he uniformly displayed. Dispositions so attractive were by no means the spontaneous manifestations of a naturally gentle constitution; they were evidently the result of a divine operation in the soul. And hence we find the same ardent piety, the same attachment to the sacred volume, the same scrupulous attention to the duties of devotion at Newson as when under his father's roof. The Bible was his daily and constant companion, and though strictly conscientious in his preparation for the employments of the school, he never neglected to consult that precious book, which alone could make him "wise unto salvation."

Anxious to embrace every opportunity of making progress in religious knowledge, he eagerly perused those works on devotional and practical divinity, in which his father's library so liberally abounded. An interesting incident, connected with this subject, is thus stated in the concise and well written life of Heber, by Mr Taylor:—

"One day, when Reginald was at the age of fourteen, his mother missed her 'Companion to the Altar;' search was made for it among all the servants, but it was nowhere to be found. After three weeks' fruitless inquiry, it was given up as lost, till at length she happened to mention it to Reginald, who immediately brought it to her, stating that it had deeply interested him, that he had made himself perfectly acquainted with its contents; and he earnestly begged permission to accompany his mother to the altar, when the sacrament was next administered. Penetrated with gratitude to God, for giving her so pious a son, Mrs Heber burst into tears of joy, and, as we may well be assured, cheerfully assented to his request."

Toward the close of 1800, Reginald left school, and was entered at Brazen-Nose College, Oxford, where his father had been; and his eldest brother was then, a fellow. His eminent talents, and fine taste, soon attracted notice, and the very first year he gained the university prize for Latin verse. His fame, however, rose still higher by the splendid specimens of his poetic powers which he gave in his English prize poem, entitled "Palestine." About the time when young Heber produced this noble effort of his genius, Sir Walter Scott happened to be on a visit to Oxford. Being invited to take breakfast in the College, the conversation naturally turned upon the prize poem, and on Sir Walter's expressing a wish to hear it, it was read. Sir Walter paid its author some very high compliments, remarking, however, with the utmost kindness, that Heber had omitted one striking fact in describing the building of the temple, that no tools were used in its erection. Reginald instantly availed himself of the hint, and retiring to a corner of the room, produced in a short time those beautiful lines:—

"No hammer fell, no ponderous axes rung;  
Like some tall palm, the mystic fabric sprung.  
Majestic silence!"

When called upon to recite his poem in the presence of the whole University, his friends were afraid that, from his natural timidity, he would scarcely do justice to it in the delivery. In this, however, they were agreeably disappointed.

"Never was a poem recited," says Mr Taylor, "more impressively, nor with more striking effect. His youthful, but most interesting appearance, none who had the happiness to be present could ever forget: his unaffected simplicity, associated, as it

evidently was, with a suitable portion of manly dignity, rivetted the attention of all; while the rich tones of his musical voice, modulated as they were with exquisite skill, so as to give the most effect to the different parts of the poem, excited a universal hurst of admiration, and left an impression on the minds of his auditors, never to be effaced.

"Hush'd was the busy hum, nor voice nor sound,  
Through the vast concourse, marked the moment near;  
A deep and holy silence breath'd around,  
And mute attention fix'd the list'ning ear,  
When from the rostrum burst the hallow'd strain,  
And Heber, kindling with poetic fire,  
Stood 'mid the gazing and expectant train,  
And woke to eloquence his sacred lyre.  
The youthful student, with emphatic tone,  
(His lofty subject on his mind impress'd,)  
With grace and energy unrival'd above,  
And rous'd devotion in each thoughtless breast.  
He sang of Palestine—that holy land,  
Where saints and martyrs, and the warrior brave,  
The cross in triumph planting on its strand,  
Beneath its banners sought a glorious grave.  
He sang of Calvary, of his Saviour's pang,  
Of the rich mercies of redeeming love;  
When through the crowd spontaneous plaudits rang,  
Breathing a foretaste of rewards above."

"Among the auditors who listened to this splendid exhibition of Reginald's powers was his aged father, then in his seventy-fifth year; who, though he had long been suffering under a severe illness, which had greatly debilitated his whole frame, determined to gratify himself by witnessing this literary effort of his darling boy. To describe his feelings on this occasion, with any degree of accuracy, would be impossible; they can be much better conceived than expressed. Tremblingly alive, as he, of course, must have been, to his son's reputation, his emotions, when he saw him ascend the rostrum, were almost overpowering. He well knew the sensibility of which Reginald was the subject, and his apprehensions, lest it should prove injurious to him on this occasion, were not a little distressing. When, however, the youthful poet commenced, they gradually subsided, disappearing entirely as he proceeded; and producing, amidst the deafening shouts of applause that rose from the delighted audience, a rush of feelings so highly gratifying as to be almost too much for his feeble power to sustain. Indeed, it has been stated, though certainly not with truth, that the venerable parent's days were shortened by the intensity of his sensations on the occasion."

What wonder would it have been though the youthful victor had retired from the theatre of the University, on such an occasion, with a heart elated with pride! Far different, indeed, was the effect produced upon the mind of Heber. He hastened to his room to pour out his heart in thanksgiving to God, who had given him success; and when his mother, who had come along with his father to Oxford, sought for her son to mingle her congratulations with those of others, she found him on his knees, praising God for the degree of enjoyment which his beloved parents had that day experienced.

In a few months after the intellectual triumph which Heber had thus obtained, he was visited with a most severe trial in the death of his aged father. The peaceful serenity, however, and holy resignation of the good old man on his death-bed, tended, in a great measure, to mitigate the anguish which he would otherwise have felt. It is painful, inexpressibly painful, to witness the expiring agonies of an unconverted sinner; but "precious in the sight of the Lord," and, it may be added, beautiful; even in the sight of angels and of men, is "the death of" the Almighty's "saints." Such a one was the father of the apostolic Heber. His last moments are thus described by Mr Taylor:—

"Whenever his strength would permit, he took great pleasure in conversing with his family on the great subjects of religion. He spoke of the world as a den of wild beasts, and affectionately cautioned his children to beware of its dangers, earnestly praying that God would graciously preserve them from all its entanglements. On seeing Mrs Heber, whose kind and unremitting attentions to him had been such, that she had not exchanged her clothes for some weeks, overwhelmed with grief at the evident symptoms that now appeared of his approaching end, he kindly, and with great feeling, admonished her for sorrowing as one without hope, assuring her that he stood upon the Rock of Ages, and had no doubt of obtaining, through the merits of the Redeemer, a crown of immortality and glory. The next day he received the sacrament, in which he was joined by his family. This most interesting service, and the closing scene of his father's life, Mr Heber thus describes:—'On the arrival of Mr Bridge, we all partook of the most solemn communion that we can ever expect to join in in this world, to which indeed my father seemed scarcely to belong. A smile sat on his pale countenance, and his eyes sparkled brighter than I ever saw them. From this time he spoke but little; his lips moved, and his eyes were raised upwards. He blessed us again; we kissed him, and found his cheeks cold and breathless.'"

Shortly after the death of his father, which occurred in 1804, Heber returned to college, and pursued his studies with unremitting diligence. On the 2d November of that year, he was elected a fellow of All-Souls' College—a situation in which he enjoyed increased opportunities of making progress in literary acquirements. In the following year he carried off the prize for an English Essay on "*The Sense of Honour*."

Though as yet only in his twenty-second year, he had seen but little of the world, and his relatives judged it expedient that he should accompany his esteemed friend, John Thornton, Esq., on a tour through different parts of Europe. He accordingly, in July 1805, set sail with his companion for Norway. They then travelled through Sweden, Russia, Austria, and part of Germany. After an absence of little more than a year, he returned to England, where he was gladly welcomed by his affectionate relatives and friends. He now repaired to Oxford, and applied himself, with his accustomed diligence, to his studies.

In the summer of 1807, after mature deliberation, and much prayer for the divine direction, Mr Heber took orders, and was presented by his brother to the rectory of Hodnet, which had been reserved for him from the time of his father's death. Shortly after his induction, he returned to Oxford, and took his degree of Master of Arts; and from this period he finally quitted the university, and dedicated himself, with unwearied assiduity and zeal, to the duties of his ministerial charge. He was, indeed, "a workman that needed not to be ashamed." In all the varied employments of a faithful pastor, he was diligent, active, conscientious, visiting the sick, counselling the perplexed, ministering to the wants of the poor, and pouring the balm of consolation into the wounded spirit. To the poorest of his flock he was at all times accessible, sympathising with them in their sorrows, and with all the tenderness of an affectionate friend, relieving their temporal necessities, and taking occasion, at the same time, to point out to them the way to happiness and heaven.

Shortly after Mr Heber was settled at Hodnet, he married Amelia, the youngest daughter of the late Dr Shipley, dean of St Asaph—a lady who entered warmly into all his plans for the benefit of his parish. He now opened a school in the village for the instruction of the young, and devoted a considerable time to its personal superintendence. The following instance of good resulting from his labours is exceedingly interesting, and shows Mr Heber in a very beautiful and striking light:—

"An old man resided in the parish, who had been a notorious poacher nearly all his life, and who, through the combined influence of his irregular mode of life, drunken habits, and depraved associates, had settled down into an irreligious old age. He was a widower, had survived his children, shunned all society, and was rarely seen abroad. The sole inmate of his lonely cottage was a little grandchild, on whom were bound up all the sympathies of his rugged nature, and on whom he lavished the warmest caresses. It was considered an unaccountable departure from his usual line of conduct, when he permitted little Philip to attend the rector's school, and some one expressed to him surprise that such should be the case:—'Why not?' was the old man's reply. 'Do you think I wish Philip to be as bad as myself? I am black enough, God knows!' The old man was taken ill and confined to his room. It was winter; he was unable to divert his mind. His complaint was a painful one, and there was every probability that his illness might be of long continuance. A neighbour suggested that his little grandson should read to him. He listened at first languidly and carelessly; by and bye, however, with some interest, till at length he became deeply concerned for his soul: convictions of guilt flashed upon his mind, and he expressed an earnest desire to see Mr Heber. Immediately on its being made known to the rector, he paid him a visit. The old man lay upon his bed in a corner of the room, near a trellised window. His features were naturally hard and coarse, and the marked lines of his countenance were distinctly developed by the strong light which fell upon them. Aged and enfeebled as he was, he seemed fully alive to what was passing around him; 'and I had,' says the narrator of this anecdote, 'leisure to mark the searching of his eye, while he gazed with the most intense anxiety on his spiritual comforter, and weighed every word that fell from his lips. The simple phraseology in which Heber clothed every idea, the facility with which he descended to the old man's comprehension, the earnestness with which he strove not to be misunderstood, and the manner in which, in spite of himself, his voice occasionally faltered, as he adverted delicately, but faithfully and most affectionately, to the fundamental points of our holy religion, struck me forcibly; while Philip stood on the other side of the bed, his hand locked in his grandfather's, his bright blue eye dimmed with tears, as he looked sadly and anxiously from one face to another, evidently aware that some misfortune awaited him, though unconscious to what extent. Not long afterwards the old man died, in a state of mind so calm, so subdued, so penitent, and resigned, that 'I feel myself cheered in my labours,' said Heber, 'whenever I reflect upon it.' Heber officiated at the funeral; and, says our narrator, 'I shall never forget, I never wish to forget; if I were cast to-morrow on a desert island, it is one of the few things I should wish to remember of the world I had left behind me, the air, the manner, the look, the expression of hope and holy joy, and stedfast confidence, which lit up Heber's countenance, as he pronounced the passage in the ritual, 'O Father, raise us from the death of sin into the life of righteousness, that when we shall de-

part this life we may rest in thee, as our hope is this our brother doth."

*To be continued in our next.*

## A MINISTER'S NEW YEAR'S GIFT TO HIS PARISHIONERS.

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

### PART II.

"Beloved, I wish above all things that thou mayest prosper and be in health."—3 JOHN, 2.

HAVING exhorted you, my friend, to read the Scriptures under the constant impression that they are addressed to you as a sinner, with an impartial application of them to your own character and condition, and earnest prayer for the blessing of God to make all your reading subservient to your growth in grace, and in the knowledge of Jesus Christ, I would recommend to you, in the second place, the practice of secret prayer, as another important means for cherishing and establishing the power of religion in your mind. I am not now wishing you to consider prayer in the light of a duty, for I take it for granted that you allow it to be a most reasonable service, for a rational creature, to acknowledge his derived and dependent condition, and to consecrate himself to the glory of Him in whom he lives, and moves, and has his being, as well as for a sinner redeemed by grace, to dedicate himself, with all the capacities of his new nature, to the divine author of his salvation. But I am speaking of prayer as a means of confirming and improving your mind in every good and holy principle and practice; and the more that you consider it, the more will you perceive that it must be productive of the best and happiest fruits. In all the sentiments which enter into the exercises of devotion, it is God himself with whom we have special concern; and in the *private* and *unobserved devotions* of the closet, it must be, in the nature of things, that these sentiments will have their freest flow,—their most unfettered exercise. Those who have made the greatest advances in the spiritual life, have still reason to lament the deadness of their faith, and the languor of their affections; and if the devotional feelings are so apt to become languid through the inauspicious influence of nature, how much more when they are called into exercise amid the bustle of the world and the distractions of society. I may appeal to every reader who has attended to the state of his own heart, whether, in those moments when he was most ready to resign himself to the glowing impulse of devotion in the sanctuary, he has not often found the pursuits and objects of the world obtruding upon him, to dissipate and materialize his mind; and what, then, can be better adapted to counteract this unhappy influence, and to keep alive in the mind the ethereal flame of piety, than frequently to retire into the privacy of the closet, where there is no eye to witness, and no ear to hear you, but the eye and the ear of God; and when the very consciousness of being alone with Him, will summon up to your mind a livelier impression of the divine presence, and check the rise of every sinful emotion, and inspire you with a holy fear of thinking or doing any thing that will expose you to his displeasure. And then, again, secret prayer is attended with this additional advantage, that

it admits of the greatest *particularity*. In conducting the devotions of the sanctuary, or even of the family circle, there is a necessity of shaping the supplications in that general language, and limiting them to those general views, which are common to the character and state of all. There must be general acknowledgments of praise, and general confessions of sin, and a regard must, in some measure, be paid to those proprieties of thought and expression, which may recommend them to the taste and the acquiescence of others. But in secret prayer, some of the greatest advantages of which it is productive will be lost, if there is a studious conformity to these limitations; if, in presenting your addresses at the throne of grace, you are satisfied with the bare offering of a general supplication, or with presenting a general petition for the blessings of grace. If you are acquainted with your own character, as your daily experience must, in some measure, have made you, you ought to form your petitions with an especial reference to the defects and imperfections of which you are conscious, and to the particular duties to which you are called. If you have the prospect of any particular duty before you, which either your ordinary station, or specific circumstances, require you to perform, you should pray for the grace which will fit you for the right discharge of that duty; or if you are beset by any particular temptation, you should pray for the appropriate assistance from on high, to enable you to surmount it; or if you are deficient, or weak, in any particular virtue, you should pray that you may be guided and supported in your endeavours to acquire it. In such a way, you can make a full and circumstantial enumeration of all your wants at the throne of grace; and while the very fact of your unbosoming your mind to God, will tend to quicken and elevate your desires, you will find that a special blessing will follow your exercise—such as will provide you with an effectual preparation for all the duties and trials of life. Such has been the uniform experience of all who have walked with God, and sought his counsel and his aid. Alfred, though charged with the cares of an extensive empire, devoted a third part of every day to study and devotion; and he frequently acknowledged, that but for the moral energy he derived from this habit, he would have sunk under the multiplied difficulties by which he was surrounded. Luther, who raised the banner of the Reformation, wrote more treatises, engaged in more controversies, and maintained a more extensive correspondence on the affairs of the Church, than any of his contemporaries. His whole life appeared to be an incessant scene of agitation, and tumult, and public business, for which his mind must have been wholly inadequate, but for the extraordinary resources by which he was fortified; for this man, whom the world knew only as a busy and unwearied disputant, "employed three of his very best hours every day in prayer."—(Milner.) Dr Boerhaave, who had to perform all the varied and laborious duties that are peculiar to a physician of extensive practice in a great city, made it his daily practice through life, to retire for an hour, as soon as he rose in the morning, to private prayer and meditation. This, he often told his friends, gave him spirits and vigour for the active business of the day. And to mention only one example more, the celebrated Dr Beattie, who was tried with a series of domestic afflictions, more severe than has fallen

to the lot of many, was enabled, through the constant practice of private devotion, to display a devout acquiescence in the divine will, and an unruffled cheerfulness, which animated and supported his afflicted family.

In these remarks upon prayer as a means of grace, I have considered you, my reader, exclusively as an individual; but if you are the head of a family, and have children and servants under your care, I would impress it upon you, that the same advantages which this religious exercise will secure for yourself, you ought, from duty and love, to seek to obtain for them, by engaging in the regular exercise of family devotion. It is the beneficent arrangement of Providence, to commit the infancy and youth of man to the care of a parent—a faithful and affectionate friend, in order that he may cherish the tender plant, and give direction and strength to its opening blossoms; and what means is more likely, from its nature, or more approved by experience, to aid a parent in the labour of love to his child or dependent, than frequently to assemble those intrusted to his charge, to read to them the instructions of the Word of God, and to unite together in thanksgivings and supplications to that great Being from whom they derived their common existence, and on whom they acknowledge a common dependence for the bounties of his providence and the blessings of his grace. The advantages resulting from the establishment of this domestic practice, are indeed obvious and manifold, and bear on the world that now is, as well as on that which is to come. It is the best way of preparing your family for the duties and the intercourse of the present world; for what method can be so effectual for the accomplishment of an object so dear to every parent's heart, as by training them up in the nurture and admonition of the Lord, by enlightening them with a knowledge of his claims, and by impressing them with a reverence for his authority? Not that a knowledge of the one, or a reverence for the other, will impart that acquaintance with the principles and practice of the profession, or the art, they are to follow, or will compensate for the want of that knowledge of men and things which can only be acquired by the actual business and experience of the world; but there is a diligence in worldly business, without which natural and acquired skill will be of little avail; and there is a sense of fidelity, the want of which no professional eminence can supply; and there is an integrity of character, which must be carried throughout all the transactions of life, and for which no fertility of mental resources, no facility of manual execution, will be accepted as a substitute; and how can these be given to your children so well, as by training them up in the knowledge and the fear of God? How can diligence in their worldly calling be enforced upon them so well, as by the consideration, that they are thereby complying with the will of God, and fulfilling the duties of that sphere which he has assigned them? How can fidelity to their earthly master be secured so well, as by impressing them with the practical remembrance, that they have a Master in heaven, that His eye is continually upon them, although they may be beyond the observation of man; and that every act of unfaithfulness, even in the least and most trivial concerns, will be displeasing to Him, to whom all must render an account? How can their integrity of charac-

ter be promoted so well, as by displaying to them the moral perfections of God, by leading them to contemplate the excellence of that mind which was in Christ, and by bringing them into contact with all those principles of purity and spiritual mindedness, which form the true elements of a good, and upright, and virtuous character? How can they, in short, be so well equipped with all that is necessary for the journey of life, and fitted so well for all the varieties of action and trial that will chequer their future experience, as by interweaving the idea of God with the whole frame-work of their moral nature, by leading them to connect Him with all their associations of thought and feeling, and by furnishing them with an early knowledge of his word, and an early habit of praying for his blessing? But it is principally in regard to their interests in a future and eternal world, that the establishment of prayer in your family is desirable, and attended with advantages so great, that the bare enumeration of them must be sufficient to gain for this practice the favourable regard of every wise and considerate parent and master. For, in the words of the excellent Doddridge, "they will be taught to entertain right conceptions of the being and perfections of God, when they daily hear acknowledgments and prayers addressed to him—their hearts will be impressed with a sense of the magnitude and demerit of their sins, when they contrast themselves with the purity and spirituality of the divine law—they will learn what blessings to supplicate, and what evils to deplore, when they listen to the mode in which you conduct their devotions—and by the intercessions and prayers you may offer for the general interests and prosperity of man, a spirit of charity and love will be diffused over their minds. The combined effect of a service so interesting and so spiritual, will be to induce them to live more in conformity with the will of God; to grow in wisdom as they grow in years; and to advance from their present imperfect attainments, till they stand perfect and complete in all the will of God." This is evidently no more than a general view of what may be expected to be the result of the practice of family worship, and, like all general views and maxims, is liable to many exceptions; for you must be well aware of many instances where the future career has formed a melancholy contrast to the excellence which marked the commencement of life; and, you know, that even Solomon himself exhibited a woful departure from the path of piety and virtue, in which his godly father had trained him to go. But, notwithstanding the exceptions to which it is liable, the view of Doddridge, as stated above, is not only established by the statements and promises of Scripture, but by the testimony of almost universal experience, that those who have been carefully and piously trained by their parents, have come forward in the path they were trained to go in—that of those who have been suffered to grow up without the knowledge of God and of Christ, by far the greatest part live and die also without hope; for it has been computed, that very few conversions ever take place when the habits are confirmed—and that, in regard to such as have happily come to a late repentance after a long course of previous irreligion and vice, it has been generally those who enjoyed the benefit of a pious education, some part of which, lingering on their memories, was, through the blessing of God, the

means of reclaiming them to the ways of duty and salvation. Flavel used to say, that he blessed God for a religious tender father, who often poured out his soul to God for him, and that he esteemed that stock of prayers and blessings above the richest inheritance in the world. It was a memorable saying of Ambrose to the mother of Augustine, when she lamented to him the indisposition which her son at that time displayed to all religious feeling:—"I have never known the son allowed to perish for whose soul so many prayers and holy tears interceded." The biographer of Scott, the author of the well-known Commentary on the Bible, observes, "that his father, who made a constant practice of worshipping God in his family, and who was uniformly careful that it should be more than a mere formality, had the unspeakable satisfaction of knowing, that not only all his children, but all the servants who had been successively under his roof, received impressions of seriousness that remained with them through life."

It remains for me to direct your attention, my friend, to the sanctification of the Sabbath, as an appointed and a powerful means of promoting and establishing religion in your mind. I need not inform you that the observance of the Sabbath, one day in seven, has been appointed by the high authority of God, and that it has been appointed for the promotion of the spiritual interests of man. This, indeed, seems to have been the grand design of it; for the bodily rest, or cessation from labour, which it secures, derives its chief value from its subserviency to those spiritual exercises by which the Sabbath is to be sanctified. Instituted, then, as this day has been, for the advancement of the interests of the soul, it will be an important subject of inquiry with you, as with all who acknowledge the divine authority, and the religious end of the institution, in what way they ought to spend the Sabbath, so as to enjoy the blessings that are suspended on its hallowed uses. The first and most obvious way appears to be, to sanctify the day by a devout observance of the public ordinances of religion, by repairing to the house of God to offer up the appointed sacrifices of prayer and thanksgiving, to listen to the expositions of the Divine Word, and the motives and arguments by which obedience to it is enforced. It was in this way that the people of God, in all ages, have employed themselves on the Sabbath. On that day, under the ancient dispensation, the gates of the temple were opened, and its courts were crowded by the people, for whom sacrifices were offered, and the law was read and expounded in the synagogues. It was on that day also that, after the resurrection of Christ, the apostles and early Christians met together to give thanks for that great event, and to perform other acts of social worship. And if, in furtherance of the high and holy ends for which the Sabbath was instituted, the people of God, of whom we read both in the Old and the New Testament Church, assembled publicly for divine worship on that day, ought not we to spend it in a similar manner, out of reverence for its holy nature, and a sense of its use to our eternal interests?

But although the public worship of the sanctuary be one obvious way of improving the Sabbath to the real object of the institution, it is plain that the exercises peculiar to that place can occupy but a very small part

of the sacred day, and that still the important inquiry remains, if one day in seven should be kept holy unto the Lord, how is the larger proportion of it to be spent, which precedes and comes after the interval that is devoted to the sanctuary? If there be any meaning in the language we employ, we must receive the word "day," when applied to the Sabbath, in the same acceptation that it bears when applied to the other portions of the week. But to pursue a round of religious exercises and duties for a period as long as you are accustomed to consume on the labours and concerns of the world, is a task that seems incompatible with the present constitution of our nature, and therefore, perhaps, the rule of observance that is best accordant with reason and the spirit of the Divine Word, is to endeavour to keep your mind always alive to the great end and uses of the Sabbath. For, as a traveller who is bending his way to some distant place, may stop for his refreshment at different stages, yet never relax his efforts, nor divert his mind from the end of his journey, so you may keep the spiritual end of the Sabbath in view, even although you cannot be uninterruptedly engaged in the duties to which it is specially dedicated, if, at the same time, you endeavour, with all earnestness, to avoid every thing in thought and conversation which either does not directly bear on your spiritual improvement, or that is evidently injurious to it; and just as a traveller will be impatient of every delay, and shorten his necessary stoppages, the stronger the sense he entertains of the importance and urgency of his journey, so the more that you are impressed with a conviction of the magnitude and value of your spiritual interests, the more will you be incited to devote the Sabbath to the spiritual ends for which it was appointed, and the greater anxiety will you feel to withdraw your mind from every object and from every scene that tends to retard instead of advancing them. An interesting anecdote of Dr Johnson may be introduced here, as bearing on the subject of these observations. "After waiting," says Wyndham, "some portion of time in the adjoining room, I was admitted to Dr Johnson in his bed-chamber, where, after placing me beside him, he put into my hands two small volumes, which I found to be an edition of the New Testament, as his dying legacy to me. He then proceeded to observe that I was entering upon a life which would lead me deeply into all the business of the world; that he did not condemn civil employments, but that it was a state of great danger; and that he had, therefore, one piece of advice earnestly to press upon me, that I would set apart every seventh day for the care of my soul; that one day, the seventh, should be employed in repenting what was amiss in the six preceding, and fortifying my virtue for the six to come, and that I could not think a day too much for the preparation for eternity."

According to this view, then, which appears to be accordant with Scripture, that portion of the Lord's day which, before and after the duties of public worship, is left to the discretionary power of every one, demands still from you a strict attention to sacred things, a continued exercise of the same spiritual affections and duties, which it is the great design of the sanctuary to excite and invigorate; and one principal reason why the impressions of the sanctuary so often

prove evanescent, is, that due care is not taken to perpetuate them by congenial occupations in the hours of privacy and solitude. Were you who honour the Sabbath, by resting from your bodily labour, and by engaging in the public worship of God, to spend the morning of the Lord's day in your closet, and with your family in reading the Scriptures, and in joining together in prayer and thanksgiving, you might then hope to be in the spirit, and to acquire that preparation of the understanding and the heart that is becoming the sanctuary. In repairing to it, you would be changing your place, not your occupation; and while you would be led to frequent it in the knowledge that the divine blessing is specially promised in the courts of Zion, you would be enabled to join in the exercises, and listen to the exhortations of God's house with less of that listlessness and distraction of mind, which often renders the ordinances of no avail. And then, again, if, at the termination of public worship, you should resolve to keep the current of your thoughts flowing in the same spiritual channel; if, at some convenient hour, you were to meet with your family, or to shut yourself up in the solitude of your closet, to meditate on the relations you bear to God,—the duties he requires of you, and the means by which you may be fitted for the kingdom of heaven; if in this way you were to occupy the close of the sacred day, you would find it, instead of being, as it is to many, a weary and irksome burden, to be a delight, a season of refreshing; and you would experience its spirit and its end gradually realized within you in the enlargement of your knowledge,—in the establishment of your faith,—and in an increasing measure of joy and comfort. Were the Sabbath spent in this way,—the proper way in which it ought to be spent,—the private employment of the professing worshippers of God would harmonize with their public exercises, instead of being exhibited, as they too often are, in striking contrast; and the morning and evening devotions of the family and the closet, being undertaken to prepare for, or to implore a blessing upon the meridian devotions of the Church, would shed a mutual influence which could not fail to be happily manifested in the walk and conversation of the future week. Without this union of private and public devotions, it is vain to think that the Sabbath will be any thing else than a mere formal observance; and just as a scholar will never make the attainment, nor reap the advantages of education, unless he bring, to the routine of his lessons, a mind susceptible and studious of learning, so neither will you, who are training up in the school of Christ, be enabled to fulfil the duties and enjoy the blessings of your Christian vocation, unless you infuse the spirit of the Sabbath into the observance of the Sabbath; and along with that bodily service, which of itself profiteth little, you combine a spirit that is open to the impressions of sacredness, and pervaded by a sense of the importance of religion.

These, then, reading the Scriptures, prayer, and the sanctification of the Sabbath, are the grand means, by the diligent and persevering use of which, you may, by divine grace, hope to promote the growth and establishment of religion in your soul. You must remember, however, that they are no more than means; "for these performances," says Bishop Burnet, "how good and useful soever, are of little value when men rest upon them, and think, because they do them, they have

acquitted themselves of their duty, though they continue proud, worldly-minded, full of deceit, envy, and unalike. Even secret prayers, the most effectual means, are designed for a higher end, which is to possess the mind with such a constant and present sense of divine things, as may make them live in it, and govern it, and sanctify our whole nature." Enter on this year, then, with the solemn resolution of endeavouring to use those, as the means which God has appointed and promised to bless, for purifying your hearts, sanctifying and governing your whole conduct, and animating you with growing zeal for the service and glory of God. Be persuaded to adopt this resolution, and you have the divine promise that, "in due time, you will reap, if you faint not."

But, reader, it may be that the resolutions you may have been forming, at this season, are hollow and insincere; and that the sun, which has but recently entered anew on his course, will see you, ere he has reached the termination of his annual career, "returning like a dog to his vomit, or a sow that is washed, to her wallowing in the mire." I know not by what arguments I could rouse you from this fatal lethargy,—from those delusive dreams of a better and more convenient opportunity of attending to the things that belong to your peace, than by urging upon you the magnitude of your spiritual interests, the uncertainty of the time allotted for securing them, and the great danger that if you now stifle the convictions of conscience, that faithful monitor may cease any longer to address its still small voice to you. The following affecting declaration occurs in the memoir of Lord Thomas Lyttleton, son of the celebrated writer on the conversion of Paul: "I have had some serious conversations with my father, and one evening he concluded by recommending me to address heaven to have mercy upon me, and to join my prayers to his constant and paternal cares for my reformation. These expressions, with his preceding counsels and his affecting delivery of them, had such an effect upon me that I had bent the stubborn sinews of my knees, when it occurred to me that my devotions might be seen through the key-hole. This drew me from my pious attitude, and having secured this aperture, I thought it would not be a useless precaution to let down the window curtains also; and during the performance of that ceremony, some lively music, which struck up in the street, caught my attention, and gave a sudden flirt to all my devout ideas. So I girded on my sword and went to the theatre, where the entertainment soon dissipated all my gloomy thoughts."

GOD HAS NO DELIGHT IN THE DEATH OF THE  
SINNER:

### A DISCOURSE.

BY THE REV. J. A. WYLIE,

*Minister of the Associate Congregation of Original  
Seceders at Dollar.*

"As I live, saith the Lord God, I have no pleasure in the death of the wicked."—EZEKIEL xxxiii. 11.

THESE words Ezekiel addressed to the Jews at a period of great national calamity; their homes were in ruins, their altars were deserted, and the daughter of Judah was dwelling in captivity with the daughter of Babylon. All the evils, from which they were at this moment suffering, might be



clearly traced to their apostasy from God; and this prophecy, which was preached and written in Babylon, was designed to open their eyes to the cause of their calamities, and to lead to the adoption of that course which alone could afford a speedy and effectual remedy.

The captives were industrious in justifying themselves, but their justification was so conducted as to reflect on God. They admitted, that he had set life before them, but they complained that he had set it before them in such a way as to be beyond their reach: they upbraided the prophet with a threatening he had previously pronounced against them, "Ye shall pine away for your iniquities." This was a conditional, not an absolute threatening, but they willingly understood it in the latter sense, and they asked the prophet, how he could reconcile it with the hopes of life, which, in the name of heaven, he had set before them. If our sins and iniquities be upon us, if we shall pine away under them, and drag out a wretched captivity in a fruitless repentance, how shall we live? If this be our doom, there is no remedy, and there is no hope.

The judgments God had brought on them, the fall of their throne, the interruption of their worship, and the captivity of their nation, had not humbled them. Sinners, yet impatient and querulous—captives, yet proud and impenitent—they found fault with all the dispensations of God's providence, and all the words of his prophets, and scornfully rejecting his offers of life, they exclaimed, with their fathers in the wilderness, "Behold we die, we perish, we all perish!" To these words of despair, God replies by a message of grace. He might have sent to them a minister of his wrath, he sends to them a prophet of his love. "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked."

We have heard, that the King of Heaven is a merciful King; that he is as far above other sovereigns in mercy, as he is above them in power; and here we find him assuring a whole nation of transgressors, that, grievously as they had provoked him, and sorely as he had punished them, he would yet, on their repentance, forgive their sin, and turn from his anger; that should they confess their fault, and turn to the God of their fathers, he would yet bring them forth with honour from the land of their captivity, rebuild their cities, raise up their throne, restore their worship, and dwell amongst them as in the days of old.

"Oh! give thanks unto the God of heaven," says the Psalmist, "for his mercy endureth for ever." The patience and forbearance of God are unchanged. He speaks to sinners in the Gospel, in the same terms in which he addressed the Jews in Babylon, "As I live, saith the Lord God, I have no pleasure in the death of the wicked."

This is the language of God to all, whatever the degree of their guilt, or the temper of their mind; whether they are presuming on his forbearance, or despairing of his mercy; whether they are defying his power, or doubting his love; whe-

ther they are just setting out on the road of sin, or have nearly concluded their course, and are within the view of that eternal death which is the wages of sin; whether they are bound with green withes, or are fettered with the iron bands of long habit: to all he proclaims, that he delights not in their ruin; that he desires their salvation; and that he is willing to lend his almighty power to accomplish it, provided only they will come to him and ask it. Oh! such a declaration is worthy of being listened to by every ear, and of being believed by every heart. Lifting up his hand, he swears by his own existence; not as if the oath of God rendered his word more valid, or more worthy of our belief, but in condescension to our weakness; and to confirm our faith, he says, "As I live, saith the Lord God, I have no pleasure in the death of the wicked."

The doctrine taught in our text, and which we mean to establish in this discourse, is, that God does not delight in the ruin of sinners.

I. This appears from the creation of man, and the original constitution of his nature.

God created man in his own image. This is the only law, so far as we know, according to which, rational creatures can enjoy happiness. Had the nature of man been so framed as to be in opposition to that of his Creator, so far as we can reason, from the nature of the case, the constitution of the universe, and the character of the divine government, the happiness of man would have been an impossibility. Nay, we may conclude, that his existence would have been an existence of misery; and it would have been so prior to any act by which man might have violated the constitution he had received from God.

Then, taking into account the character of the universe, in which man was to live, as moral,—and the character of the government under which he was to be placed, as being likewise moral,—it was necessary that his constitution should be framed only in one way, so as to be consistent with his happiness. In that way was it framed, while it is obviously true, that God might have framed it in a different way, perhaps in a thousand different ways. That it was framed in that manner which alone was consistent with man's happiness, is a proof that God is beneficent, and that he delights not in the destruction of his creatures.

But further, let us consider the constitution under which man was placed. He was created happy, and he was placed in the most favourable circumstances for preserving that happiness. God required obedience as the condition of his happiness; and it is easy to shew, that this was a beneficent arrangement. One act of sin would have been the destruction of his happiness, although God had never threatened him with death, because it would have disordered his nature; and consequently, it appears, that this constitution bound him up, so far as consisted with his free agency, to the only course which was consistent with his happiness. And even granting that the condition on which his happiness rested, viz., obedience, had

been a positive, and not a necessary one, still man had received from God powers adequate to the easy performance of it; there was no darkness in his understanding to occasion any doubt or mistake as to his duty; there was no impurity in his affections to draw him aside, no infirmity in his will to unfit him for obedience. Only, he was created mutable—he had power to stand, but he was also liable to fall—he might obey and live, or he might transgress and die.

And this proof is strengthened by the consideration, that God entered into a covenant with Adam, constituting him the head and representative of his posterity. By that covenant the whole world was placed in the same favourable circumstances in which Adam was placed; the likelihood that they should all retain their original constitution, and thus secure their happiness, was just as great, as that Adam should preserve his constitution, and secure his happiness. Since that day, sin has entered into the world, and death by sin, but this has happened by the voluntary transgression of Adam. There was no previous decree, obliging Adam to transgress, or in the smallest degree impairing his powers of standing. He knew the penalty of disobedience; and to fall, and, by falling, forfeit the favour of God, and bring ruin on himself, and on all the millions of his race, was his own act. "Lo, this have I found," says the wise man, "that God made man upright; but they have sought out many inventions."

II. That God delights not in the death of sinners, is evident from the plan of recovery he has formed.

Although eternal death had passed on all who sinned; although heaven had been barred, and the mansions of hell had received the whole posterity of Adam as they left the earth, it would have been impossible to have affirmed that God delighted in the death of sinners. For such an affirmation there would have been no proof; nay, so far from there being ground for such a conclusion as this, there would have been ground for the very opposite conclusion. The proof we have already led, that God gave to man a constitution fitting him for the enjoyment of happiness, with power to preserve that constitution, and thus preserve his happiness, sufficiently establishes the declaration of our text, that God delights not in the death of sinners, because it shews, on his part, an arrangement for the continuance of their happiness, and, therefore, though no plan of recovery had been revealed, we must have descended into the pit without having it in our power to say, that God delighted in our ruin. But in the redemption by Christ, the character of God comes forth in brighter glory,—a glory that shines without a cloud,—a proof so overwhelming of the character of God, and of his designs of mercy to our family, that it requires only to be stated that its force may be felt; and if we should set ourselves formally to demonstrate that the cross of Christ is a proof of the love of God, we would be acting as absurdly as if we laboured to prove that the heaven is

higher than the earth, or the sun of noon brighter than the taper which we kindle at midnight. As we gaze on this all-cloudless exhibition of the character of God, its light beams forth in still stronger splendour; we behold it bursting from the divine throne, irradiating the plains of heaven, and gilding the hills and the valleys of our earth. In its shining we hear the angels saying, "Glory to God, and peace on the earth." It continues to increase till the heaven above, which is the throne of God, and the earth below, which is his footstool, are glowing in its unbounded effulgence; and then, though instead of the eyes of flesh we had the orbs of the seraph, we would veil them with the seraph's wing; and if, instead of the tongues of men we could speak with the tongues of angels, we could not find, either in the language of men, or the language of angels, words to give adequate expression to our feelings; we could give utterance to our thoughts only in the words which the Holy Ghost has used, "God is love!"

The contrivance of this plan, its revelation to the world, is all the proof we require that God has no pleasure in the death of sinners. Surely had he delighted in their ruin, he would not have devised means to prevent it.

Where is the man who will affirm that God finds pleasure in the death of angels? and yet what has he done for them compared with what he has done for us? Christ took not on him the nature of angels. He never descended to offer sacrifice for their guilt. He never went to their prison-house to preach repentance. He never obeyed—he never suffered—he never hung upon a cross for them. The Father never sent him in his mercy to loose the fetters of these sorrowful captives, or to open the doors of their burning prison-house. It is on the fields of earth, and not in the mansions of hell, that the Gospel has been published. It was in the hearing of fallen men, not of fallen angels, that the song was sung, "We bring you tidings of great joy, for unto you is born this day a Saviour, who is Christ the Lord." The countenance that frowned in wrath on them, smiled with love on us. The eye that burned with indignation on the seraph, melted with pity on man. The arm which was lifted up to punish them, was lifted up to save us. He was mighty to destroy in the one case; he was mighty to save in the other. Oh! this is a proof that our text is true, "As I live, saith the Lord, I have no pleasure in the death of the wicked."

III. It is evident from the means God employs to carry this plan into effect.

All is not gained when the plan is formed; much depends on the manner of its execution. Great wisdom may be shown in the contrivance of the plan, and as great negligence in giving it effect. It is not so in this case; in the *contrivance* and in the *execution* of the plan of salvation, God has shewn an equal wisdom and love. He is not man that he should repent. He never altered the eternal purpose of love which he formed regarding man. He never saw cause to change

his mind regarding our redemption, because it conferred on our family a grace which they did not merit, or because it was necessary for him to employ means too extensive compared with the end that was to be gained. He never repented, we say, of that purpose, and therefore, he continues to execute it from age to age. This is the proof that his love endures, that it is stable as the days of heaven. All the means which have been employed from the beginning of time, or which are in operation at this day; all the means God is employing with us, or with others, to bring us to the enjoyment of the blessings included in this purpose, are just a reiteration of our text, "As I live, saith the Lord, I have no pleasure in the death of the wicked."

But what are the means which God has employed, or is still employing, to carry his purpose into effect in our salvation? They are very numerous, and some of them are of surpassing grandeur.

1. The mean which is obviously of first importance is the incarnation, the obedience, and the death of his Son. This was a great price, but the soul is precious, and a less price could not have redeemed it from death; this was a great sacrifice, but so was the guilt it was to expiate. Although man had wept, and mourned, from the beginning to the close of time; though he had trod the path from his cradle to his grave in sackcloth and tears; though he had poured out his blood, to shew how deeply he bewailed his sin; though all the tribes of earth had fallen down before God, and sent up to his throne, without ceasing, the voice of weeping and of supplication; although gladness had been banished from the earth, and no joyful voice had ever been heard on it; although the doors of the morning had been sealed, and the arch of heaven had been hung with sackcloth; though the sun had been robed in blackness, and all the stars had mourned; though the harps of the lost had been used to teach man how to weep, all would have been of no avail. God would not have been entreated, his anger would still have burned against us. But when he saw his own Son suffering in the room of sinners, he was appeased,—he smiled in love. He looked on the sacrifice of his Son as he did on that of Noah, its incense rose to the heavens, and he smelled a savour of rest.

From the history of our Saviour's life how many proofs could we bring forward that God has no pleasure in the death of sinners. Every sorrow of his humbled estate, every word he spake, and every action he performed on our world, is a proof of our text. We can only remind you of Bethlehem, where he lay in a cradle;—of Egypt, to which he was banished by the cruelty of Herod;—of the valleys of Galilee and the cities of Judah, where he preached the Gospel;—of the thousands he fed,—the sick he cured,—the dead he raised;—of the fig-tree where he hungered,—of the well of Jacob where he thirsted;—of the hall of Pilate, where a rude soldiery mocked him, and an un-

righteous judge condemned him;—the robe of purple, and the crown of thorns;—the garden of Gethsemane, where his soul was sorrowful unto death, and Calvary, and the cross, where he expired. By these sufferings was our salvation purchased, and the purpose of God's eternal love so far carried into effect, and our text shewn to be true, that God has no pleasure in the death of the wicked.

We might here remind you of the vast preparations which were made, during many ages, for the appearance of the Messiah, and of what was done for the spread of his Gospel after his death; but on these topics it is not necessary that we should enter, and we wish to direct your attention to other means employed by God.

2. The ordinances of grace. Many of the blessings of God are so common, that we have ceased to prize them, and never think what our condition would be were they to be taken from us. The air we breathe, and the sun that shines on us, are instances of this in the natural world. On these blessings our very existence depends; were they to be denied but for one hour the world would be destroyed, and yet we have enjoyed them so long, and with so little effort of ours, that we never think of them at all, or of the goodness of God in giving them. The same may be said of the ordinances of grace. We have enjoyed them so long, in such abundance, and with so little effort of ours, that we are now insensible to the greatness of the blessing. And yet it is not easy to imagine in what condition we would have been to-day had we never enjoyed them, or in what condition we would be to-morrow were they to be taken from us. Had it not been for the appointment of a Church, and the administration of divine ordinances, we would, ere this day, have lost all knowledge of the salvation of heaven, and the sacrifice of Christ would have been to us as if it had never been offered. Had not the Sun of the Gospel been kindled in the firmament above us, and kept burning from age to age, by the preaching of the Word, the shades of heathenism would again have gathered around us, and, like the Athenians, we would have been worshipping at the altar of an "unknown God."

What mercy, as well as power, was it to provide this bread in the famine,—to open this well in the wilderness,—to kindle this light in the darkness, and what gratitude do we owe to God for favours so great and so manifold! To whose goodness was it owing that we first saw the light in a Christian land, and not in a heathen country; that we have a Bible to read, or a Church to go to; that we are here worshipping in a Christian assembly, and not offering sacrifice in an idolatrous temple; that the Gospel of Jesus Christ, and not the Koran of Mahomet, is open before us; that we are praying to the God of heaven, and not bowing down to the work of our own hands? Is it not owing to the goodness of Him, who fixed the time when we were to come into the world, and the spot of earth on which we were to live? And

what does all this teach us? just this, that God has no pleasure in our destruction, but rather that we would return and live.

3. The mercies of all kinds which God confers on men. Of every good gift, whether it regards the body or the mind, whether it belongs to this world or the next, God is the giver. Have we rank? God placed us in it. Have we riches? God gave them to us. Have we a good name? we are more indebted to the providence of God than to our own prudence. Have we superiors who protect us? friends who love us? and dependents who revere us? Have we a healthy body, or a sound mind? for all these gifts we are the debtors of God. But wherefore has he given them? Know, O man, that this goodness of God is designed to lead thee to repentance, and therefore, is a proof that he does not delight in your ruin.

We are surrounded by the love of God, not only in grace, but in nature, and in providence, and that love is designed to work on our hearts and lead us to repentance. It is love that we live; it is love that we breathe; it is love that preserves us from falling into the flames of the pit. It is love that his sun warms us, and that his earth feeds us; that our minds can reason, and our bodies labour. Oh! how constantly does the stream of his goodness flow; man's ingratitude cannot freeze it. "He maketh his sun to rise on the evil and on the good, he sendeth rain on the just and on the unjust." This is goodness for which we can advance no claim, and for which God can expect no return, and its being given to lead us to repentance, as we are told it is, is a proof that God has no pleasure in our ruin.

4. Afflictions and chastisements. These wound the body and often administer the cup of gall to the spirit, but their tendency is salutary, and therefore we conclude that their design is beneficent. It is mercy, when the sinner is in the way that leads to death, to beat him back although it should be with the rod of trouble,—to hedge up his path, although with the thorns of affliction. There are some who will not be drawn by the silken cord of love, they are so incorrigible that they must be driven with the whip. Now, so great is the love of God, that he does not leave even this mean untried, that their obstinacy may be broken, and that they may be led to obedience. This was the design, as the Israelites were taught by the prophets, of all the plagues, the famines, and the captivities with which they were visited. God does not afflict willingly, he does not delight to break and to bruise, but it is necessary, at times, that he should correct, and he corrects us for our profit; he acts like the physician who searches the wound that it may be healed. He causes us to pass through the waters that we may be purified, and through the fires that we may be refined; and no greater calamity can he inflict, no greater mark of wrath can he put on any, than to say of them, as he did of Ephraim, "Let them alone." Although he does not delight even in their death, yet he has now ceased to employ the usual means of averting it; he smiles on

them no more; he frowns on them no more; all the means he has employed for their conversion have been ineffectual, and he permits them to go on frowardly in the way of their own heart.

5. The strivings of the Spirit. The dullest understanding can discern, in most cases, the difference between sin and duty; and as to the greater part of the sins which men commit, they know that their conduct, in these respects, is in plain opposition to the Word of God. Thus, the most hardened conscience will remonstrate at times; and what is this but the voice of nature within us, conspiring with the voice of revelation without us, bearing its testimony to the truth of the text, "that God does not delight in the death of the wicked?"

But farther, the majority of those who live under the Gospel, are the subjects, at times, of the common or ineffectual operations of the Divine Spirit, and, if they behave suitably under these dispensations, they may issue in conversion. Not only does God knock without by his Word, but he opens the door by his Spirit, that convictions may enter. There are moments of fear, of trembling, of alarm, in the life of every sinner; he starts up, he looks around, and he would flee for safety, if he only knew where he might be at rest. These are the strivings of the Spirit of God, to pull him out of the great deep, to pluck him as a brand from the great burning, and, though they should never issue in his salvation, they are sufficient to shew that God has no pleasure in his death.

There are others who are "begotten again to a lively hope" by the Word of God; into their hearts the Spirit enters, restores the palace which was lately in ruins, and makes it a glorious temple in which God may be worshipped, and in which the Spirit may dwell. This exhibits God not only as employing means to prevent the death of the sinner, but as actually averting his destruction, and, therefore, it is the highest possible evidence that he has no pleasure in the death of the wicked.

Our subject affords encouragement to those who are fearful and doubting. If, like Job, you are sitting on the dunghill, abhorring yourself, our text should be as sweet to you as honey, yea, as honey from the comb. If your iniquities have taken hold on you, so that you cannot lift your eyes, then hear God stooping from his throne in heaven, and saying to you, "As I live, I have no pleasure in the death of the wicked." Are you afraid to return? surely these words will remove your fear; to you God says, after so long a time, "turn ye, turn ye, why will ye die." Are you sincerely desirous to return? Is sin your burden? Do you seek rest in the bosom of your Saviour—cleansing in his blood—comfort by his Spirit? do not doubt that you will be received. "This man receiveth sinners, and eateth with them." "Who-soever cometh to me, I will in no wise cast out." "Behold we come unto thee, for thou art the Lord our God."

Again, the success by which the diligence and

the importunity of others have been rewarded, ought to stimulate your efforts. They have gone, in their poverty and wretchedness, to their father's door, and, bowing down before it, have made confession of their guilt, saying, "Father, we have sinned against heaven, and in thy sight," and, using the hand of prayer and faith, they have knocked and knocked till that door was opened; and not only have they been admitted, but they have received the kindest welcome; we have seen their father come out to meet them, and embrace them, and clothing them with the best robe, and putting a ring upon their finger, lead them in, and we have heard the song of the angels over their return. That house is not yet full, and the servants of this King have it in command to tell others to turn in hither; and let every sinner be assured, be his case or his character what they may, he who thirsted, and he who never thirsted, that God will as willingly receive him as he ever received any. Let him say this moment, "in my father's house there is bread enough and to spare," "Why should I perish with hunger?" "Why should I fill my belly with the husks which the swine do eat?" live in the practice, and under the dominion of those sins which degrade my nature, destroy my peace, and will at last sink me lower than the grave? No; "I will arise, and I will go to my father, and I will say to him, I am not worthy to be called thy son, make me as one of thy hired servants." In fine, have we established our proof? Have we made good the declaration in the text, "that God delights not in the death of sinners?" Then, what is your duty? Is it indeed a truth, O sinner, that the great God, whose law you have broken, and whose wrath you have incurred, is willing to pardon you—that notwithstanding his power to punish you, he finds no pleasure in your destruction—that though a matter of absolute indifference to his essential glory whether you live or die, he invites you to live? O then haste to the foot of his throne, and, through the sacrifice of Christ, reconcile yourself to God. You have not a day, nor an hour, nor a moment to delay your reconciliation. While you linger, the hour of mercy may expire. Before the sun of day has again risen on the earth, the sun of heaven's grace may have set on you for ever, and, instead of inviting you to turn and live, God will address you in other words: "I called, but ye refused, I stretched out my hands, but no one regarded; therefore will I laugh at your calamity, and mock when your fear cometh."

SUFFERINGS OF THE CREW OF THE VIEWFORTH  
OF KIRKALDY, ONE OF THE ICEBOUND  
WHALERS, OF 1833.

No. II.

BY THE REV. J. THOMSON,  
*One of the Ministers of Dysart.*

WHILE, however, the eye of taste and of piety is occasionally regaled by the contemplation of the truly sublime and beautiful, as exhibited in the Arctic Regions, let us not forget, that there the elements are of too fitful

a character to allow the tranquil and the serene in nature to prevail for any considerable period. The scene which affords rapturous delight at the moment, may, ere the lapse of a little hour, be turned into a source of inexpressible terror and dismay. The picture of loveliness is completely reversed, and instead of enjoyment, we have peril, and privation, and death, staring us in forms the most appalling. This leads me to the consideration of the evils which were now crowded into the lot of our intrepid mariners.

I mention the intense cold which they had to endure while detained among the ice. The Psalmist celebrates the infinite power of Jehovah, as displayed in the production of ice and snow. The passage is one of transcendent sublimity: "He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: who can stand before his cold?"—Ps. cxlvii. 16, 17. These words naturally carry our thoughts to the Arctic Regions, where, during the winter months, the scene here so graphically described, is realized in all its terrific grandeur and severity. There cold, unmitigated, piercing, overpowering, prevails. And when, as it was ever and anon the case, the frost was accompanied by sleet and snow, the sufferings which it occasioned were greatly increased. To this dreadful element the crew of the Viewforth were, for many months, exposed. So early as the first of October, Mr — writes, "The cold is intense,—the ice on the top of my bed being one-fourth of an inch thick. Indeed, we cannot walk the deck above half an hour at a time." October 23.—"Ships covered with snow, and just like an iceberg; the cold is getting rather alarming,—my pillow, last night, was frozen to the bed." November 30.—"This has been another cold day. The frost is very intense indeed, you cannot walk the deck above a quarter of an hour, or so. My blankets, last night, were perfectly frozen where I had been breathing."

Many similar proofs of the severity of the cold might be produced. The thermometer stood generally at 30 degrees below zero,—a degree of cold which no constitution could long bear without sustaining injury. The ice around the vessel was frozen to the depth of between six and seven feet. The large water casks, though placed in the warmest part of the ship, soon became solid masses of ice, as I personally witnessed after the arrival of the Viewforth in our harbour,—a circumstance which contributed, in no small degree, to the sufferings of the crew, who, though their fuel, at an early period, was inadequate to their wants, had to melt every drop of water which they required for daily use.

But let me specify some of the effects produced on the men by the cold. It is clear, it would have been their wisdom to have recourse to bodily exercise, in order to keep themselves in heat. But instead of acting upon this principle, not a few of them gave way to the depressing influence which severe cold exerts on a shivering frame. They shrunk from exposure to that chilling element. They felt inclined to lie in bed. This aggravated the evil. Some of them soon became feeble and dispirited, so much so, that nothing but a strong sense of danger could effectually rouse them to exertion. Even the most robust and vigorous experienced, to an alarming degree, the debilitating effects of cold on their constitution. All their clothing was but a poor protection against an evil so formidable; and when that protection began to be impaired,—when their clothing became bare and scanty,—what many endured, from that source alone, cannot be told. The evil was frightfully augmented when it happened, as was often inevitably the case, that the men got wet and were frost-bitten. An instance of this description is detailed by the surgeon. November 24.—"Next morning, between eight and nine o'clock,

I heard a man hailing us astern. I went immediately to his assistance, and found him quite benumbed from cold, and perfectly delirious. He had to be carried on board, and when once there, all hands being employed in cutting a dock in the ice, I had to do the best I could with him. His feet, and all that covered them, were frozen into one lump. Having cut away the legs and uppers of his boots, I found it necessary to go through the same operation with the soles and stockings. The latter tore away the flesh from the insensate mass. So completely frozen were the poor man's feet, that when he attempted to walk on the deck, the sound (I can compare it to nothing else) was like the knocking of a pair of clamps on the wooden floor. When carried to the fire, he was not satisfied with being near it, but he actually thrust his feet into the midst of it, and it was with the utmost difficulty I could prevail upon him to withdraw them. I had recourse to the usual methods of thawing them, and endeavoured, if possible, to restore circulation. The result was, that after the dead parts were removed, inflammation began, and was succeeded by mortification, till the poor fellow sunk under the weight of his sufferings."

Such facts as these, give peculiar emphasis to the question of the inspired Psalmist, "Who in his cold can live?" I verily believe, that were it not for the means which were providentially employed to rouse the crew of the Viewforth into activity, not one of them could have survived the rigour of the tremendous winter which they were doomed to in that inhospitable clime. The cold alone would have proved fatal. But while this consideration should dispose the Christian reader to feel for those who are exposed to that evil, it reminds us of another striking proof of the divine wisdom and benignity. The Polar Sea, which is so formidable to man, is the appointed abode of the greatest and the most valuable of the finny tribe,—the leviathan of the deep. The whale has there his home. There he sports, and thrives, and luxuriates. There, as monarch of the flood, he exhibits his enormous strength, and moves with a majesty which seems to indicate his conscious dignity. The cold and ice, so formidable to his pursuers, affords him a shelter from their attack, while the means of sustenance are found there in abundance; and the hot blood which flows through his veins, fits him for enduring, without pain, all the rigours of the clime. "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints."

II. Scarcity of provisions. This was a serious evil. The ordinary length of a voyage to the Straits, including the fishing season, is six months; and as none anticipated a longer period for the Viewforth, the supplies, though ample enough for the usual time, were fearfully inadequate to meet the wants of the crew for eleven months. Accordingly, from the day in which the ship became icebound and when no rational hope of escape, for that season, could be entertained, it became absolutely necessary, for their safety, to practise the most rigid economy. All were put on short allowance. October 1.—"My mind is made up for a winter in the Arctic Regions. The worst of it is, all the ships are very short of provisions; we are now on one and a-half biscuit a-day, one half pound of beef, and about half a teacupful of meal." November 5.—"We have near one-fourth pound of pork, and one-half pound of beef a-day, and three pounds of bread in the week. Our meal is all done. Five casks of bread yet remain, which will be a great help, if the Lord spare us. The work we are at just now, will very soon wear us out. I have not had my clothes off these four days." December 12.—"I feel I am really starving." January 16.—"Three pounds of bread per week,—about a biscuit a-day. I am falling away to a shadow, through cold, and hunger, and thought."

On the 16th of November, the Middleton became a total wreck. The crew were divided between the Jane and Viewforth. Twenty-two of them came on board the latter vessel, in a state of utter destitution,—a circumstance which materially contributed to diminish the means of supporting life. The consequences were alarming. What with the piercing cold, incessant toil, and scanty food, the most part of the sailors became so weak as to be unable to work. "Hungry and thirsty, their soul fainted in them." The following extracts speak volumes: January 8.—"Many of our men are complaining, mostly of scurvy, and some of them are delirious. Oh! it is a terrible sight to see them in such a state, and wasted away to shadows. Yesterday, witnessed a scene that baffles description. We got a cask of blubber from the Jane three months ago, which we boil for oil to our lamp. I even saw them eating the fins,—pieces of two or three pounds, the very smell of which was enough to sicken one. It shews plainly, that when a human being has not the means of subsistence, he throws off his proper nature, and assumes another more savage and desperate. Under the cravings of nature, and having nothing to appease it, man is quite another being, and will greedily devour what he would have before counted poison." January 11.—"Six of our stoutest men are at present laid up, and can scarcely move a limb. Whenever they get any help to crawl out of bed, they swoon away. Their gums are hanging down separate from their teeth." January 13.—"The people who are not at the pump, are allowed only two pounds of bread in the week, and one biscuit a-day. We are badly off with our three pounds, but I do not know how they live at all. One of them came to me to-day, and said I would do him the greatest favour he ever got in his life, by giving him only a fin of blubber. It is really awful, hunger, cold, fatigue, danger, all upon us at once; and it requires a fortitude to bear up under them, which few can command." I have been farther informed, that on more than one occasion, when mortality prevailed among the afflicted seamen, so great was the debility to which the survivors were reduced, that the dead and the living were lying side by side for two days, and none able to remove them. These are heart-rending facts. Let the reader ponder them in his mind, and say, what but the power of God could have sustained human life under the pressure of such sufferings. It is the opinion of all acquainted with the case, that were it not for the more than usual quantities of barley and peas, of which they made broth, which they discovered had been put on board, and also an extra portion of coffee and tea with which they were supplied, all must have perished through famine. Only twelve hands had strength to do any thing in navigating the ship when she arrived off Stromness. And had not relief been then afforded, these few would have been soon in the condition of the poor widow of Sarepta, when she told Elijah, that she "had only a handful of meal in a barrel, and a little oil in a cruise, and that she was gathering two sticks, that she might dress it for herself and her son, and die."

III. It was my intention to state and illustrate two other elements that entered into the cup of suffering, which was put into the hands of these mariners, while in the Arctic Regions—I mean darkness and disease. But the length of the article prevents me from dwelling on these subjects. Suffice it to say, regarding the former, that the frightful gloom that so long prevailed, when the sun had almost totally sunk, for weeks together, under the horizon, tended much to depress the spirits of the crew. With regard to the latter, it is mournful to relate that disease also invaded the crew,—the case of many baffled all efforts to subdue it. Eleven of the crew of the Middleton, and four of that of the Viewforth, fell victims to it, and were consigned to a watery

grave. Here are a few painful instances: Dec. 4.—“Another awful day, such as I wish I may never forget or again behold. What a helpless creature is man when the king of terrors lays hold of him! Another of our shipmates is gone, the poor fellow that was so ill last night; he slept away so quietly that nobody knew the angel of death had passed over him, till seven o'clock this morning. We sewed him in a piece of canvass, and, after making a hole in the ice, launched the body into the deep. All assembled around the body, 'twixt decks,—and I read an exhortation which was very solemn and impressive; instructing us to be also ready, and what an awful thing it is to die without being reconciled to God. After committing him to the deep, we again met in the half deck, for prayer and praise; sung the fiftieth psalm, and read the fifteenth chapter of 1 Cor., which I earnestly hope will leave a lasting impression on us all.” Dec. 15.—“This has been another eventful day, occasioned by the removal of another of the company, into the world of spirits. We committed the lifeless body to the fathomless deep at ten, A.M. We had first to saw a hole in the ice, which was ten feet thick. It was a mournful burial, and dreadful was the angry blast that swept through the confused and icy tacking. The frost was so severe that we could hardly stand on the ice for so short a time as was sufficient to bury him.”

#### CHRISTIAN TREASURY.

*Lamentation over Man's lost Innocence.*—Here was a stately building; man carved like a fair palace, but now lying in ashes: let us stand and look on the ruins, and drop a tear. This is a lamentation, and shall be for a lamentation. Could we choose but to weep, if we saw our country ruined, and turned by the enemy into a wilderness? If we saw our houses on fire, and our households perishing in the flames? But all this comes far short of the dismal sight; *man fallen as a star from heaven.* Ah! may we not now say, “O that we were as in months past!” when there was no stain in our nature, no cloud on our minds, no pollution in our hearts! Had we never been in better case, the matter had been less; but *they that were brought up in scarlet do now embrace dunghills!* Where is our primeval glory now! Once no darkness in the mind, no rebellion in the will, no disorder in the affections. But oh, “how is the faithful city become an harlot! Righteousness lodged in it; but now murderers. Our silver is become dross, our wine mixt with water.” That heart which was once the temple of God, is now turned into a den of thieves. Let our name be *I-chabod*, for the glory is departed. Happy wast thou, O man! who was like unto thee? No pain nor sickness could affect thee, no death could approach thee, no sigh was heard from thee, till these bitter fruits were plucked off the forbidden tree. Heaven shone upon thee, and earth smiled: thou wast the companion of angels, and the envy of devils. But how low is he now laid, who was created for dominion, and made lord of the world! “The crown has fallen from our head: wo unto us that we have sinned.” The creatures that waited to do him service, are now, since the fall, set in battle-array against him, and the least of them having commission, proves too hard for him. Waters overflow the old world; fire consumes Sodom; the stars in their courses fight against Sisera; frogs, flies, lice, &c., turn executioners to Pharaoh and his Egyptians; worms eat up Herod: Yea, man needs a league with the beasts, yea, with the very stones of the field, Job v. 23, having reason to fear, that every one that findeth him will slay him. Alas! how are we fallen! how are we plunged into a gulf of misery! The sun has gone down on us, death has come in at our windows; our enemies have put out our two eyes, and sport them-

selves with our miseries. Let us then lie down in our shame, and let our confusion cover us. Nevertheless, there is hope in Israel concerning this thing. Come then, O sinner, look to Jesus Christ the second Adam: Quit the first Adam and his covenant; come over to the Mediator and Surety of the new and better covenant; and let your hearts say, “Be thou our ruler, and let this breach be under thy band:” and let your “eye trickle down, and cease not, without any intermission, till the Lord look down, and behold, from heaven.” Lam. iii. 49, 50.—BOSTON'S FOURFOLD STATE.

*A Relish for Heavenly Things.*—None go to heaven but those who have a taste for it on earth.—FOSTER.

*Virtue—Her Picture.*—Papists say images are the books of idiots or unlearned, but the prophets call them teachers of lies, and all know that they are occasions of sin. Let one give you a picture without the offence. Behold an image without sin. It is of Virtue. You shall not sooner see the medals, but you will straight know the face. Conceive her a virgin of unspotted chastity. She has a face white as is heaven mixed with lovely red. Of her Saviour's complexion, (Song v. 10.) white with her own innocences—ruddy with blushing at others' sins. She hath a brow clear as crystal, whereon God has written wisdom. This is her carriage, she may be affronted, she cannot be affronted. She hath eyes that never sent out a wanton look, those casements were never opened to let in vanity. She is not poring with them on the earth, but directs them to heaven, where they shall one day see her desire, even the glory of God. She hath lips like a thread of scarlet, and her speech is comely. She hath the tongue of angels; when she speaks she ministers grace to the hearers. She discourseth the language of Canaan most perfectly, and never opens, but the first air she breathes echoes with the praise of her Maker. Her ears are like the *sanctum sanctorum* of the temple. None but the High Priest must enter there. They are stopped to the songs of any siren—open to the mournings of any poor. What gracious words she receives in at those doors, she sends them like jewels to be laid up in the cabinet of her heart. She hath two hands, one of equity, another of charity, none for injury. She gives every one his due for justice's sake, some more than their due for mercy's sake. She gives, forgives, does that to others which she expects at the hands of Christ. She hath bowels of mercy; the members of Christ are as dear to her, as her most inward vital parts. She feeds them as considering what it were to have empty bowels herself. Her knees were never stiffened with pride; she can easily bow them to give her superior homage, but bows them down at the footstool of her Maker; yet still her heart is lower, and she never rises without a pardon. Her feet are still travelling the ways of piety, and running the race of salvation. She knows this life is a journey, and no time to stand still, and therefore she is shod for the purpose, with the preparation of the Gospel of peace, and never rests until she is gotten within the threshold of heaven. She hath a white silken garment, the snow of Lebanon is black to it, not woven out of the bowels of worms, but out of the side of her Saviour. She is clothed all over with his righteousness, which makes her beautiful in the sight of her Maker. She is girt with the girdle of truth, and sins not, not because she cannot, but because she will not. She hath a crown promised, blessedness. Her Redeemer, even the king of heaven, did bequeath it to her in his will, and she shall wear it in eternal glory. Let every soul that knows and loves her on earth, or hopes to enjoy her reward in heaven, call her blessed.—ADAMS.

*Succession.*—I know but of two uninterrupted successions; first, of sinners, ever since the fall of Adam; second, of saints; for God always had, and will always have a seed to serve him.—TOPLADY.

## SACRED POETRY.

## JEHOVAH-JESUS.

BY RICHARD HUIE, ESQ., M. D.

THE voice, which spoke in Sinai's thunders,  
 Assuag'd Tiberias' raging sea;  
 The hand, which form'd the sky's bright wonders,  
 Bestow'd its instinct on the bee:  
 The power, through which the ocean flows,  
 Perfumes the woodbine and the rose.

Creation's vast extent ne'er cumberd  
 The mind which countless orbs obey;  
 And he, th' angelic hosts who numbers,  
 Sustains the sparrow on the spray:  
 While worlds on worlds his bounty share,  
 The smallest insect feels his care.

Ah! why, in hours of tribulation,  
 Should I to fear or faintness yield?  
 The grace, which wrought my soul's salvation  
 Remains my fortress and my shield.  
 Amidst the storm, a still small voice  
 Shall bid my aching heart rejoice.

From Calv'ry's mount, sweet mercy beaming,  
 Illumes the darkness path I tread;  
 And strains of joy, from Zion streaming,  
 Breathe grateful music round my head:  
 That mercy bids my sorrows cease,  
 That music softly whispers peace.

O let me, then, myself a stranger,  
 Account all earth's concerns but dress,  
 For Him who, cradled in a manger,  
 Pour'd out his soul upon the cross:  
 And day by day the Saviour call,  
 My life, my treasure, and my all!  
 My all? Amen! A full surrender  
 I make, of body, mind, and will;  
 And he, with love most sweet and tender,  
 In turn will this rapt bosom fill:  
 And give me here, in sin forgiv'n,  
 A glorious antepast of heav'n!

## THE BALM OF GRIEF.

BY CHARLES MOIR, ESQ.

WHEN pitiless misfortune's night  
 Frowns darkest o'er the head,  
 Where will we find a gleam of light  
 To dissipate the dread?  
 Fear not! the Christian's help and stay  
 A lively hope has given,  
 To all who truly seek the way  
 That leads through earth to heaven.  
 The friends that cluster'd round our home  
 In fortune's sunny hour,  
 May cold, estranged in heart become,  
 When sorrow's tempests lour;  
 Then let religion's placid sway  
 Each rising fear subdue;  
 Albeit the trials of life's day  
 Are fearful and not few.

The star that in the times of old  
 Roe on the Christian's night,  
 Shall to the darkened heart unfold  
 Its pure and steady light  
 To cheer us on:—when fear is fled,  
 And cleared the thorny road,  
 We'll bless the cause through gloom that led  
 The wanderer back to God.

## MISCELLANEOUS.

*Justin Martyr.*—This great man, who lived in the second century, was born and educated among the heathen. He was intent on the acquirement of knowledge and happiness. After trying various systems of philosophy, he gave himself to retirement. At length he was introduced to the knowledge of God, and acquired the information which led to his conversion in the following remarkable manner. The account is given by himself:—"As I was walking near the sea, I was met by an aged person of a venerable appearance, whom I beheld with much attention. We soon entered into conversation; and upon my professing a love for private meditation, the venerable old man hinted at the absurdity of mere speculation from practice. This gave occasion to me to express my ardent desire of knowing God, and to expatiate on the praises of philosophy. The stranger, by degrees, endeavoured to cure me of my unmeaning admiration of Plato and Pythagoras. He pointed out the writings of the Hebrew prophets, as much more ancient than any of those called philosophers; and he led me to some view of the nature and evidences of christianity. He added, 'Above all things, pray that the gates of light may be opened to you: for they are not discernible, nor to be understood by any one, except God and his Christ enable a man to understand.' He said many other things to the same effect, directed me to follow his advice and left me. I saw him no more; but immediately a fire was kindled in my soul, and I had a strong affection for the prophets, and for those men who are the friends of Christ. I weighed within myself the arguments of the aged stranger: and in the end, I found the Divine Scriptures to be the only sure philosophy."

*Rev. George Wishart.*—The name of this good man is well known as an eminent reformer in Scotland, and one who was a constant object of the hatred of the popish party. On more than one occasion Cardinal Beaton formed plans to take away his life. At one time he procured a letter to be sent to him as from an intimate friend, in which he was requested to come to him without delay, as he had been seized with sudden illness. In the meantime the cardinal had provided sixty men to waylay him, and deprive him of life. The letter having been delivered by a boy, who also brought a horse to convey him on his journey, Wishart set out, but suddenly stopping by the way, avowed to the friends who had accompanied him, his strong conviction that God did not will that he should proceed, for that there was treachery in this business. They went forward without him, and discovered the whole plot, by which means his life was preserved.

\* \* \* Volume I., containing Forty-Four Numbers, with Title and Index, &c., Elegantly Bound in Embossed Cloth, is now ready—Price Seven Shillings.

Cases, Embossed and Lettered in the same style as the above, Price One Shilling and Sixpence, may be procured by Subscribers, for binding their sets, on applying to any of the Agents.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 104, High Street, Edinburgh, and 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh and Leith will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher, or with John Lindsay & Co., 7, South St. Andrew Street.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (*payable in advance*) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

“THE FEAR OF THE LORD, THAT IS WISDOM.”

No. 48.

SATURDAY, JANUARY 28, 1837.

PRICE 1½d.

THE MYSTERIES OF REVELATION.

No. II.

BY THE REV. MARCUS DODS,

*Minister of the Scotch Church, Belford.*

MYSTERIES may be referred to two classes,—doctrinal and ceremonial mysteries. Under the Old Testament almost every doctrine was in some degree mysterious. Thus the doctrine of atonement was taught to man immediately after the fall. The promise that the woman's seed should bruise the serpent's head, very plainly taught Adam that his case was not desperate—that his deliverance should not be accomplished by himself, but should be wrought out by a suffering Conqueror, whose heel should be bruised in the contest. We here find every essential feature of atonement; yet it is plain that the doctrine, while revealed only in the primeval promise, was enveloped in much mystery,—a mystery which was not entirely cleared up till after the great atonement had been actually made.

Hence it is obvious that what is mysterious at one time, may be no mystery at another. Thus the Apostle Paul speaks of the mystery which had been hid from ages, and from generations, but had now been made manifest to the saints. A mystery, consequently, is not necessarily something that we are incapable of comprehending. It includes also those truths which we could very well understand if they were fully revealed to us, and which are mysterious to us, simply because they have been only partially made manifest to us. It is in this sense that almost all doctrines were, to a greater or less extent, mysterious under the older and preparatory dispensations. And, perhaps, it is in this sense only that any doctrine of the Gospel is mysterious. Every man feels that the Trinity and the Incarnation, the two great doctrinal mysteries of the New Testament, lie far beyond our present powers of comprehension. But that in a future state we may obtain such a view of them as will divest them of all mystery, and enable us fully to comprehend them, is what I distinctly hold to be possible, and, I would willingly hope, probable. The promises that what we know not now, we shall know hereafter,—that we shall see God, and shall know even as we are known,

VOL. II.

seem to render this probable. But we know too little of the precise import and full extent of these promises, to enable us to assert, without rashness, that it is certain. We know that there will always be something mysterious, something beyond our comprehension, in the incomprehensible Jehovah. But then his existence in three distinct persons, and the incarnation of one of these persons, appear to be truths which lie so near the boundary to which our knowledge has been carried by revelation, that in communicating to us the knowledge necessary for our salvation, the facts have been brought most distinctly into view. We may therefore hope that even a small advance in the same path which has thus been opened up to us, may bring us to a clear view, and a full understanding of those truths, of the certainty of which we have the fullest assurance, but of the nature of which we have only an indistinct and impartial view. Many things which were most profoundly mysterious to the Jews, became plain and were divested of all mystery by the Gospel; and the Lord tells his disciples that their eyes and ears were blessed, because they had seen and heard what prophets and righteous men of old had anxiously longed to see and to hear. And surely it is not unreasonable to suppose, while it is delightful to hope, that in passing into the higher mansions of our Father's house, we shall make a still wider step in the path of improvement, than was made by them who passed from the Law of Moses to the Gospel of Christ.

With regard to doctrinal mysteries, it must be obvious to all, that we derive our knowledge of them, and can draw our proofs of them, solely from Scripture. They lie altogether beyond the sphere to which our powers of discovery extend. Hence any attempt to prove them from any other source of evidence than Scripture is absurd. In refuting objections against them, we may often be compelled to take other ground; but, when seeking for direct evidence in support of them, the sole question is, what say the Scriptures? It may be added, that all attempts to explain a mystery are preposterous, since, if it was explained, it would cease to be a mystery. And though all illustrations are not to be entirely forbidden, yet they require to be very sparingly and cautiously used.

The Old Testament dispensation abounded with practical or ceremonial mysteries. The types which were so numerous under that dispensation, were of this character. And some have reckoned prophecy also among the mysteries of Scripture. This classification, however, is erroneous, for the obscurity of prophecy is not properly mysterious. Under the New Testament dispensation, we have only two mysteries of this kind, Baptism and the Lord's Supper. These are called mysteries, or Sacraments. In them the mystery consists in connecting spiritual blessings with the performance of a very simple, and an entirely indifferent action. It is obvious that the washing with water, in the one case, and the taking of bread and wine in the other, have no natural tendency to promote our spiritual welfare. And to the questions why, or how they do so, no other answer can be given, than that such is the will of God.

With regard to these mysteries, there are some errors against which we ought to be on our guard. One is the neglecting of these mysteries, as if the spiritual efficacy of actions, so plain and simple, must be little or nothing. God has made no barren or useless appointments; and he who made streams to flow from the rock, and healed the bitter waters of Jericho with salt, can easily make the very simplest ceremony the channel for conveying to us the richest spiritual blessings. No ceremony, however splendid and imposing, can, of itself, communicate to us any spiritual good; and the blessing of God can render the very simplest a fountain of life. They grievously err, therefore, who either set aside these mysteries altogether, or treat them with slight regard.

We ought to be equally on our guard against multiplying these mysteries. They derive their efficacy solely from the blessing of God. If they were not of his appointment they could not possibly have any spiritual good connected with them. To introduce more mysteries than God has appointed, is to add to his Word in the most presumptuous and fatal manner. Such pieces of will-worship are not merely useless, they are profane. They not only cannot give a title to the blessing of God, but they must of necessity provoke his wrath. A mystery of God's appointment is a sacred thing,—by far too sacred to be neglected with impunity. A mystery of man's devising is an impious usurpation of God's prerogative.

We ought to guard against the error of supposing that the mere outward act can be available for our good, irrespective of the principles and dispositions with which we engage in these mysteries. Though we have discarded the Romish dogma upon this subject, which ascribes a divine efficacy to the outward act, yet there seem to be not a few who still hold it in effect, and act as if they imagined that the Sacrament would operate somewhat after the manner of a charm, and would prove beneficial to them without any regard to the way in which they engage in it. I need hardly say that such are grievously wrong. We ought not even to think of God, much less to approach

him, in even the simplest act of devotion, without the deepest solemnity of feeling; and surely we err very widely when we suppose, or at least act as if we supposed, that a sacrament is merely a form, the efficacy of which has no connection with the character of the recipient.

There are other errors connected with these mysteries, such as making their efficacy to depend upon the intention of him who administers them, or upon their being administered by some one who is possessed of that shadowy thing called apostolical succession, but the discussion of which would be out of place here.

#### BIOGRAPHICAL SKETCH OF THE RIGHT REV. REGINALD HEBER

LATE LORD BISHOP OF CALCUTTA.

(Continued from page 37.)

WHILE thus indefatigable in his labours as a parish minister, Mr Heber did not lay aside his ardent attachment to the pursuits of literature. About this time he published his poem, entitled "Europe," and commenced occasional contributions to the Quarterly Review, which had recently started. He also composed various hymns, which are still much admired, and about the year 1811, he was prevailed upon by his friends to publish a volume of poems, including "Palestine," which had been set to music by Dr Crotch. After committing this book to the press, his engagements of every kind were suspended by the return of a severe and irritating disease of the skin, which had been originally brought on by exposure to the night air in an open carriage during a part of his continental tour. This affliction he bore with Christian patience and resignation,—lamenting chiefly that it compelled him to be absent from his flock. After some time, by the divine blessing, the medicines used proved successful, and he was restored to his wonted health and usefulness. He now pursued his ministerial and his literary labours with increasing ardour; yet such were the high views which he entertained of the responsibility of a Christian minister, that, amid all his exertions, he was often oppressed with the thought that he was an unfaithful servant of his Lord and Master. Thus, on one occasion he says:—

"I write sermons, and have moderately good congregations; but not better than I had on first commencing my career. The schools, &c., which I projected, are all comparatively at a stand-still; and I am disposed to think, that a man cannot attend to two pursuits at once; and that it will be, at length, necessary to burn my books, like the early converts to Christianity; and since Providence has called me to a station which so many men regard with envy, to give my undivided attention to the duties which it requires. Possibly, for I will own that I am in a gloomy humour, I exaggerate circumstances; but a day seldom passes without my being more or less affected by them. On the whole, perhaps, such repinings at the imperfect manner in which our duties are performed, are necessary parts of our discipline, and such as we can never hope to get rid of."

In 1815 Mr Heber, by appointment, delivered the Fampton Lectures. The subject which he selected for discussion on the occasion was one of great importance—the Divinity, Personality, and Office of the Holy

Spirit; and on the publication of these Lectures, he dedicated them to Lord Grenville, Chancellor of the University.

Early in the following year he was seized with a severe attack of erysipelas, from which, however, he soon recovered. He had scarcely regained strength, however, when he was called to lament the loss of his youngest brother, Thomas Cuthbert Heber. The sudden removal of this excellent young man produced a deep impression upon the mind of Mr Heber, and it may be interesting to peruse the following brief sketch of his character, which he has left on record:—

“ To his brothers, his singular disinterestedness, his warmth of attachment and devotion to their service and prospects, can never be replaced. He had himself experienced several vexations and disappointments, which, though of a hasty temper, he bore with calmness and almost indifference; but where the happiness of a friend was concerned, his whole heart was engaged; and there was no labour or inconvenience which he would not incur, almost without knowing that he made a sacrifice. I never knew so warm a heart which felt so little for itself; or one whose few faults were, apparently, in so fair a way of being corrected, when He, who in all things determines best, thought fit to remove him.”

The fame of Mr Heber was not likely to be long in leading to his promotion, and accordingly, we find him, soon after his brother's death, appointed by Dr Luxmore, the late Bishop of St. Asaph, to a stall in that cathedral. About the same time he was called to sustain the responsible character of a parent, by the birth of his first child, which took place in the summer of 1818. This event afforded him high gratification. In the short space, however, of six months, his joy was turned into mourning. The child was snatched away after a very short illness; and so much was the tender heart of the father affected by his loss, that for weeks after he never mentioned the child's name, or heard it mentioned, without tears. The excess of his grief, as might well be expected in so eminent a Christian, at length gave way to a spirit of calm resignation and submission to the divine will.

Mr Heber, both as a scholar and a divine, was held in high estimation. Besides having been appointed one of the preachers before the University of Oxford, he was proposed as a candidate for the preachingship of Lincoln's Inn, the appointment to which has always been considered a post of high honour. And though unsuccessful in his application for this latter office, far from being dispirited, he exerted himself with, if possible, increased ardour in the discharge of those important duties with which Providence had intrusted him. Hitherto he had published but little in his own name, his literary exertions being chiefly directed to the preparation of articles for the Quarterly Review and other leading periodicals. His papers, however, were so highly valued, that he was universally acknowledged to have established his reputation as a writer of eminence. In these circumstances, he received an application from a respectable publisher in London to furnish a life of Jeremy Taylor, along with a critical essay on his writings. This task he readily undertook, and more especially, as he himself was a devoted admirer of the works of Bishop Taylor; but, in its accomplishment, such were the difficulties with which he had to grapple, that it displayed talent of a very high order to produce a biography

so interesting, from materials so scanty and unsatisfactory.

In the spring of 1820, putrid sore throat prevailed to an alarming extent in Hodnet, and many of Mr Heber's parishioners were cut off by the disease. The worthy rector embraced every opportunity of benefiting his people in this season of calamity. He entered their houses, to administer the instructions and the consolations of religion, stood by the bed-sides of the sick and the dying, exposing himself fearlessly to infection; and when warned by a friend of the danger he was running, he replied, with devout confidence in the care and the kindness of his heavenly Father, “ Am I not as much in God's keeping in the sick man's chamber as in my own?” It pleased God to preserve him from danger for a considerable time; and when, at length, he and his whole household were attacked with the malignant disease, they were all of them mercifully preserved, and raised up again as monuments of the love and long-suffering goodness of the Almighty.

Impressed with this striking manifestation of divine mercy to himself and all that were dear to him, Mr Heber felt that he was laid under stronger obligations than ever to dedicate his whole energies to the service of his Lord and Master. In attention to his parochial duties, few equalled, none excelled him. His active mind sought to spend every moment of time in a manner fitted to improve either his parishioners or himself. For some years he employed the intervals of more serious study in forming a Collection of Hymns, which, however, did not appear till after his decease.

Early in 1822, a vacancy again occurred in the preachingship of Lincoln's Inn; and Mr Heber being persuaded to become a candidate, through the kind exertions of his friends, he obtained the situation. It was certainly a serious disadvantage, that, to fulfil the important duties of his new appointment, it was necessary to be absent for three months in the year from his beloved flock at Hodnet. He had the consolation, however, of thinking, that, besides enjoying the society of literary men, which was so congenial to his taste, he had now an opportunity of declaring the truths of the Gospel to a class of men whose talents and attainments, not to speak of their wealth, were likely to give them a commanding influence in the country. In his ministrations at Lincoln's Inn, accordingly, Mr Heber endeavoured to speak, with all boldness, as a faithful ambassador of Christ. He composed his sermons with the greatest care and attention to elegance of diction, as became him in addressing an audience of intelligent and accomplished men; but he unfolded to them, with all plainness, the whole counsel of God, in regard to the naturally lost condition of man, and the plan of salvation, through the free grace and mercy of God, as manifested in Christ Jesus.

Mr Heber had for many years taken a lively interest in the cause of missions; and he had often expressed an ardent wish, without the remotest prospect of ever seeing it realized, that the scene of his labours had been among the unnumbered millions of India. In the mysterious providence of God, his desire was at length fulfilled. On the death of the lamented Dr Middleton, Bishop of Calcutta, Mr Heber was fixed upon as a person in all respects suited to occupy a situation of such high responsibility. For some time he was doubt-

ful whether it was his duty to accept of the office; but at last, after much deliberation, and earnest prayer, he came to the resolution of undertaking the arduous duties which were so unexpectedly devolved upon him. To a heart so tender, the thought of separation from his numerous friends was truly painful; and feelingly alive to the harrowing thought, he thus expresses himself in a letter to an early and intimate friend:—

"I often feel my heart sick, when I recollect the sacrifices I must make of friends, such as few, very few, have been blessed with. Yet it is a comfort to me to think, that most of them are younger than myself; and that, if I live through my fifteen years' service, and should then think myself justified in returning, we may hope to spend the evening of our lives together. But be this as it may, I am persuaded that prayer can traverse sea and land, and not only keep affection alive between absent friends, but send blessings from one to the other. Pray for me, my dear Thornton, that my life and doctrine may be such as they ought to be; that I may be content in my station, active in my duty, and firm in my faith; and that when I have preached to others, I may not myself be a castaway."

And again,—

"I indeed give up a good deal, both of present comfort, and, as I am assured, of future possible expectation; and, above all, I give up the enjoyment of English society, and a list of most kind friends, such as few men, in my situation, have possessed. Still, I do not repent the line which I have taken. I trust I shall be useful where I am going; and I hope and believe I am actuated by a zeal for God's service. I yet trust to retain the good wishes and the prayers of my friends, and if I ever return to England, to find that they have not forgotten me. After all, I hope I am not enthusiastic in thinking, that a clergyman is like a soldier or a sailor, bound to go on any service, however remote or undesirable, where the cause of his duty leads him; and my destiny (though there are some circumstances attending it which make my heart ache) has many advantages, in an extended sphere of professional activity."

As a gratifying token of the respect and admiration which the University of Oxford entertained for him, they bestowed upon him the well-merited title of doctor of divinity, and the members of his own college, anxious to perpetuate the recollection of one so great and so good, requested him to sit for his portrait, that it might take its place among the distinguished men who adorn its hall.

Of all the affecting considerations connected with his departure for India, none produced so deep an impression on the mind of Heber as the idea of being finally separated from his dear parishioners at Hodnet. They admired, they loved, they revered him; and, in token of the high estimation in which they held him, they presented him before parting with an elegant piece of plate, bearing an appropriate inscription. The following brief but affecting description of his last visit to Hodnet, is given by Mr Taylor:—

"The Doctor took his final leave of his favourite Hodnet, on the 22d of April 1823. In passing over the high ground near Newport, he turned round to take the last view of that endeared spot, where dwelt numbers, whose hearts he knew were filled with sadness at his departure, and who, he was assured, prayed earnestly for a blessing on the work in which he had engaged. His feelings, which up to this time he had restrained, now burst forth; and, after many most fervent prayers that God would bless the people, and more than supply the loss they might sustain by his departure, with deep emotion, he prophetically, as it after-

wards proved, exclaimed, 'I shall never again see my Hodnet! It is, however, an encouragement of no common value, that I carry out with me such good wishes, and such prayers, as I know are offered up on my behalf by many there and elsewhere. Heaven grant that I may do nothing to forfeit the one, or to render the other ineffectual: but that I may be able, at least, to imitate the diligence, the piety, and admirable disinterestedness of my excellent predecessor!'"

A short time before leaving England, he preached his farewell sermon at Lincoln's Inn. The discourse produced a most powerful effect upon his auditors. Among the persons present on that occasion was the late Joseph Butterworth, Esq., whose benevolence and Christian worth are still remembered. On being asked by a friend as they retired from the chapel, how he had been pleased with Dr Heber, he replied with the warmest enthusiasm, "Oh, Sir, thank God for that man! thank God for that man."

Having been consecrated to his high and holy office, Bishop Heber set sail for India on the 16th June 1823. During the voyage he devoted a considerable share of his time to the Hindoostanee language, and on the Sabbath he regularly performed divine service, either on deck or in the cabin, according to the state of the weather.

On his arrival in India, he was introduced to the Governor-General, Lord Amherst, who received him with the utmost courtesy and kindness. The business which now devolved upon him from the first day of his entrance upon his duties was almost overwhelming; but he applied himself to it with the utmost diligence and perseverance. His zeal in the Redeemer's cause found ample scope in India; and he lost no opportunity of promoting the spiritual interests both of Europeans and natives. To the education of the young he paid especial attention. On Sabbath he preached twice, and often three times; and in the multifarious duties of the week no persuasion could prevail upon him to relax his exertions.

"Often have I," says Mrs Heber, "earnestly requested him to spare himself, when, on descending from the pulpit, I have sometimes seen him almost unable to speak from exhaustion; or when, after a few hours' rest at night, he would rise at four the next morning, to attend a meeting, or visit a school, and then pass the whole of the day, till sun-set, in mental labour, without allowing himself the hour's mid-day sleep, in which the most active generally indulge. To these remonstrances he would answer, that these things were necessary to be done; and that the more zealous he was in the discharge of his duties, he could with the greater justice urge activity on such of his clergy as he might deem deficient."

Bishop Heber had not been long in India before he resolved, after having brought the affairs of his diocese in and around Calcutta into a manageable compass, to visit the upper provinces, and more especially, as they had not been visited before. He set out accordingly, but alas! never to return. Throughout several months he pursued his journey with an anxious desire to understand the actual state of matters at every station to which he came. Many were the places he visited, examining the schools, encouraging the missionaries, arranging the affairs of Churches, and in every way fulfilling the trust reposed in him as the Christian bishop of so large a diocese.

The overwhelming fatigue and labour to which he

was subjected in the course of this journey, combined with the debilitating influence of a tropical climate upon his constitution, tended to shorten the life of this truly valuable Christian minister. Though frequently reminded by his friends and attendants that it was his duty to spare himself, he persisted in his endeavour to accomplish the great object he had in view. Providence, however, had otherwise decreed. At Trichinopoly he was suddenly summoned, in the midst of his labours, to receive the rich reward which awaited him in heaven.

The circumstances of his death are very distressing. On the 3d of April 1826, after dedicating a considerable time to the ecclesiastical affairs of the station, he returned home, deeply impressed with the necessity of having a missionary placed among them without delay. He spoke in strong terms upon this subject to Mr Robinson, the clerical friend who accompanied him during part of his journey. After this interview, the bishop proceeded to make preparations for entering a bath, distant a few yards from the house.

"He sat," says Mr Robinson, "a few minutes, apparently absorbed in thought, before he went to the bath, which is a separate building, filled from a spring considerably beyond his depth; and then entered it, and, taking off his clothes, plunged in. After an interval of half an hour, his lordship's servant, becoming alarmed at his staying beyond his usual time, and hearing no sound, ventured to open the door, and saw his body, apparently lifeless, below the surface of the water. He ran immediately to my room, and gave the alarm, with a bitter cry, that his master was dead! On reaching the bath I plunged in, and assisted a bearer, who was already there, to lift the body from the water, and Mr Doran and I carried it in our arms into the next room. Every possible means were instantly used to restore suspended animation, but in vain. The garri-son and superintending surgeons, who were on the spot almost immediately, continued their efforts to promote resuscitation for a considerable time, without the least success. All was gone! The blessed spirit was fled, and was, without doubt, already before the throne of God!"

It is impossible to describe the sensation excited by this sudden and melancholy event. The universal admiration felt for the character and Christian worth of the apostolic Heber; his unwearied exertions in the cause of the Redeemer, and his extensive usefulness, had attracted towards him the eyes of Christians with the most intense anxiety. Many were the prayers which had ascended in his behalf from British Christians, both at home and in India, and ardent were their wishes that his valuable life might be long spared. But his work was done, and he went to receive his reward. "Even so, Father, for so it seemeth good in thy sight."

"Mr Robinson thus expresses his sensations on this melancholy occasion: 'How shall I record my feelings on this sad and miserable day? I am writing by the lifeless body of my dear departed master! Oh what is man! what in his best estate, when most gifted with all that is truly great and admirable! Here lies one whom all loved, whom every heart admired and cherished! One to whom the eyes of all in India, and of thousands in England, were turned with high-raised expectations of usefulness in the Church of Christ:—and how justly! for his whole soul was filled with intense desire for the glory of his divine Master. Here lies one who has been the tenderest and the most affectionate friend, the most condescending and confidential;

one whom I have always loved most dearly, but till now knew not how much I loved him.'

"Immediately on his lordship's decease becoming known in the town, consternation and grief were depicted on every countenance. 'The venerable and excellent Mr Kohlhoff visited me,' says Mr Robinson; "and his almost passionate burst of sorrow was deeply affecting. He threw himself into my arms, weeping aloud:—'We have lost our dear father; we have lost our second Swartz, who loved our mission and laboured for it: he had all the energy and all the benevolence of Swartz, and greater condescension. Why has God bereaved us thus?' It was long before the good man's grief was moderated; I cannot wonder at its violence, and I dare not blame it. His hopes had been raised to the utmost height by the labours of unwearied love, which he witnessed at Tanjore, and which he thus described to a friend yesterday: 'If St. Paul had visited the missions, he could not have done more, excepting only his power of working miracles.' And now, alas! all these hopes, and a thousand more, which he and others fondly cherished, are gone for ever! So sudden has been the event, and so serene and heavenly is the expression of his lordship's features, that I can scarcely yet believe the reality of our loss; but this is the last hour I shall pass by his dear side in this world. May grace be given to me, that we may meet again in glory!"

On the following morning the remains of Bishop Heber were carried to the house appointed for all living. Mr Robinson attended as chief mourner, and committed his body to the earth. The occasion was solemn and deeply impressive.

"It required the strongest effort," says Mr Robinson, "to enable me to fulfil this last service to my beloved master; frequently was I interrupted by the tears and sobs of those around me; and when I had closed the book, hundreds of the poor native Christians, whose hearts he won yesterday, by his kindness and condescension, crowded around, entreating to be allowed to throw the earth upon his coffin. I can never forget the awful solemnity of that hour. I cannot yet believe the event: it is like the warning of a disturbed and feverish dream; but we must soon awake to the conviction of its reality; and not we alone, who enjoyed his confidence and affection, but a thousand hearts who trusted to him as the bulwark of Christianity in India."

#### THE EFFECT OF THE GOSPEL ON THE CONDITION OF THE BLIND.

BY THE REV. LACHLAN MACLEAN,

*Chaplain to the Asylum for the Blind, Edinburgh.*

"SEARCH," says an eloquent writer, "the annals of the nations of antiquity, or of any country to which the Gospel is a stranger, where, amongst them, do you find any provision for the poor, any asylum for the destitute, any lazaret-house for the sick, any refuge for the penitent profligate?" We may search the pages of antiquity for such indications of humanity, but the search will prove a fruitless one; the nations of antiquity were very differently occupied; instead of endeavouring to lessen the heavy load of human suffering, with an enthusiasm for which Scripture alone enables us to account, they seemed eager to increase it even almost beyond the power of endurance. War, victory, and literary fame, were the objects of their ambition; the first of these, in general, only added to the sum of human wretchedness; the acquisition of the last was too often made at the expense of virtuous feeling, with the loss of moral rectitude, even in its faintest semblance. It must be admitted that their intellectual excellency was great, their mo-

ments of art stupendous; but, alas! they were strangers to the "charity that suffereth long and is kind;" little did they regard "the blessing of him that was ready to perish;" little, in their unrenewed state, would they have thought of the glorious, the exalted character of being "eyes to the blind, feet to the lame, and a father to the poor."

The conduct of the Jews, in profession, and, to a certain extent, in practice, was very different. Compassion to the poor and destitute was enjoined upon them in such strong and positive terms by their inspired lawgiver, that, unless determined to throw off even the shadow of allegiance to their God, they could hardly refuse the claims of their suffering brethren. Charity was, therefore, held up to admiration as a public virtue, and commended as indispensable to the character of the good man. Yet, however attentive they might be in this, as in other cases, to the *letter* of the law, it is to be feared that its *spirit* was too often lost sight of. They might give their goods to feed the poor, but their history in the pages of the New Testament, manifests a sad want of that which alone renders the act of giving, pleasing in God's sight—charity—love to man.

Jewish charity, even in theory, in its most distant flight, was bounded by the limits of country. Jewish sympathy was confined within a narrower field; it seldom travelled beyond the circle of family or friends. Although in a wider range the wants of the helpless might be relieved, yet pride, unbending pride, withheld the feeling of pitying regard, and checked the accents of tenderness. The same sinful feeling led to the rejection of the Prince of Peace, because he was also the child of poverty and suffering. Another circumstance connected with Jewish history, proving at once the unpitied state of certain sufferers, and the necessity of the Gospel to soften unfeeling hearts, ought not to be overlooked, more especially as that circumstance affected, in no slight degree, the situation of the blind. What we allude to is the rash and presumptuous judgment which the Jews passed upon all who were the subjects of some sudden calamity or unusual visitation. Such were regarded as monuments of divine indignation, either on account of personal or ancestral sins. In this condemned class, if we may be allowed the expression, the blind held pre-eminent rank; the sadness of their bereavement seeming sufficient to prove the presence of aggravated personal or imputed guilt. We find this opinion openly avowed by our Lord's disciples in John ix. 2. But it may be said, that the poor and illiterate disciples were persons likely to be swayed by prejudice. The educated and high-born Pharisees give us, in the 34th verse of the same chapter, their opinion, in the haughty and insulting words (addressed to the man who had given rise to the question of the disciples,) "thou wast altogether born in sins."

We need only refer farther to Matthew xx. 31, to prove indirectly that the opinion was general. There we behold the multitude endeavouring to silence the affecting cry of supplicating blindness; interfering with the claim of suffering humanity upon the Saviour's compassion. And it is certainly not a little striking, that while other petitioners were encouraged, or at least permitted to make their request, without opposition by the crowd, the blind should have been rebuked, and desired to hold their peace.

Every circumstance, in a word, proves, that whatever sympathy other sufferers met with at the hands of a stubborn and corrupted people, the blind, excepting amongst their friends or relations, were destined to experience the bitterness of cold neglect, to be looked upon as persons bearing the fearful impress of heaven's merited resentment. The Saviour came:—the poor, the destitute, the friendless of the human race, were reinstated in the possession of privileges, of which they had been deprived through the pride, ambition, and sel-

fishness of their fellow-men; nay more, they were exalted even above their haughty brethren, for to them the Redeemer's mission was especially directed, to them expressly the Gospel of peace was to be preached; while the blind, freed from a cruel stigma, delivered from an unjust sentence of condemnation, were taken under the blessed Saviour's protection, and elevated by the assurance, "that even their blindness was for the glory of their God." Had nothing else been done for this afflicted, but deeply interesting portion of the Messiah's family, than removing from them an unmerited load of ignominy, a glorious victory would have been gained over presumptuous pride, and arrogant self-righteousness. But the friend of fallen man did more: He left them and every child of suffering to the tenderest care, and claimed for all the sympathy and good will of his followers, as proofs of love to him, their exalted leader.

And how has Christendom fulfilled the solemn trust? Even as it hath other duties,—imperfectly; with, alas! many shortcomings. Still, in the darkest ages, the Saviour's recommendation and example produced a blessed change; they dashed to the ground the cold-blooded system of heathen selfishness; they dissipated the mists of Jewish prejudices, and transported the afflicted members of the Redeemer's flock into a new atmosphere. Such were no longer treated with contemptuous neglect, because incapable of ministering to the pride and ambition of their more favoured brethren; nor, with refinement in cruelty, were they singled out as "sinners above all," because sorely afflicted.

Their equal claim to the rights of heavenly citizenship was cheerfully admitted by the most exalted of their fellow-worshippers; their undeniable title to meet with sympathy was acknowledged by every follower of a once suffering but now glorified Mediator. In that sympathy the blind largely shared: their affecting situation, their dependence upon their fellow-men, the intimate connexion which their brethren had with God made manifest in the flesh, recommended them to the pitying regard of all who bore the name of Jesus. "He is blind," was sufficient to silence the voice of railing, and to soften hearts unused to kindly emotion. In truth, it might almost be said, that the extent to which the blind were pitied, proved in certain respects injurious to them, as it prevented a calm and dispassionate inquiry into their real condition, and (for a long period) any attempt to render them, what they now are, useful members of society. The blind were helpless, and it was taken for granted their case was hopeless; their education was neglected, because it was considered impossible to educate them; to ask them to labour would have been regarded as cruel and unfeeling. They met with tenderness, but the rich intellectual mine that lay concealed under a dark surface was left unexplored. Childhood with others soon terminated, but with the blind man it continued, in some respects, through life; for he was never called upon to engage in active duties, but was left to drag on a weary, though certainly not an unpitied, existence. The sorrowing mother sighed as she gazed upon the sports of the young, or listened to their shouts of thoughtless merriment; for in their sports, in that merriment, her dark, her solitary child, could not participate. With the same pitying feeling did she regard him when he had reached manhood, for he was still as helpless as when a child, a stranger to any art, unable to provide for himself—he was still her poor blind boy. All this proceeded from the same mistaken idea, that because the blind were deficient in one respect, their general condition was capable of little improvement; and yet some of the blind had given noble proofs, that although the eye of sense was closed, the intellect was the abode of light. They had poured forth their souls in strains of the most exalted and of the most pathetic harmony;—the surface of the earth, in its ever-varying

line of roads, had acknowledged the power of the blind surveyor;—they had surmounted the loftiest heights of science, and even calculated the revolutions of orbs that to them rolled in impenetrable darkness. These circumstances, and others of a similar character, had not been unnoticed; but the attempts to improve upon them were feeble and short-lived. They were destined at length, however, effectually to attract the attention of the pious and humane.

The blind were already, through the Gospel, secure of human sympathy; all that they required was some zealous and intelligent advocate to bring their claims before a Christian community.

This advocate, in Edinburgh, was found in the Rev. Dr Johnston, minister of North Leith, a man of a vigorous and truly apostolic mind,—a man possessed of the most exalted piety to God, and unwearied benevolence to his fellow-creatures.

Through the instrumentality of Dr Johnston,\* the Edinburgh Asylum was opened in September 1793; and perhaps the best way of manifesting the effects of the Gospel, or Gospel principles, on the condition of the blind, will be to explain briefly the advantages and means of instruction which are enjoyed in that institution.

If the venerable founder's hopes of success were from the beginning great, time has only served to prove that they were by no means over-sanguine; for the blind, rescued from a life of listless inactivity and helpless dependence, soon manifested the happiness which they experienced at being enabled to assist themselves—at being placed, as far as was possible, on a level with their seeing brethren, by directing their attention, with characteristic perseverance, to the different arts in which it was proposed to instruct them. Their success in these arts it is unnecessary here to state. It is more pleasing to reflect upon the happiness which they must have experienced on finding that the line which separated them from the rest of mankind was not, in some respects, an impassable one. They, too, could labour for the bread that perisheth;—they had entered into the field of industry, had now something to engage their attention and stimulate their energies.

To one class of the blind, such a change must have been peculiarly comforting,—we allude to those who, in advanced life, either through accident or disease, have lost their sight. How often must such persons have been heard, in bitterness of heart, exclaiming that they were reduced to helplessness! To them the cheering answer can now be given,—your hands may still be taught to minister to your necessities; a home is prepared for you, where your sorrows will be alleviated by sympathy and companionship in privation. Brotherhood in affliction is generally found to lessen its severity. It is in a remarkable manner the case with the blind community; no one is heard complaining of a loss common to all around him. The stranger insensibly imbibes the spirit of his neighbours, and soon perceives that he has at length come amongst those who have kindred feelings, which they alone can describe in language that he best understands.

The question has been repeatedly put to the writer—Are not the blind dull and melancholy? On one occasion, when the whole family was assembled, he repeated the observation; it was instantly met by a smiling contradiction. The opinion was not, however, altogether groundless; the loss of sight must ever give a melancholy expression to the countenance, and there

\* This zealous apostle of benevolence continued to be the soul of the institution, until the infirmities of age, and the distance of his house from the Asylum, interrupted his visits. His heart, however, was with his blind family, for to the last he struggled in the cause of humanity, leaving those for whom he had done so much, as a legacy of love to his nephew, the present Secretary. The way in which that gentleman has attended to the charge of his departed relative, cannot be better described than by the following concise, yet comprehensive statement, made to the writer by the oldest member of the establishment:—"He (Mr Johnston) looked after us from 1802, but in 1816 he came amongst us altogether."

cannot be a doubt, that acquaintanceship with the unemployed or solitary blind will, in most instances, serve to strengthen the idea. In the Asylum, the case is very different. The amusements of the younger branches after the hours of labour, and the cheerful conversation, or occasional harmless jest of the more advanced, prove the happy effects of social intercourse between those of similar pursuits, feelings, and circumstances. The statement of one of their number may be given on this point. A visitor, in presence of the chaplain, asked an aged and infirm member of the institution if he was happy and comfortable? "Yes," was the prompt reply, "I am happy. It would be my own fault if I was not, and I am comfortable; I only wish that I could work for what I receive." And yet, after so generous an avowal of contentment, the highest allowance to the blind is, for very obvious reasons, lower than could be desired.

Let us now turn to another source of happiness to the inmates of the Asylum—education. The young are instructed in spelling, grammar, geography, history, and arithmetic. To state that increase of useful knowledge is also increase of happiness, would be maintaining a self-evident truth; but if the case be so in ordinary circumstances, how much more strikingly is it verified in those of the blind! Deprived of the delights of vision, the blind are thrown more than others upon their mental resources for enjoyment. They thus soon become aware of the advantages of instruction, both as exercising their naturally strong reflecting powers, and gratifying their eager desire for information. In addition to this, instructive and interesting works are regularly read in the Asylum. That the inmates have profited by these judicious arrangements, can be most triumphantly established. They have invented the means of communicating their ideas by knots on a piece of cord;—they have improved and simplified Dr Saunderson's Arithmetical Board;—they have, at several public examinations, proved themselves possessed of no mean attainments in scholarship;—they have sent some of their number as teachers to other establishments, and even the poetic muse has not disdained to hold converse with her blind votaries.

The provision made for the highest of all sources of happiness remains yet to be considered. The blind assemble twice a-day for family worship. On Saturday afternoon, after a short lecture upon some part of the sacred volume, the boys and girls (in presence of the adults,) are catechised. On Monday morning, the attendance at church is ascertained; the junior members repeat portions of the Scriptures, and are then examined upon the sermons delivered in their different places of worship. To state that the blind conduct themselves on these occasions with propriety, would be a kind of negative praise; something more may be safely said. They join in the performance of religious duties with every appearance of the deepest interest, manifesting, by their outward deportment, their consciousness of being in the immediate presence of Him who, though invisible to mortal sight, is yet seen by the brighter eye of faith. It may not be out of place to state, that the chaplain has been often asked by his younger friends to explain expressions occurring in the course of reading. Two instances of this may be given, evincing close attention and inquisitive minds in the youthful querists. A very young boy requested an explanation of the words "literal and figurative," while another made the same request with respect to "intercommunity of goods."

The boys, it is stated above, repeat portions of Scripture every Monday morning. It is pleasing to add, that this (to them especially) all-important duty, is attended to with the utmost regularity. They are taught to repeat these passages of Scripture by an individual named John Maclaren (himself blind from infancy,) the only surviving original member of the institution. The

name and qualifications of this interesting man have been frequently brought before the public; still one or two observations may now be made, which, while they prove the advantages of education to the blind, may also tend to induce persons so situated to cultivate, what to them is invaluable—memory.

Nearly the whole of the Word of God is treasured up in John's remembrance; but not a dead letter, it regulates his own life, and is useful to those around him. At one time inadvertently, on another occasion intentionally, (because conceived to be unedifying,) two short notes on the chapters read during family worship were omitted. The omissions were marked; and, after the conclusion of the service, to the astonishment of the chaplain, the notes were repeated almost verbatim; although, in the one case, two years at least, and, in the other, six must have elapsed since his watchful hearer had last heard them. A few months ago, the writer, wishing to learn something of the history of the Asylum from its commencement, applied to John for assistance. The desired information was promptly, and, it has since been ascertained, most accurately given. Nothing important or unimportant, connected with the Asylum, escaped his notice. The dates of eight different examinations,—the dates and texts of thirty-six sermons, preached in behalf of the Institution, with the Preachers' names, occasionally the state of the weather at the time, with, in one instance, (when asked,) an outline of a sermon preached above twenty years previous, formed part of the information. Without the slightest idea that it was possible, it was playfully observed, what a pity it is that you cannot give us a list of the deaths and marriages of the members of the house since it was opened. Both lists, with their respective dates, were actually given; and along with the date of every death down to the period when the writer became connected with the Asylum, a brief account of each individual, "to prove," as the kind-hearted old man remarked, "that something more was remembered of those who were away, than merely their deaths." Much more might be said on so pleasing a subject, did the limits or object of this article permit.\*

But we must proceed now to remark, that while it is self-evident a happy change has taken place in the condition of the blind, it is no less evident that others have been benefited by the change, as well as the blind themselves. When good is done and thankfully acknowledged, the benefit is mutual,—shared by him who gives and him who receives. We speak not now, however, of the consciousness,—truly blessed to the believer,—that he has done his duty to his suffering brethren, but of the effects which the developed faculties of the blind are calculated to produce on society in general. By their perseverance, under so many disadvantages, the seeing are stimulated to greater exertion; by their successful application, the parents of the youthful blind are comforted, and the young themselves cheered by the hopes of equal success; by the delicacy of their perceptions, and the variety of their resources, the Christian is led to admire and adore the wisdom of the Creator who has so constituted man, that when one organ is lost or injured, the flexibility of those that remain is such, that, leaving their own sphere, and journeying into the field which seemed to be closed for ever, they lighten the bereavement by their united efforts.

The blind have been briefly contemplated, while discharging the ordinary duties of life, in their intercourse with each other, in their intellectual powers and mental habits; it may form no uninteresting conclusion to the whole, to contemplate them also on the bed of death,—

a situation where, comparatively speaking, the soundness of principle and the sincerity of religious profession seldom fail being brought to light. The bed of death, under any circumstances, is a solemn, an affecting scene; when we stand beside it, and think of the pangs which the sufferer may be enduring, while the soul is beating against the yielding bars of its imprisonment, our hearts are oppressed within us. When we contemplate the change which a few hours may produce, when the liberated spirit shall have begun its unreturning flight into an eternal land, we seek in thought to follow its mysterious flight; but imagination, that cannot grasp the soul while inhabiting the tenement of clay, sinks back to earth in its attempt to pursue the immortal pilgrim, and fancy itself shrinks abashed from the dark curtain beyond which the soul, the breath of immortality, must soon pass. Such thoughts render the scene fearfully impressive; we feel as if standing on the extreme boundary of time, surrounded by the messengers of an eternal world. But if there be any circumstances that can invest death with even greater solemnity, and still more powerfully awaken our sympathies, it is the thought that the day,—not the day, but the night of existence,—is to the sufferer drawing to a close, and that the eye, sealed against the light of time, must soon open in the eternal kingdom. Such, at least, were the effects produced upon the writer's mind by the scene which he is about to describe. He only regrets that he cannot always give the very words of the departed; but the sentiments, and manner of expressing them, can never be effaced from memory while memory lasts.

The case to which reference is to be made is that of a young woman, who had, for upwards of twelve years, been a member of the establishment, but did not reside in the Asylum, merely working and receiving instructions in it during the day, and retiring in the evening, with another woman, to a small apartment which both occupied. The circumstances of both were in every respect almost similar; both were perfectly blind, the former had been so from her birth; the latter had lost her sight during infancy; and both, it is pleasing to add, were partakers of the same glorious hopes.

The young woman first alluded to, was naturally of a weak and delicate constitution; a severe cold, against which she struggled, perhaps too long, at last confined her to bed. The writer of this article, on his first visit, was convinced that, to the sufferer, it was the bed of death. The seeds of consumption that had long lurked in her feeble frame, had now acquired a strength, and fearful energy of character, that could leave no doubt as to the solemn result. Of this the sufferer herself was perfectly aware; for it was her first remark, on hearing the well known voice of her visitor, that the hour of nature's last conflict was at hand. Of death she spoke without alarm or fear, nay, it might almost be said, with delight; for the dark earth contained little that could call forth a sigh from her on leaving it. The grave had dissolved most of the ties that bound her to time; those that still remained unbroken would, she hoped, be one day indissolubly renewed in heaven. The mention of heaven seemed to bring back strength to the fainting heart, for heaven was the land of sight; there, for the first time, light would burst upon her astonished gaze; there would she see her Master face to face. Heaven was indeed to her a delightful land; it was the abode of the just made perfect,—the weary pilgrim's resting-place,—the habitation of her God and "Master," (such was the term she most frequently applied to the Redeemer.) But, oh! (and on that she dwelt with transport,) it is the land of vision. Consolation she needed not from man, for all was peaceful within. For a moment, the writer was afraid that she was too eager to depart; but the answer to his observation removed all fear on that head: it was, that she wished much to be with the Master, in happiness. But.

\* Those desirous of further information regarding John M'Laren, are referred to a very interesting article in the Saturday Magazine for October 1, 1836. One remark, however, in that paper, may be corrected. It is said that John occasionally officiated during family worship in the Asylum: he used certainly to do so at one time, but not since the appointment of the present chaplain.



after some affecting allusions to her trials and distresses on earth, she declared her willingness, if for the glory of God and her own good, to tarry a little longer, although to depart was far better. The advantages derived from the Asylum\* were acknowledged with gratitude; and the duties in which she had there engaged, but would engage no more, were spoken of as the subject of joyful recollection. She soothed and comforted her sorrowing blind companion, her only nurse, as she watched by the bed of languishing, eager to anticipate every wish, and desired her not to mourn as those without a hope, but to think of the happy day when they would at length behold each other's countenances.

Every visit tended to strengthen the opinion which the writer had formed, after six years' acquaintance with the sufferer,—that she was indeed prepared to die,—that she had been long endeavouring to work out her salvation with fear and trembling; and "that her work of faith, her labour of love, and patience of hope, in the Lord Jesus Christ, had not been in vain." Here, it is true, was the abode of darkness,—for the blind were there; but it was also the place of spiritual light,—for the Sun of Righteousness seemed to shine upon his dying servant, with scarce a cloud between; spiritual strength and heavenly hopes remained unshaken to the end, for "even her last accents whispered praise."

The thought that one lowly follower of the Lamb was thus saved, through Christian sympathy, from want, must be delightful to every feeling heart. The existence of institutions where the hand is taught to labour; where the helpless are sheltered from the storms of time; where the children of earthly darkness are directed to Him who can give celestial light, is a glorious testimony to the heavenly character of the religion that inculcates such labours of love upon its followers, and loudly proclaims the condescension and all-providing love of the blessed Redeemer, who has identified himself with the humblest of his children.

Might not, we would ask, (even could nothing more be said,) such institutions, founded by Christian principle and upheld by Christian sympathy, dispose the Infidel to pause in his mad attempts to break the chain which connects man with his God, and to explode, as airy visions, the blessed doctrines and merciful arrangements of the sufferer's only friend? What would be the condition of the poor in general, but especially that of the blind, were such an awful revolution effected? The infidel may assure us, that the blind might trust to the sympathies of human nature. Alas! we cannot credit the statement; for the records of human nature, unblesed by the Gospel, are dark records of blood, crime and cruelty. The powerful trampled upon the weak; the cry of distress was drowned by the clash of arms; it reached not hearts hardened by sin, unceasingly convulsed by the wild tumult of degrading passions. Driven from this resource, the infidel may direct us to civilized man as the generous friend of the afflicted. Alas! still for human nature. We have seen, that amongst the cultivated nations of antiquity the mild and peaceful virtues of the cross had no existence. When we turn to modern times, and behold, amongst the most highly civilized and cultivated, the consummation of the infidel's wishes, infidelity is found to be worse than heathenism. The latter was stained by blood,—the former was bathed in it: the latter was cruel through ignorance, or evil instruction; of the cruelty

\* In No. 68 of the North American Review, a writer, in the course of some observations upon the Edinburgh Asylum, remarks, "it contains about 100 subjects,—but who, with their families included, amount to 250 souls; all supported from the labours of the blind, conjointly with the funds of the Institution. This is undoubtedly one of the noblest and most discriminating charities in the world." It is pleasing to find such a testimony given by a Transatlantic writer to one of the most useful and well-conducted institutions of which the metropolis of Scotland can boast.—Ed.

of the former we shall not attempt to speak, for language cannot describe it. Would that, for the honour of the name of man, fallen and degraded though it is, the fearful page could be covered by the veil of everlasting forgetfulness!

No, the only friend of the poor is the Son of God; he it is who has enthroned the blind in the best sympathies of his people; he it is alone who has secured for them the affectionate interest of their brethren. If, then, Scripture in its care for the blind has denounced a curse upon the man who puts a stumbling-block in their path, what must be the condemnation of him who seeks, by the destruction of religious principle, to rob the blind of their best inheritance, to doom them to a life of untried, uncared for suffering on a dark earth; and oh! worse than all, to a never-ending existence of sorrow and wretchedness throughout a dark eternity.

#### MORTALITY AND IMMORTALITY: A DISCOURSE.

BY THE REV. WILLIAM STEVENSON,  
*Minister of Arbroath.*

"This mortal must put on immortality."—

1 COR. XV. 53.

STRICTLY speaking, the text merely asserts the doctrine of the resurrection, that this dying body shall assume a new form, under which death shall have no more power over it. But it is proposed, in the present instance, to take a more extensive view of the apostle's words, and to found upon them three several propositions.

I. We are mortal. As a simple statement of truth, this proposition needs neither proof nor illustration. If it did, the one might be found in the churchyard, the other in the sighs of the mourner. But while we all know and acknowledge the fact of our mortality, it is strange how seldom we consider it, how little we are affected by it. There would, indeed, be no singularity in our indifference, if our present state were uncongenial to our affections and pursuits, for then might we rejoice to be forever rid of it. But this is very far from being the case; and such indifference does become highly enigmatical, when we remember the intense and universal attachment to the world and the things thereof, that is manifested by our race. When we behold the whole family of man, ceaselessly and strenuously occupied with the affairs of time, and so occupied in entire accordance with the natural bent of their minds, it does seem strange that we should be all alike unconcerned about death, which must soon tear us away in cruel mockery of our misplaced attachments. Nay, the delusion is yet grosser than this; for those among us who are the most devoted to pleasure, and who sacrifice every hour, and every capacity, to the gratification of mere sensuality, are universally found to be the most regardless of death, the most insensible to truth, the most difficult to arouse. This can be accounted for only on the supposition, that they think not at all, either of mortality or immortality, that sensual pleasure is an opiate powerful enough to lull every anxiety, to preclude every solemn reflection.

And yet it seems incomprehensible, how any thinking being should be able to shut his eyes to the fact that he is dying. The world is full of death, from the first and feeblest efforts of life, up to its most perfect examples. "The grass withereth, the flower thereof fadeth," and we sigh on finding ashes where we had once found beauty. They wither and fade; but shall we mourn over the fallen pride of summer, when we see man, the stay of a virtuous family, the revered object of many friendships, going to his long home; and when the very bud of human life is perishing before us, unformed and undeveloped? All this is daily passing under our eyes, and still we think not. Blanks are made in our households; bereavements disappoint our affections; and where, in a few days, is the difference? Time soon dries up the tears of every sorrow. Our hearts adapt themselves to new relations, and entwine themselves around new objects. Grief spends its vehemence, and things move on in their usual train. Assuredly all things move on. Our personal progress in every valuable acquirement, may be at a pause as we stand still to mourn the dead that fall thick around us. But time rolls majestically, and always onward, unconstrained and unimpeded by the wreck it makes; and whether we think of it or not, we are carried forward in its train. Soon shall we too sleep,—we shall sleep long and soundly, for the grave shall be our bed. The mourners, for a day, shall go about the streets, and then the place that now knows us, shall know us no more for ever. The stations we had left shall be filled by others, on whom the doom of mortality shall press, as it presses on us. Like us, they shall play their part on the stage of time; and then, still like us, they shall pass behind the curtain of death and be forgotten. So all things run their course, and enter into darkness:—

The smiling dawn, the laughing blue-eyed day,  
The grey-beard eve, incessantly pass on;  
Fast-fleeting generations, born of time  
And buried in eternity, they pass.

And as they pass, it is well there should be some elasticity in the human heart, some capacity of adapting itself to new circumstances and relations. But it is not well, that the lessons they set in passing should be unread, unremembered, and, therefore, unimproved.

We have not time to mourn. The worse for us.  
He that lacks time to mourn, lacks time to mend.  
Eternity mourns that. 'Tis an ill cure  
For life's worst ills to have no time to feel them.  
Where sorrow's held obtrusive and turn'd out,  
There wisdom will not enter.

II. We are immortal; and it is from this second fact in our destinies that death derives most of its solemnity, and all its moral force. If, when men died, they ceased to be, or if, as a mighty nation once, in madness, proclaimed, death were an eternal sleep; it could no longer be terrible to any but those whose pleasures it abridged. Notwithstanding the recoil which all young and sanguine minds feel at the idea of utter extinction,

even this would seem a cradle of most inviting repose to men who dragged out a miserable existence, burdened with the infirmities of age, or disgusted with the world. No matter what had been the course or the character of their previous existence, death, a rest on which not even a troubled dream could intrude, must have been to such a most welcome friend. But the eternity that lies beyond, dark, unknown, and interminable, makes most men pause, shuddering on the brink of fate, irresolute to encounter the indefinite terrors of that shadowy land. Yes, brethren, had death been the end of existence, it might still have been preceded by bodily pain, and consummated amid grinding convulsions, enough to awe the most heartless by-stander. But it would have been tamed down to the measure of its mere animal sufferings, which may be easily alleviated and as easily shortened; it would have been stript of all those spiritual and, therefore, overwhelming alarms, with which the belief of the soul's immortality has invested it.

But the case is widely different,—it is different by the whole latitude of infinity, when we know that there is an hereafter,—that this mortal *must* put on immortality,—that our eternal existence is irrevocably decreed by heaven. For then, it becomes apparent that death is only a change of state and locality,—a transition from one region of being to another; in which transition, indeed, the body is lost for a time, but through which the busy spirit within shall pass unimpaired in its vitality, unaltered in its essential functions. Such is the doctrine of Scripture,—such, therefore, must soon be the fate and experience of us all. We may easily, and by a thousand methods, dis sever the soul from that frail habitation in which it lives, and moves, and has its being now; but God,—a God of judgment,—has not left it in our power to quench the spark of life with which he has animated the invisible spirit itself. In what quarter of the universe,—in what paradise, or place of darkness, concealed from our view by the wide expanse of creation, the receptacle of disembodied souls has been fixed, we know not, nor need we impatiently inquire, as we shall soon see for ourselves. The momentous consideration is, that our state of being, in that new region, shall be everlasting. The only changes there, shall be accomplished in the resurrection and the judgment. Then all shall be completed. The record of this poor world shall be closed, and its dissolution by fire, decreed from the beginning, shall be finally executed.

But the souls of men,—our souls, brethren,—shall still exist. They shall exist for ever, with all their capacities and sensibilities entire; nay, quickened and whetted in them all. They shall exist for ever, indestructible in their essence, irrepressible in their energies, susceptible of thought and emotion, and suffering in eternity as they have been in time. It is fearful, brethren, to think, that this very spirit, busied now with trifles, must continue to exist, busied with something, for ever

and ever—that the sun of human life, which must soon set amid the gloom of a troubled night, shall instantly rise again in another sphere, to track its destined and eternal course. It is fearful, not because the pious believer has any thing to dread from such duration, for to him it is a prospect of unmingled glory, but because infinitude is a sublime mystery, baffling every attempt to measure it, and awing us into silent amazement. In eternity, there is no revolving year to mark off successive ages, no circling seasons to divide the year, no more death, teaching men to number their days. There, all space is boundless, all succession endless, if succession can be called what is but one continual present, one unchanging and eternal now. Struggle as we may with this mighty idea, we cannot master it. Still there are certain elements of known truth which may aid us in our estimate; I mean the eternal blessedness of the saints, the eternal misery of the lost. We can form some notion of indefinitely lengthened happiness, and of eternally lingering woe, which shall both be realized in the future before us.

And, brethren, that is a lovely picture which the ransomed of the Lord shall then present, as they dwell together under their Father's eye, and in their Father's house, where all is peace, and harmony, and love, singing with angels those anthems of praise which swell and echo for ever through the vaulted heavens. Eternity, incomprehensible as it is to us, shall never seem too long to them, as thus they live and sing without weariness and without end. But it is appalling to reflect, on the other hand, that those hearts which ache so often here, may hereafter ache for ever. Then, if our souls be lost, it shall be alike impossible to heal or to forget our sorrows. Mere fatigue may lull the most wretched here into the repose of a little slumber; but when this mortal shall put on immortality, there shall be no opiate for ever and ever, to soothe the spirit's sorest anguish, no drop of water to cool the parched tongue, not even a troubled dream to vary the uniformity of torture. The spirit may prey for ever on itself, but shall never be consumed—it may weep and wail for ever, without wailing itself to rest. It may roll itself on the hissing billows that crest the fiery lake of perdition, and thus its torments may be increased, but itself can neither be extinguished nor disabled. It has cast off all that is perishable. It has once crossed the Jordan of death, and now can die no more; nay, rather, must now be dying for ever—with it, this mortal has put on immortality.

III. The change between the present and future conditions of man, will not destroy the identity either of his person or character. The very same that dies here shall live for ever hereafter, for it is this mortal that must put on immortality. It would be worse than useless to entangle ourselves at present with any metaphysical subtleties, regarding the nature of personal identity; or to inquire whether the body of the resurrection shall consist of those very particles of matter which

constitute the previous body of death. You can easily see that howsoever these points may be decided, the self-same spirit must exist in the two states; and that this truth is of the highest moment, for it follows that the same desires and habits of thought,—the same tone and temper of mind which we have acquired and indulged here, will follow us into the world of spirits. The painted butterfly, on passing from its previous condition, as a caterpillar, undergoes as remarkable a transition in its tastes and habits as in its form. It will not be so with man when he casts off his mortal coil. There is no alchemy in death to distil charitable and holy dispositions from the gross elements of selfishness and malignity,—in it there is no purgatorial fire to change our base metal into refiner's gold. As the soul enters the troubled waters of dissolution, so must it pass out of them on the other side, bearing that very transcript of character which time and the world have written on it. When we have once reached that last stage of our earthly pilgrimage, the sentence goes forth,—“he that is holy, let him be holy still,—he that is filthy, let him be filthy still.” Yes, brethren, the character is formed and consolidated before death be reached. No further change then awaits it, for the day of probation and acquirement is past,—the day of retribution come. Were we to die this moment we must stand before God in judgment exactly as we are. Those of us who have sought and found pardon and justification through Christ, and whose hearts have already been set on the things that are above, would be carried home to the presence and enjoyment of these heavenly things. But, on the other hand, those of us whose hearts are filled with lust and covetousness would enter eternity with these affections engraved on our souls, to witness against us in judgment. For so it is that “this mortal must put on immortality.” Now mark the condition of the wicked, and see how fearful is the misery to which they have doomed themselves. The worst passions of our nature still ferment in their bosoms, but can no more be gratified. Their cravings are still as insatiable as ever, though they be for ever cut off from indulgence. For it is obvious, that how inordinately soever their desires may be set on the world, from that world and its pleasures, they have been summarily called away, never to return. Cravings like these, acting inextinguishably under an absolute despair of ever being satisfied, would make a hell in every breast they haunted, in spite of all possible outward arrangements. They constitute, in all probability, when united with remorse, the worm that never dieth, and the fire that shall never be quenched.

You can easily see then, brethren, how closely and vitally, according to this view, our future fate is connected with our present condition and pursuits. If we must enter into eternity with souls bearing the stamp and impress which they have acquired in the world; and if our happiness, not for a dreary winter's night,—not even for a life-

time, but for an endless existence, be dependent on the spiritual image which that stamp bears, then we are surely mad if we be not straining every nerve to mould and fashion it aright. Are we striving then, day by day, incessantly, to lay the restraints of godliness on our naturally rampant corruption? Are we watching and praying to guard our hearts from temptation by all the defences of piety and devotion? Why, if we be not, then do those very characters which must fix, nay, make our doom hereafter, be at the mercy of the world and its fitful impulses; those spirits which must soon stand in immortality before God, are laid open to every evil influence,—to every insinuating temptation that the world may present to our senses. In such a case, the moral image we bear, cast in the base mould of the world, shaped and indurated by the force of habit, can resemble nothing less than the holiness of God, and can, therefore, be fitted for no place worse than for his presence. If we live thus, our morbid affections must go with us to the shadowy land of immortals, and be our tormentors there for ever and ever. We have our allotment of time and of privilege here for the very purpose of preparing us for heaven. The allotment is a rich one. Every means of grace is provided and set before us in a Saviour;—a Spirit of grace, a relation, and a series of religious ordinances; and blessed, brethren, blessed of your God are ye who understand these things, who hunger and thirst after righteousness, who, taking Jesus for your example and surety, strive steadily and resolutely to be like him. You may go mourning over your sins and imperfections, but, praying as you go, you are ever growing in that divine likeness, for the Holy Spirit from on high is himself writing the laws and character of heaven in bright and beautiful transcript on the fleshly tablets of your hearts.

See to it then, all of you, that you devote your time to the work of preparing for immortality. Alas! though this be all we have to do here, yet, self-deluded sinners that we are, how many of us make it our last and our least concern! Mammon, in some of his forms, is the god of our universal idolatry. Give us but his gilded mark in our forehead, and we go contented to perdition. No nation, no tribe of men ever shewed more dauntless perseverance, more fiery and reckless enthusiasm in the pursuit of wealth and influence than we have done. No race of ambition was ever more keenly contested than that in which we either have engaged, or are willing to engage. In the dust and confusion of this strife, which brings man's worst passions into play, and chains down every nobler aspiration of his soul, we forget that we are impressing this mortal with the lineaments of a character which may embitter our eternity. The talents and affections which we most cultivate are such as can find neither scope nor exercise in heaven. Unless then, by the grace of God, we break forth from their iron grasp, they must sink us into hell; and what, ye

covetous, shall your gains avail you, when this mortal shall—to-morrow, perhaps—have put on its immortality? Can they buy a pardon from the King of Glory? can they bribe the justice of heaven, or bend the God of nations from his immutable rectitude? And what, ye ambitious dreamers, can the pride of this poor world do for you in the hour of nature's extremity? Here ye may win the deafening shouts of a miserable and hollow applause; but unless ye can subvert Jehovah's throne, and trample on his power, as ye have trampled on his mercy, the name you make yourselves on earth can never, without repentance, be heard in heaven. Perhaps you are stifling the reproaches of your consciences, under the preposterous fallacy of waiting till you have leisure for repentance. Is time, then, to be sacrificed as one great holocaust to the idol of this world, and its dregs merely, its refuse, to be kept for God and immortality? or have you muzzled the devouring jaws of death till you have time to repent? Nay, the destroyer is coming fast upon you, and you shall soon sleep with those you have mourned. Time, too, as it passes, is stamping a deeper character of ungodliness on the souls of the ungodly, as well as writing its traces of decay in wrinkles on their brows. And is this a position in which it is wise, or safe, or excusable, to linger for a moment? Surely there is not an instant to be lost. Turn then, brethren, turn to the stronghold, as prisoners of hope.

#### SKETCHES OF THE PARISH.

BY THE PASTOR OF THE PARISH OF E—K.

No. I.

[From an address delivered on the beginning of  
January 1830.]

"When a few years are come, then I shall go the way wherence I shall not return."—*Jos. xvi. 22.*—Death is here compared to a way; to a way which every one must tread; to a way—the way of all the earth—by which there is no return; and to a way which, at longest, must soon be trod:

WITHIN these twelve months past, I visited this parish in my official capacity as a minister of the Gospel, set over you in the Lord. In the course of this visitation I found eighty-seven families dwelling together in unity, and all enjoying a stock of health, peace, and comfort. The cheerful looks of the young, mingled with a becoming diffidence and shyness, dressed, many of them, in their better clothes, with their minds prepared, and some of them with their Bible in their hand, delighted me, while seated with them around the clean swept family hearth. Their parents, with the look of welcome and kindness, found a ready way to my heart,—for they have an interest there. In the course of these visitations I numbered the people, and found them to be four hundred and fifty-seven souls. I have been since, and during the year, watching the ebbing and flowing of our population, which, like the ebbing and flowing of the stream that perpetuates our name, has been rapid and remarkable. Twelve of our number have been removed (by death,) and the names of some of them are almost losing their place in the tablet of our memory. Three of these twelve were only from one year to three years old; and did not the destroying angel whisper to each of these infants, "This year thou shalt

die!" Four of these twelve were but little below and little above the mid term of life; but to each of them the destroying angel whispered also, though in a whisper that was not heard by us, "This year thou shalt die!" Five of these twelve numbered more than four-score years, yet have they also been cut off!—they have passed away! Nine of these twelve were heads of families, so nearly the ninth of all the families we met in health and comfort within the twelve months are gone. Two of these nine formed, at the beginning of the year, but one family, the father of which stands the first, and the mother the last on the same list of the year. Their children are enrolled with themselves, and are numbered among those who have gone down to the land of forgetfulness.

Now, when we call up these and other recollections, which may be particular to particular individuals, have not these words a meaning—an awfully important meaning to some of us, "This year thou shalt die?" Have not the words of Job an awfully emphatic meaning to us all: "When a few years are come, then I shall go the way whence I shall not return."... Bring back but the beginning of the past year, and the brawny, muscular arm which lifted the ponderous hammer from the clang of the anvil, forced the iron to assume a shape, and left on its surface marks which indicate that life, and strength, and design were there,—that arm is now unstrung by death; and the man of art, with his tender and helpless family, "being dead yet speaketh." "When a few years are come, then ye shall go the way whence ye shall not return."..... The hoary-headed chronicler, whose memory was a journal of the life and acts of your fathers, has ceased; and has for ever ceased to publish them. Death has closed the quick eye,—stopped the once ready tongue; and all the daughters of music have been brought low—even to the dust..... The aged patriarch, whose face was once so familiar to you in this place, (the house of God,) seems yet, though dead, to sit before me in all the sincerity and delight of heavenly devotion. The reflection is pleasant! but he has "gone the way whence he shall not return."..... The shepherd, that once tended his fleecy flock,—winded up and around the steep hill with activity and vigour—that returned in the evening to the bosom of his family—is now no more:

"One day I miss'd him on th' accustom'd hill,  
Along the heath, and near his favourite tree  
Another came—nor yet beside the rill,  
Nor up the lawn, nor at the wood was he!"

...The tenant of the soil, whose face and appearance is still fresh to you, and calls up all the qualities you would ascribe to an open-hearted friend,—whose name is associated with whatever is honest and honourable among men,—the tenant of the soil has ceased to be; no longer do we meet him on the road where we have met him so often; and no more shall we hear him salute us with the voice of welcome, and in his own peculiar tone of kindness. Oh! in a short time it will be said of us, as it is now said of him, and of all these, "they are not;" for when a few years shall have come, we shall go the way whence we shall not return.

Though one generation passeth away another cometh. The subject is, therefore, doubly important to us; for there have been nearly double the number of births that there have been of deaths amongst us; and when a greater number is introduced, and intrusted to our care, a greater degree of zeal, activity, and labour, is necessary. Those that are *no more*, preach to us in the dumb language of death, and urge on us to apply it personally in the words of the patriarch, to which we have already alluded. While I have mentioned the decrease and increase of our numbers—for it is somewhat remarkable that there have been six marriages in the course of the year,—double the number of deaths that there have

been marriages,—and nearly double the number of births that there have been deaths; while I have mentioned the increase of our numbers, let me also express the increase of my hope toward you and for you. These young strangers have all, as far as I can at present recollect, their parents, and brothers, and sisters dwelling in families together in unity. They are growing up with these parents as their lawful and beloved offspring, having been baptized into the Church of Christ, our Lord and Redeemer. While our numbers have increased in the family, they have not decreased in the house of God; for though we may complain with a venerable servant of God, whose name and writings are familiar to many of you, (Boston,) "that there may be some who, if they would come little more than half way from their own house, they would hear the sound of my voice," yet our usual audience, taking it in the general, has increased in its number. And while God alone can judge the heart, and does judge it, I have also to express my satisfaction and delight on the becoming decorum, decency, and devotion you manifest in this place,—the house of God—the gate of heaven! And lastly, those who joined with us, for the first time, in celebrating the dying love of Christ at our last solemnity, were about four times more than what have so joined with us on any former occasion, the average being four or five, but the number of this year amounted to seventeen. These outward marks and tokens are an encouragement to perform our reciprocal duties. And they are an anticipation to me that the subjects which have been before us have not been disregarded, and that they have not been vain in the Lord. "The treasure is in earthen vessels." "But we preach Christ crucified." "I am not ashamed of the Gospel of Christ." "God forbid that I should glory save in the cross of our Lord Jesus Christ." Oh! "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

"This month shall be unto you the beginning of months: it shall be the first month of the year to you." Exod. xii. 2. This month is the first month of our year; and our year is like a circle; from this, indeed, it has its Roman name. Round this circle we move, and move quickly, all the days of our life. There is no standing still. We start when we first breathe. Let us start anew this day, with fresh resolution, to run the way of God's commandments when he shall enlarge our heart. O let us so run that we may obtain! This month on the circle—or at the beginning of the year—has its name from a pagan god, (Janus,) represented with two faces. Let us, like this heathen emblem of the beginning of the year, have one face, with keen piercing eyes to look backward, by reflection, on what we have been! and another, to look forward, with faith and hope through the merits and mediation of our blessed Lord and Redeemer, to what we expect to be!

#### REMARKS ON THE HUNDREDTH PSALM.

BY THE REV. JOHN CORMACK, D.D.,  
Minister of Stow.

THIS psalm has ever held a high place among the sweet songs of Zion, so dear and so refreshing to the pious Israelites of old; and so much dearer, and so much more refreshing still to the spiritual Israelites of Gospel days, as they pass on through the weeping valley of Baca, to the higher songs of the Zion above, where weeping is unknown, God himself having wiped away every tear from every eye. It is the last in order that has been ascribed to Moses, and was considered by the Hebrews as referring to the Messiah's days. Its title merits attention. It is called a "Psalm of praise," a

title attached to no other psalm, though many of them breathe nothing but praise and thanksgiving.

This sacred poem begins with setting before us the sentiments and feelings with which we should enter the house of God. We are exhorted to "make a joyful noise unto Jehovah, and to serve him with gladness, and to come before his presence with singing." And the call to do so is universal—"all ye lands,"—and so must be understood of Gospel times, and of all in every region that own the name of Jesus.

But some sad and sorrowful soul, under painful suffering, privation, or bereavement, or it may be under a sense of sin, the cause of all suffering, feeling deep abatement and anguish from conscious guilt, may be apt to say, joy and gladness, and singing, are not suitable to me. It is sighing, and sorrow, and smiting on the breast, while not presuming to lift my eyes to heaven, that are becoming in me, the chief of sinners. To such an afflicted soul we would say in the language of another of the songs of Zion, "It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night." Pa. xcii. 1, 2. Sorrow and sighing may have their appropriate period; but there is also an appropriate period for their termination. When the sinful child of mortality feels that he is sunk in "the horrible pit," and sticking fast in "the miry clay," it is not possible that he shall be joyous and glad, and come with singing. But let the man of anguish and sorrow obtain deliverance from the horrible pit, and from the miry clay, and let his feet be set upon a rock, and his goings established, is it not then appropriate that there should be a new song in his mouth, even praise to our God? Pa. xl. 2, 3. Has not God shown that his darkest and most afflictive dispensations are sent to his children in love and mercy, to exercise their faith and patience, and render them meet for the inheritance of the saints in light? And if so, what but praise and gratitude are due to the Giver of good? Now, it is to persons in these circumstances that this divine poem is addressed; and surely "praise is comely" for those who can say (as verse 3,) "we are his people, and the sheep of his pasture."

But this verse, in the original, bears a higher and more peculiar import than merely that those, who here celebrate Jehovah's praise, are in the happy state of being his people, and the sheep of his pasture. The cause of their being so is distinctly recognised as originating in his own free and sovereign grace. To make out this to the satisfaction of every reader was what first suggested the remarks on this psalm. Now, while matters of curious, critical discussion are unsuitable and to be avoided in such an article as the present, a simple remark or two on the nature and difficulties of translation may be of importance to the mere English reader, as they will put him in a capacity to comprehend intelligently the proposed amendment.

Persons of learning know that it is extremely difficult, and often impossible, to transfuse the full meaning and spirit of a composition from one language into another; and that the difficulties are greatly increased when the version, as in our translation of the Bible, is required to be literal. Suppose a translator to be perfectly master of the language out of which he translates, as well as that into which he translates, and that he is never at a loss as to the meaning of his original—qualifications not to be always expected, and of which the imperfection of human language forbids the hope—still it often happens, that in the one tongue there is a want of words and terms of precisely equivalent import in the other; while the idiom is sometimes so different, that the literal translation of a phrase would actually misrepresent the original author's meaning. Such being a mere glance at the difficulties which our vener-

able translators of the Bible had to encounter, in producing a literal translation of the Inspired Volume, we may advert to the manner in which they addressed themselves to the task. And here it may be summarily stated that, as faithfulness was their first and great aim, their next appears to have been to put their readers in possession of their doubts and difficulties, and the means of helping them to detect inaccuracies, where, as in all uninspired efforts, they may be expected sometimes to creep in. In this scrupulous carefulness originated the marginal readings in our Bibles, as well as the adoption of the *Italic* character in particular circumstances. Thus, when a word or phrase appeared susceptible of two meanings, each of them good, and consistent with divine truth, they placed what they regarded as, upon the whole, the most probable, in the text, and the other in the margin. Again, when the elliptical nature of the original, or some peculiar idiom required a word or words to be supplied, to bring out the full meaning in the English language, they inserted the words so supplied in the *Italic* character, that every reader might be instantly aware of the difficulty they had to encounter, and of their best endeavour to surmount it.

However familiar these things are to the learned, it is presumed that they may be of some importance to others, who will now be able distinctly to appreciate the remarks to be made on the third verse of this psalm, of which the substance has been already hinted. Look, then, to your English Bible, and by simply omitting the words in *Italics*, you have the following:—"Know ye that the Lord, he God; he that hath made us, and not we ourselves, his people, and the sheep of his pasture."

Here, then, those who are God's people and the sheep of his pasture acknowledge, with adoring gratitude and praise, that they were made such by God himself. It was He, and not we ourselves, that made us his people. How like the language of the redeemed above, "Unto him that loved us, and washed us from our sins in his own blood!" Well, then, may this sacred poem be called a "Psalm of praise," since the deliverance is secure and perfect, and God himself the author of it. There is no weeping in heaven, and there should be none among those who are on the way to it. The tear of tenderness will, indeed, sometimes fall, and instead of being forbidden, it has been hallowed by Him who is the Just One and the perfect, when at the grave of Lazarus "Jesus wept." But there could be nothing in our tears allied to murmuring, repining, or dissatisfaction, if the love of God were perfect, and our faith in him perfect. For if so, every thing, whatever were its present aspect, would be delightful to us, as coming from the God of love, who is ever making all things work together for the good of those who love him, and are the called according to his purpose. Who could be sad under the full conviction, that "our light affliction, which is but for a moment, worketh for us a far more exceeding, even an eternal weight of glory?" Shall the wretch that lately lay pining under mortal disease, give way to anything else than transports of joy, when restored to the full buoyancy and elasticity of confirmed health? Will not the lame man, in similar deliverance, leap as an hart, and the dumb sing for joy? And shall not the slave of sin and Satan, restored to the liberty of the sons of God, exult with singing? Yes; and it is but the anticipation of what shall be finally realized, when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads;" when "they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah xxxv. 10.

That we are the sheep of God's pasture is a cause of unspeakable rejoicing; and that God has made us such—for we ourselves could never have done it—ir-

cause of unutterable thanksgiving to Him, the fountain of all this unutterable beatitude.

There are many other important remarks suggested by this "Psalm of praise," which such a paper as the present will not admit. We conclude it, therefore, with a literal translation of the whole psalm, in the manner of the Hebrew distich, for the nature of which we refer to the elegantly classical works of Bishop Lowth on Hebrew poetry, and his translation of Isaiah. We shall just remark that the word *LOVE* in capitals in the Old Testament corresponds with *Jehovah* in the original, and that this last is adopted in the following translation:—

Shout joyfully to *Jehovah* all the earth.  
Serve *Jehovah* with joyfulness.  
Come before him with singing:  
Know that *Jehovah* he (alone) is God.  
He, and not we ourselves, made us his people  
And the sheep of his pasture.  
Come into his gates with praise:  
Into his courts with thanksgiving.  
Give thanks to him and bless his name.  
For good is *Jehovah*: for ever (is) his mercy,  
And from generation to generation his faithfulness.

Many remarks suggested by this beautiful Psalm are necessarily left to the reflections of the Christian reader. At the same time, the following stanza, corresponding to the third verse in our metrical version, is humbly and diffidently submitted to harmonize with the view of the passage already given. The necessity of extending it to four lines, renders it more paraphrastic in appearance than would be desirable, though nothing is introduced of which the idea is not in the original:—

Know that the Lord, not we, we made  
His people and his pasture's sheep.  
'Tis he that chose us, he that feeds;  
'Tis he that protects, and will us keep.

#### CHRISTIAN TREASURY.

##### *Our responsibility in reference to our Fellow-men.—*

O my friends! is there at this moment any one among you, who is cherishing and indulging a single human affection, however innocent, however laudable, unassociated by religious principle and religious hope? Is there a single bond of union between you and a dear brother, or sister, or spouse, or parent, or child,—a bond formed independently of God and the Gospel of his grace, and the prospect of eternity? Do you love your friend, your relative, dearly, fondly, after the flesh? Do you share with him all your feelings, and fancies, and pleasures, and pursuits? Do you take him along with you in the path of science, in the flights of lofty imagination? Do you bid him welcome to your home, your hearth, your heart? And do you find every day's endearing fellowship and intimate familiarity only knitting you the more closely together in perfect confidence, and harmony, and love? And yet with all this communion and interchange of affection, can it be that there is no communion of attachment to God, no recognition of heaven, no regard to eternity? Is it, after all, for the purposes and enjoyments of this earth alone, that you are united, and united O how tenderly? Alas! and have you no fear, that when the utter vanity of these pursuits and enjoyments comes to be known and felt, when the dream of worldly happiness is over, and you are awakened to a sense of all the guilt of your ungodliness; when you are made aware that every thought, however pure, which has not reference to God is sin, and are enduring the torments of a conscience now quickened and alive to the criminality of a life spent without God; O! have you no fear, that in the very attachment you are now forming, in the very affection you are now indulging, in the friendship, the love which every day is rendering more intense as you lavish all proofs and tokens of tenderest regard, you are but treasuring up the very instruments of wrath against the day of wrath? The time may be fast com-

ing, when the most bitter agony of a lost, and ruined, and undone eternity will be the recollection of some kinsman, some friend, some brother beloved, whom you once encouraged as a partner in your sin, whom alas! however earnestly and anxiously you pray, you cannot hinder from becoming a partner in your doom. You might have warned him once. You might have told him of a God above, and a judgment before him, and a Saviour near, even at the door. Once his mind was open, his heart tender. The spirit of the Lord striving with him, seemed to be beginning a good work in him. Alas! did you, by cold neglect, quench the smoking flax? Does conscience remind you, that among all your interesting topics of daily familiar converse, religion had not its due place? that on one subject, even the one thing needful, you discouraged confidence, and left your friend to take his chance alone,—left him to fall back into deeper slumber? And now it is too late. Once, but for you, he might have heard Moses and the prophets, now he will scarcely be persuaded though one were to rise from the dead.—REV. R. S. CANDLISH.—[*Sermon preached on behalf of the Society for the Relief of the Destitute Sick.*]

*The best mode of Reproof.*—Reprove mildly and sweetly, in the calmest manner, in the gentlest terms, not in a haughty or imperious way, not hastily or fiercely; not with sour looks, or in bitter language, for these ways do beget all the evil, and hinder the best effects of reproof; they do certainly inflame and disturb the person reprov'd; they breed wrath, disdain, and hatred against the reprov'd; but do not so well enlighten the man to see his error, or affect him with a kindly sense of his miscarriage, or dispose him to correct his fault. Such reproofs look rather like the wounds and persecutions of enmity, than as remedies ministered by a friendly hand; they harden men with rage, and scorn to mend upon such occasion. If reproof doth not savour of humanity, it signifieth nothing; it must be like a bitter pill wrapped in gold, and tempered with sugar, otherwise it will not go down, or work effectually.—BARROW.

*True Beauty.*—Beautiful is that soul that hath put on Christ; beautiful is the place thou dwellest in, and all the parts thou comest into; beautiful is the table thou sittest at, and beautiful is the company thou art among! O beautiful is the soul that wears that long white robe of the righteousness of Christ! And beautiful is the soul and conscience that is washed in the blood of the Lamb! So faith can make a man or woman beautiful before God, beautiful before the sight of both men and angels!—JOHN WELCH.

*Is God not in all your thoughts?*—Why did you not think of God? One would deem that the thought of him must, to a serious mind, come second to almost every other thought. The thought of virtue would suggest the thought of both a law-giver and a rewarder; the thought of crime, of an avenger; the thought of sorrow, of a consoler; the thought of an inscrutable mystery, of an intelligence that understands it; the thought of that ever-moving activity that prevails in the system of the universe, of a supreme agent; the thought of the human family, of a great father; the thought of all-being, of a creator; the thought of life, of a preserver; and the thought of death, of an uncontrollable disposer. By what dexterity of irreligious caution did you avoid precisely every track, where the idea of him would have met you, or elude that idea if it came? And what must sound reason pronounce of a mind which, in the train of millions of thoughts, has wandered to all things under the sun, to all the permanent objects or vanishing appearances in the creation, but never fixed its thought on the Supreme reality; never approached, like Moses, "to see this great sight."—FOSTER'S ESSAYS.

## SACRED POETRY.

## A CANTICLE OF THE COVENANTERS.

Ho! Watcher of the silent hill,  
 What of the night? What of the night?  
 The winds are hushed—the earth is still—  
 The voiceless stars are sparkling bright—  
 From out this heathery moorland glen,  
 By the shy wild fowl only trod,  
 We raise our hymn, unheard of men,  
 To thee, an omnipresent God!

Jehovah! though no sign appear  
 Through earth our aimless path to lead,  
 We know—we feel thee ever near,  
 A present help in time of need;  
 Near—as when pointing out the way,  
 For ever in thy people's sight,  
 A smoke-wreathed column in the day!  
 A fiery pillar in the night!

Whence came the summons forth to go?  
 From thee came down the warning sound:  
 "Out to your tents, oh Israel—Lo!  
 The heathens' warfare girds thee round:  
 Sons of the faithful, Up! Away!  
 The Lamb must of the wolf beware;  
 The falcon seeks the dove for prey;  
 The fowler spreads his cunning snare."

Then all was seeming peace around,  
 Was seeming peace by field and flood,  
 We woke—and on our lintels found,  
 The mark of death, the sign of blood;  
 Lord! in thy cause we mocked at fears;  
 We scorned th' ungodly's threatening words;  
 Beat out our pruning hooks to spears;  
 And turned the ploughshare into swords.

Degenerate Scotland! days have been  
 When freemen o'er thy pathways trod,  
 When mountain rude and valley green  
 Poured forth the loud acclaim to God!  
 The fire, which Liberty imparts,  
 Refulgent in each patriot eye,  
 And graven on a nation's hearts  
 The Word!—for which we stand or die.

Unholy change! the scorner's chair,  
 Is now the seat of those who rule;  
 Tortures, and bonds, and death, the share  
 Of all except the tyrant's tool;  
 The faith in which our fathers breathed  
 And had their life,—for which they died—  
 That priceless boon, which they bequeathed  
 Their sons,—our impious foes deride.

And we have left our homes behind,  
 And we have girded on the sword,  
 And we in solemn league have joined,  
 Yea, covenanted with the Lord—  
 Never to seek these homes again,  
 Never to give the sword its sheath,  
 Until our rights of Faith remain  
 Unfettered as the air we breathe!

Oh, Thou, who reignest in the sky,  
 Encircled round with heavenly thrones,  
 Cast down thine all protecting eye  
 Upon our wives and little ones;  
 From Hallelujahs surging round,  
 Oh for a moment turn thine ear,  
 The widow prostrate on the ground,  
 The famished orphan's cries to hear!

And thou wilt hear!—it cannot be,  
 That thou wilt list the raven's brood,  
 When from the nest they call to thee,  
 And, in due season, send them food;  
 It cannot be, that thou wilt weave  
 The lily such superb array,  
 And yet unfed, unsheltered leave  
 Thy children—as if less than they!

We have no hearth—the ashes lie  
 In blackness where they brightly shone;  
 We have no home—the desert sky  
 Our covering, earth our couch alone;  
 We have no heritage—deprived  
 Of these, we ask not such on earth;  
 Our hearts are sealed; we seek in heaven,  
 For heritage, and home, and hearth.

D. M. MOIR.

## MISCELLANEOUS.

*Adherence to Principle.*—In the unrivalled usefulness and celebrity of his sons, Mr Samuel Wesley beheld the providential reward of his own inflexible attachment to principle, and his courage in resisting the machinations of power, when he thought that the cause of religion and the welfare of his country were at stake. When that misguided and unfortunate monarch, James the Second, endeavoured to subvert the Protestantism of England, and to render Popery the dominant power, Mr Wesley was strongly solicited by the friends of the king to abet his arbitrary measures, and high preferment was held out to him to induce his compliance. But he positively refused to read the king's declaration; he protested against the infamous policy of the times, and though surrounded with informers, and threatened by soldiers, he delivered a memorable sermon against the object which James had in view, founded upon the words, "If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image thou hast set up." This bold and honourable man was the father of John and Charles Wesley, the founders of modern Methodism.

*A Countryman.*—Collins, the freethinker, or deist, met a plain countryman going to church. He asked him where he was going. "To church, Sir." "What to do there?" "To worship God." "Pray, whether is your God a great or a little God?" "He is both, Sir." "How can he be both?" He is so great, Sir, that the heaven of heavens cannot contain him; and so little that he can dwell in my heart." Collins declared, that this simple answer from the countryman had more effect upon his mind than all the volumes which learned doctors had written against him.

\* \* \* Volume I., containing Forty-Four Numbers, with Title and Index, &c., Elegantly Bound in Embossed Cloth, is now ready—Price Seven Shillings.

Cases, Embossed and Lettered in the same style as the above, Price One Shilling and Sixpence, may be procured by Subscribers, for binding their sets, on applying to any of the Agents.

Published by JOHN JOHNSTONS, at the Offices of the SCOTTISH CHRISTIAN HERALD, 104, High Street, Edinburgh, and 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROVERBRIDGE, London; W. CURRY, Junr. & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh and Leith will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher, or with John Lindsay & Co., 7, South St. Andrew Street.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

" THE FEAR OF THE LORD, THAT IS WISDOM."

No. 49.

SATURDAY, FEBRUARY 4, 1837.

PRICE 1½d.

CHRISTIAN FRIENDSHIP ILLUSTRATED IN THE  
RECIPROCAL CONDUCT OF PAUL AND  
ONESIPHORUS.

BY THE REV. D. DAVIDSON,  
*Minister of Broughty Ferry.*

THE absence from the code of Christian morality, of a specific command as to the cultivation of friendship, has been made by infidels the matter of objection against our most holy faith. But that objection, while their preferring of it betrays their malignant hatred of Christianity, and discovers the difficulty they feel in framing even any plausible allegation against it, it is easy to repel. True it is, indeed, that we cannot point out any precept that requires us, in express terms, to cultivate friendship with our fellows. And this may seem a great omission to those whose sensibilities or circumstances have led them to attach peculiar value to the possession of a true friend, and whose experience, either bitter or blessed, has taught them what it is to want, and what to have one. But then, while this omission is explained and vindicated by the considerations that friendship, in its highest style, is to be ranked rather among the privileges than the duties of life, and that from its very nature it admits not of precise inculcation; there are enjoined in the New Testament, the acquisition and exercise of those dispositions which naturally give birth to friendship, and lay the surest basis for the discharge of its obligations, and the enjoyment of its pleasures; and there are presented there, also, the most engaging examples of individuals, whose breasts reciprocated the sentiments and emotions of the purest friendship, and whose lives were the very model of its expressions and achievements. Has not the Gospel inculcated humility and veracity, tenderness and gratitude, sympathy with the afflicted, and esteem of the excellent? And how can these graces fail of originating, between those who possess them, that respect and endearment which friendship implies, if they be brought into contact and be congenial in their tastes? Has not the Gospel also set forth, in the regard and preference of our Lord for John, who is described as "the disciple whom Jesus loved," and for the happy family of Bethany, concerning whom it is said, "Now Jesus loved Martha,

and her sister, and Lazarus," illustrious instances of friendship? and how can his disciples fail to perceive in these a recommendation of it, more instructive and alluring than any precept can convey?

Out of many examples, let there now be selected, for contemplation, that which is exhibited in the conduct of Onesiphorus to Paul, and Paul to Onesiphorus, (1 Tim. i. 16-18.) They were Christian friends, and their behaviour to each other, while sanctioning friendship, illustrates the manner in which, according to the varied circumstances wherein Providence may place us, its part should be performed.

Onesiphorus was the friend of Paul, and how did he manifest his friendship? When the apostle sojourned in Ephesus, preaching the Gospel, he "ministered to him in many things," assisting, probably, both in the supply of his temporal wants and the furtherance of his spiritual labours. And when the apostle was a prisoner, the second time, at Rome, treated with peculiar severity by his enemies, and wounded yet more deeply by the defection of professed friends, so constant was that worthy, that he still remembered him,—so courageous that he "was not ashamed of the apostle's chain," nor afraid to own him though a reputed felon, awaiting his execution,—so zealous that he "inquired diligently" for him, and traced him out to the dungeon where he was lying as one utterly forsaken,—and so affectionate, and liberal, and sympathetic, that he "refreshed him oft," and cheered his heart by the gifts of his hand, and the light of his countenance, and the communications of his tongue; thus earning for himself that highest commendation which the Judge will bestow at the last day on those whom he rewards for their kindness to his people, "I was in prison and ye came unto me."

Paul was the friend of Onesiphorus, and how did he manifest his friendship? Incarcerated and enchained, poor and destitute, he could not requite, in kind, his benefactor's generosity. But another mode of expressing friendship was left him, and as he was shut up to it by circumstances, so he turned to it with fondness. As the waters of a spring, when prevented from flowing forth in their natural channel, mount forcibly up towards heaven,

—as the portion that is prevented, by exhalation, from diffusing fertility along the course of the stream, descends afterwards in fertilizing showers; so the emotions of his overflowing heart, being pent up in one direction by the tyranny of man, ascended in devout aspiration to God, and though seeming to vanish in the vapour of fruitless wishes, entailed the communication of invaluable blessings. While recording his kindness, in an epistle to Timothy, and thus giving occasion for what he did being told as a memorial of him wheresoever the Gospel is preached, he prayed, "The Lord give mercy unto the house of Onesiphorus," thus entreating for the members of his family, the protection, and blessing, and salvation of God; and prayed, also, "The Lord grant unto him that he may find mercy of the Lord in that day," thus entreating for him personally, the acquittal, and commendation, and munificence of the Judge, when that epoch of awful solemnity, and searching scrutiny, and unalterable doom, which was ever in his eye, should actually arrive; entreaties which, as the inwrought and fervent prayers of one eminently righteous and beloved, were doubtless of much avail, and secured an abundant and eternal recompense to his generous friend.

"A man that hath friends, must shew himself friendly." And here is a pattern for every such man. Beneficence and intercession indeed are incumbent upon every one, and every Christian feels that he is bound to do good unto all as he has opportunity, and to offer up prayers and supplications for all men; for how can he be a Christian who shutteth up his bowels of compassion against his brother in necessity or distress, and refuses to minister to his relief and comfort? or he who is forgetful of his fellow-sinners, when addressing the Hearer of prayer? But especially in those who profess to be friends, ought the reciprocal conduct of Paul and Onesiphorus, to be paralleled. Are there any with whom we have entered into the bonds of friendship? then ought we to be constant in our attachments and engagements, whatsoever be the changes in their lot; then ought we, when they are overtaken by adversity and oppressed by affliction, to minister to them of our substance, to subject ourselves to sacrifice, or expose ourselves to risk for their sake, and refresh them by our sympathy and affectionate converse, in the way of counsel and consolation; and then ought we, in every circumstance, and especially if no other mode of testifying our love be left us, to draw as it were on the exhaustless treasury of heaven for the liquidation of our debt, and put forth all our "power with God" in the wrastlings of fervent prayer for the procurement, in behalf of our friends, of blessings from on high. These are the exercises of Christian friends,—these the acts of a friendship cemented by religion and destined for heaven. Yes! those who enjoy it, take delight in imparting of this world's goods, and communicating spiritual comfort, when that is requisite or practicable; and take delight, when prevented by poverty from giving, and by distance from speaking, or when

these may seem unnecessary, in beseeching the Father of mercies to "supply all their need according to his riches in glory, by Christ Jesus." Oh, happy they who thus anticipate the harmony and kindness of heaven! Their bliss in having among their fellow-travellers Zionward, those to whom they feel thus, and who feel thus towards them, is but inferior to what they experience, when they are enabled, in the confidence of faith, to say of Him, from whom the whole family in heaven and earth is named, "This is my beloved, and this is my friend."

#### ST. CLEMENT, A COMPANION OF THE APOSTLE PAUL.

COMMUNICATED BY THE REV. DUNCAN MACFARLAN,  
*Minister of Renfrew.*

In the Epistle to the Philippians, Paul says, "I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life." Of the early history of Clement we know nothing which may be depended upon, and there is no certain information respecting his death. Several very early writers however, assure us, that he became bishop or pastor of the Church at Rome, perhaps about the year 91 or 92; and he appears to have died about the year 100. While thus employed at Rome, it happened that great dissensions and insubordination broke out in the Church of Corinth. And agreeably to the practice of those early times, application was made to the Church at Rome, and particularly to Clement, for counsel and advice. At the time, when this application was made, the Church at Rome was suffering probably under the persecution of Domitian, and no answer was immediately sent. But as soon as peace was restored, and perhaps about the year 95 or 96, Clement, in name of the Church at Rome, wrote a very interesting and edifying epistle to the Corinthians; and through the good providence of God, it is for the most part in a state of preservation. Not doubting that a production so early as this, and on such a subject, will be valued by many, who have not access to it in another form, we proceed to furnish an outline of it, in as full and perfect a manner as our limits will permit.

"The Church of God which is at Rome, to the Church of God which is at Corinth, called and sanctified, by the will of God, through Jesus Christ our Lord: Grace and peace from Almighty God, through Jesus Christ, be multiplied unto you.

"BRETHREN,—The unexpected calamities to which we have of late been exposed, prevented us from giving earlier attention to the matters about which you inquire, and especially, to the unhappy and highly unbecoming dissensions, with which a few vain and self-willed men have dishonoured your justly celebrated name. We speak thus of you; for who that has been among you, has not had occasion to admire your steadfastness in the faith, your fruitfulness in good works, and the temper of your religious zeal? You seemed to do all things impartially and according to the rule of God's Word; being subject to those placed over you, giving honour to the aged, inculcating modesty on the young; and exhorting women to be seemly in their conduct, to love and obey their husbands, and to order their houses with discretion. Ye were all of you mo-

dest, unambitious, charitable, and keeping the sufferings of Christ continually before your eyes. Hence the steadfastness of your faith, your fruitfulness in good works, and your enjoying so plentifully an effusion of the Holy Ghost. Thus also it was, that you lifted up your hands to God in prayer, nothing doubting, while you pled for yourselves and the whole elect of God.

"In these circumstances God greatly helped you. But it has since happened to you as it is written in the Word,—'My beloved did eat and drink, and he was enlarged, waxed fat and kicked.' Hence emulation, strife and insubordination. Men of no name have lifted themselves up against the honourable, and persons of no reputation against such as deserved respect, the foolish against the wise, and the young against the aged. Righteousness and peace departed from you, men forgot to fear God, and became blind in their zeal; giving themselves up especially to envy. And was it not in this way, that death first entered the world, that Cain slew his brother, that Moses had to flee from Egypt, that Aaron and Miriam were shut out from the camp, that Dathan and Abiram went down into the pit, and that David was not only hated by strangers, but also persecuted by Saul the king of Israel? But to speak of examples nearer our own time, and even of our own age, some of the very noblest pillars of the Church have, in this way, been assailed and persecuted to the death. Witness the holy apostles. Peter, for example, after much suffering, died a martyr. And Paul was in bonds seven times, was scourged, was stoned, preached to the east and to the utmost bounds of the west, and at last sealed the truth with his blood; leaving behind him an eminent pattern of faith and patience. Many others also have, like them, endured torture, and set to others a glorious example. Even women, though naturally weak in body have suffered very great cruelties with firmness and died in the faith.

"We write these things unto you, beloved, not only for your instruction, but that we ourselves also may be put in remembrance; for we are all liable to the same temptations, and are engaged in the same conflict. Wherefore, let us lay aside all vain and unprofitable ambition, and strive after conformity to the perfect rule of our holy calling. Let us consider what it is which is most pleasing in the sight of God. Let us think how precious the blood of Christ is, and which was shed, that we might repent and be saved. Let us inquire concerning the ages that are past, and see how in all generations, men have been called to repentance. Noah preached repentance in his day, and as many as gave heed to his instructions were saved. Jonah proclaimed destruction against Nineveh, and yet through repentance its inhabitants, though strangers to the covenant, were accepted and saved. The Gospel message is an invitation to repent, and in many parts of the Word of God is it urged as a duty on all. (Ezek. xxxiii. 11; xviii. 30-32; Isa. i.; Jer. iii. 4-19; Isa. i. 16.)\* Let us not therefore despise, but rather value and obey his excellent and glorious will. Let us prostrate ourselves before him, laying aside all ambition, and envy, and strife, the end of which can be only death. Let us imitate Enoch, and Noah, and Abraham, and Lot, and Rahab; all of whom have left us examples of righteousness amidst much that was unbelieving and wicked. (See Gen. xii. 4; xiii. 14; xv. 5; xix.; 2 Pet. ii. 6. Jude 7; Josh. ii.) Moreover, our Lord also humbled himself. He came not with any shew of pride or arrogance, though his power was very great. (See Isa. liii. 1-12; Psal. xxii. 6.) And if the Lord thus humbled himself, why should not we, who have been brought under the yoke of his grace? Let us humble ourselves as they did, who went about in goat skins and sheep skins, making known the coming of Christ. Such were

Elijah, and Elisha, and Ezekiel, and the prophets. And with these we have other examples of similar humility; as in the case of Abraham, (Gen. xxviii. 27.) of Job, (xiv. 4,) and of Moses, (Exod. iii. 11; iv. 10.) And what shall we say of David, who expresses himself so humbly in the fifty-first Psalm? And are not all these examples recorded for our instruction as well as for the generations that are past? And ought we not, therefore, to be guided by these and to return to the exercise of that peace and holiness, after which the people of God ought continually to strive?

Nor ought we to neglect what God is teaching us by his works. The heavenly bodies move in the order which he has appointed, and silently obey him. Day and night succeed each other, and yet encroach not on each other's boundaries. The sun, the moon, and the many groups of stars which are thickly scattered over the heavens, have all their appointed courses; and they fulfil these without crossing each other's path. The earth observes her seasons, neither doubting nor disputing the will of the Creator; and thus both man and beast are supplied with the food, which they severally require. Spring and summer, autumn and winter, give place to each other, and the winds of heaven accomplish the ends, on account of which they are sent abroad on the earth. The fountains of water also, which are alike sources of health and pleasure, withhold not their stores, but liberally supply the wants of all. And even the restless deep, hath its limits, beyond which it doth not usually pass. On all of these, has the great Creator laid his injunction, that they act in concert, and conspire towards one common good; and in this he has manifested his own goodness. Nor let us forget, brethren, that the eyes of God are continually upon us. None of our thoughts or intentions are concealed from him. Let us fear God. Let us reverence our Lord Jesus Christ, whose blood was shed that we might live. Let us honour such as are placed over us. Let us respect the aged. Let us instruct the young in the discipline and fear of God. Let our wives be exhorted to purity of conversation, meekness in giving counsel, and charity towards all, who truly fear God. Let their children also be instructed in the knowledge of Christ, and especially, in the importance of humility and charity, and the fear of God.

"But these exhortations will avail only, when confirmed by the faith which we have in Christ. (Ps. xxxiv. 11-19.) Our heavenly Father hath bowels of compassion towards such as fear him, and he kindly and lovingly bestows the gifts of his Spirit on such as come to him in simplicity of faith. Wherefore let us not doubt, that God will bestow on us the gifts which he has promised. Let none say, 'These things are often told us, but they come not to pass.' Ye fools, know ye not that one thing follows another. Take the vine for example. It first buds, then unfolds its leaves, then flowers, then come the sour grapes, and lastly the mature fruit. And after a little while, what God has said will also be accomplished. (Hab. ii. 3; Mal. iii. 1.) Our Lord himself was the first-fruits of our resurrection, and we are continually reminded of it by repeated signs. The succession of day and night teaches us this doctrine. The night lies down and the day rises, and the day departs and the night succeeds. The sower also casts his seed into the earth, and though dry and naked, it nevertheless dissolves, and by the good providence of God springs up, yielding many more. And shall it yet appear strange, that God should raise from the dead such as died in the faith of a resurrection? (Ps. iii. 5; Job ix. 27.) With him all things are possible. By the word of his power he created all things, and by the same power he is able to destroy them, and again to make alive. And what he can do, he will do; for it is impossible that he should deny himself. How blessed and wonderful are the gifts of God! Immortal

\* These and similar passages, throughout the Epistle, are usually quoted at large and commented on.

life, shining righteousness, perfect assurance, and holy temperance. So much we know; but how shall we be able to understand the things which God hath prepared in eternity, for them that love him! The Creator and Father of our spirits can alone comprehend these. He only knows their greatness and their beauty. Let us, therefore, strive, with all earnestness, to be found among those who wait for him. Let our faith rest in God, and let our conduct be according to his will. Let us come to him, through our great High Priest, through whom the eyes of our understanding have been opened; and God, even the Father, would have us to taste of immortality itself. (Hab. i. 3, 4; Ps. civ. 4; Heb. i. 7; Heb. i. 5; Ps. ii. 7, 8; Heb. i. 13; Ps. cx. 1.)

"It becomes us also to do every thing, in an orderly and consistent manner. Observe, with how much order and obedience they act, who are led on to the warfare of this world. All are not chiefs nor commanders of a thousand, nor centurions, nor inferior officers; but every one obeys the command of such as are placed over him. The great cannot do without their inferiors, and as little can these without the other. It is so with the very members of our body. They have all their several offices, and yet they all conspire to the welfare of the whole. We also are members of one body in Christ Jesus, and ought to bear with each other, and to do good to each other, and yet each to act in his own proper place. Foolish men, without, it may be, either wisdom or learning, may despise such admonitions, and think much of themselves; but what really is man? Has he ought that came not out of the dust with him, or was bestowed upon him by the Most High? (Job iv. 16, &c.; xv. 15; iv. 19; v. 1.) We ought, therefore, to worship God, and in an orderly manner, not as if by random, but at fixed times and seasons. And let the same order be observed respecting those who minister to us: for, under the law, the chief priest had his proper duty, the ordinary priest his, the Levite also his, and such as held no sacred office theirs. The apostles preached under a commission from the Saviour; and he was himself sent by the Father. The apostles, being assured of the resurrection of Christ, and endowed also with the Spirit, went forth into all the world, proclaiming the kingdom of God. And as they thus went on preaching through different countries and cities, they appointed the first-fruits of their ministry in these, to be pastors, and deacons, over such as should afterwards believe, having first proved them by the Spirit. Nor was this any thing new; for long before, it had been written concerning these, 'I will appoint their overseers in righteousness, and their ministers in faith.' The apostles also knew, that contentions should arise concerning the ministry after their decease; and therefore did they leave directions how other chosen and approved men should succeed. Wherefore, we cannot think it right to throw out of their ministry such as were either appointed by apostles, or afterwards chosen by other eminent men with the consent of the whole Church, and who, with all lowliness and uprightness, had ministered to the flock of Christ. It would be no small sin to cast off such. Yet, blessed are those who, having finished their course, have entered into rest; for they fear not that any shall be able to turn them out of their place: and yet ye see, how ye have cast out some, who, like them, adorned their office, and lived respectably among you.

"Ye are contentious, brethren, and zealous for things which pertain not unto salvation. Look into the Scriptures, and see, whether the righteous were ever cast off by such as were themselves righteous. They were often persecuted, but it was by the wicked. They were cast into prison, but it was by men of no religion. They were stoned, but it was by such as did themselves violate the law. They were put to death, but it was by persons full of envy and malice. Daniel was

cast into a den of lions; was that by men fearing God? Hananish, Azariah, and Mishael, were shut up in a fiery furnace; was it by men professing to worship the true God? God forbid! They were men full of wickedness, and incensed against the worshippers of the true God. But such as endured these things, were men of God, and were made partakers of honour and glory. Let us, therefore, follow their example, and not be found among the wicked and envious. Why should there be strife, and anger, and divisions, among us? Have we not all one God, one Christ, and one Spirit dwelling in us? Are we not members of one body? Or have we come to such a height of madness, as to forget that we are members one of another? Let us remember the words of Jesus: 'Woe to that man. It were better for him that he had never been born, than that he should have offended one of my elect.' Your divisions have perverted not a few, have discouraged many, have unsettled many, and have grieved all of us. And yet they continue. Take the Epistle of Paul into your hands. What was it that he wrote you, when first ye had received the Gospel? Verily he admonished you concerning himself, and Cephas, and Apollos; for even then ye had begun to fall into parties and factions. It is a shame, my beloved, yea, a very great shame, and unworthy of your Christian profession, to have it said that the ancient and faithful Church of Corinth should, through the influence of a few individuals, be led into a general sedition against their ministers. Nor has the report reached us only, but also such as are our enemies; and through whom the name of Christ is thus blasphemed, and ye are yourselves brought into danger. Let us, therefore, at once put an end to this evil course, and falling down before God, let us beseech him even with tears, that he would pardon and again restore us to a state of brotherly affection. This, brethren, were a high and a noble duty. Having attained to some experience of the love of Christ, we would thus be expressing our obligations to him, and inheriting the blessedness of a charitable spirit.

"Let such also as have been leaders in this matter, look well to the common end of our hope. For such as truly fear God, would rather themselves endure affliction than inflict pain upon others. Yea, it is seemly for a man to confess his error, and not to harden himself in sin. Dathan and Abiram did so, and the earth swallowed them up. Pharaoh and his hosts did so, and they were drowned in the Red Sea. But the way of the righteous was to confess their sins. Moreover, God requireth us to do so, and encourageth us with the hope of pardon. (See Ps. lxxix. 34; Ps. l. 14; Ps. li. 17.) Ye know, beloved, ye know full well, what the Scriptures say on this subject. Call to mind, then, how when Moses had fasted and humbled himself forty days and forty nights, God said, 'Arise, Moses, get thee down quickly from hence; for thy people whom thou broughtest out of the land of Egypt have done wickedness. They have soon transgressed the law which I gave them, and have made to themselves graven images. And the Lord said also, I have told thee again and again, that this people are stiffnecked before me. Let me, therefore, destroy them, blotting out their name from under heaven, and I will make of thee a great and wonderful nation, even much greater than they are, But Moses said, Not so, O Lord. Forgive now this people their sin, or if thou wilt not, then blot my name also out of the book of the living.' O admirable charity! Insuperable perfection! The servant speaks freely to his Lord. He beseeches him to forgive, or if not, even to destroy himself with them. Who among you, then, is generous, or compassionate, or charitable? Let him say, 'If this disturbance, this contention, this schism be upon my account, I am ready to depart, to go wherever you please, and to do whatever you command,

provided that the flock of Christ be preserved in peace, and the presbyters again placed over them.' He that will do so is worthy of high honour, and the Lord will care for him. And have not even Gentiles set us such an example? Kings and princes have, in times of pestilence, and at the bidding of their oracles, devoted themselves for the sake of their country. Some have banished themselves, to put an end to causes of sedition in large cities; and multitudes, among ourselves, have gone into bonds, that others might be set free, and have sold themselves, to feed their brethren with the price. Even women have been strengthened to make such sacrifices. Moreover, let us also pray for such as have fallen into sin. Let us pray that, being endowed with humility and moderation, they may submit not unto us but to the will of God. For by this means they will doubly profit. They will profit by our prayer, and they will be made mention of by other holy persons. Nor let us shun correction, for it is very profitable. It unites us more closely to God. (Ps. cxviii. 18; Prov. iii. 11; Ps. cxli. 5; Job v. 17-26.) Truly God is a good instructor, and he admonisheth by his holy discipline. Do ye, therefore, who laid the foundation of this strife, submit yourselves unto your presbyters, and be instructed into repentance. Bend the knees of your heart before God. Lay aside all proud boasting; for it is better to be of little account, and approved of, within the fold of Christ, than to imagine that ye are better than others, and to be cast forth. Now, may God, who seeth all things, and who ruleth over all, and who hath chosen us in Christ Jesus, grant to all that call upon his name, faith, reverence, peace, long-suffering, patience, temperance, holiness, and sobriety, even to all well pleasing, through our High Priest and Protector, Jesus Christ; through whom also be glory, and majesty, and power, and honour, unto him now and for evermore. Amen.

"The messengers whom we have sent unto you, Claudius Ephebus and Valerius Bito, with Fortunatus, send back with all speed, in peace and joy, that they may the sooner acquaint us with your happiness and concord, which we greatly desire and pray for, that we may henceforward rejoice in your good order."

As many as truly love God, and the things recorded in his blessed Word, will rejoice to find in this early epistle so much of the spirit of the Gospel, and so much respecting the opinions and practices of the apostolical Churches.

#### THE FEROCITY OF THE NEW ZEALANDERS.

THE following instance of savage barbarity was manifested in the course of the visit which the Reverend Daniel Tyreman and George Bennet, Esq., paid to New Zealand. These two gentlemen were sent out by the London Missionary Society to visit the different stations belonging to that Society throughout the world.

"This morning our little vessel was surrounded with canoes, containing several hundreds of the natives, of both sexes, who presently climbed up, and crowded it so much that we were obliged to put up a bar across the quarter-deck, and *tabu* it from intrusion. The commerce in various articles, on both sides, went on pretty well for some time, till one provoking circumstance after another occurred, which had nearly led to the seizure of the ship and the loss of our lives. In the confusion, occasioned by the great throng within so narrow a space, the natives began to exercise their pilfering tricks, opportunities for which are seldom permitted to slip away unimproved. Suddenly the cook cried out, "They have stolen this thing," but scarcely had he named the thing (some kitchen article) when he called out again, "They have stolen the beef

out of the pot!" and then a third time, "They have stolen my cooking-pans!" Presently another voice bawled out from the fore-castle, "Captain! they have broken open your trunk, and carried away your clothes." Up to this time we had been in friendly intercourse with the chiefs, rubbing noses, and purchasing their personal ornaments and other curiosities, suspecting no mischief. But now, in the course of a few moments, without our perceiving the immediate reason, the whole scene was changed. We found afterwards, that the captain (Dibbs,) on hearing of the audacious thefts above mentioned, had become angry, and while he was endeavouring, rather boisterously, to clear the deck of some of the intruders, one of them, a chief, on being jostled by him, fell over the ship's side into the sea, between his own canoe and the vessel. This was seized instantaneously as the pretext for commencing hostilities. The women and children, in the course of a few seconds, had all disappeared, leaping overboard into their canoes, and taking with them the *kakaous*, or mantles of the warriors. The latter, thus stripped for action, remained on deck, of which, before we were aware, they had taken complete possession, and forthwith made us their prisoners. Tremendous were the howlings and screechings of the barbarians—while they stamped, and brandished their weapons, consisting principally of clubs and spears. One chief with his *cookies* (his slaves) had surrounded the captain, holding their spears at his breast and his sides, on the larboard quarter of the vessel. Mr Tyreman, under guard of another band, stood on the starboard; and Mr Bennet on the same side, but aft, towards the stern. Mr Threlkeld, and his little boy, not seven years old, were near Mr Bennet, now under direct manual grasp of the savages. The chief, who, with his gang, had been trafficking with Mr Bennet, now brought his huge tattooed visage near to Mr B.'s, screaming, in tones the most odious and horrifying, "*Tangata New Zealandi, tangata kakino?* — *Tangata New Zealandi, tangata kakino?*" This he repeated as rapidly as lips, tongue, and throat could utter the words, which mean, "Man of New Zealand, is he a bad man?—Man of New Zealand, a bad man?" Happily Mr Bennet understood the question (the New Zealand dialect much resembling the Tahitian,) wherefore, though convinced that inevitable death was at hand, he answered, with as much composure as could be assumed, "*Kaore kakino, tangata New Zealandi, tangata kapai.*"—"Not bad; the New Zealander is a good man." And so often as the other, with indescribable ferocity of aspect, and sharpness of accent, asked the same question (which might be a hundred times), the same answer was returned. "But," inquired Mr Bennet, "why is all this uproar? Why cannot we still rub noses, and buy and sell, and barter as before?" At this moment a stout slave, belonging to this chief, stepped behind Mr Bennet, and pinioned both his arms close to his sides. No effort was made to resist or elude the gigantic grasp, Mr B. knowing that such would only accelerate the threatened destruction. Still, therefore, he maintained his calmness, and asked the chief the price of a neck ornament which the latter wore. Immediately another slave raised a large tree-felling axe (which with others had been brought to be sharpened by the ship's carpenter) over the head of the prisoner. This ruffian looked with demon-like eagerness and impatience towards his master, for the signal to strike. And here it may be observed, that our good countrymen can have no idea of the almost preternatural fury which savages throw into their distorted countenances, and infuse into their deafening and appalling voices, when they are possessed by the legion-fiend of rage, cupidity, and revenge.

But Mr Bennet persevered in keeping up conversation with the chief, saying, "We want to buy *buaa*, *kumara*, *ika*, &c., (hogs, potatoes, fish,) of you." Just

then he perceived a youth, stepping on deck, with a large fish in his hand. "What shall I give for that fish?" "Why, so many fish-hooks." "Well, then, put your hand into my pocket and take them." The fellow did so. "Now put the fish down there, on the binnacle, and bring some more, if you have any," said Mr Bennet. At once the fish, which he had just bought, was brought round from behind and presented to him again for sale. He took no notice of the knavery, but demanded, "What shall I give you for that fish?" "So many hooks." "Take them: have you no other fish to sell?" A third time the same fish was offered, and the same price, in hooks, required and given, or rather taken, by the vender, out of his jacket-pockets, which happened to be well stored with this currency for traffic. A fourth time Mr B. asked, "Have you never another fish?" At this the rogues could contain their scorn no longer, but burst into laughter, and cried, "We are cheating the foreigner," (*tangata ke,*) supposing that their customer was not aware how often they had caught him with the same bait. Just then one of the cookies, behind, plucked off Mr Bennet's seal-skin travelling-cap. This did not give him particular alarm; on the contrary, expecting every instant to feel the stroke of the axe, it slightly occurred to him that the blow, falling upon his naked head, would more likely prove effective, and need no repetition; at the same time, in earnest inward prayer, commending his spirit to the mercy of God, in whose presence he doubted not that he should very soon appear; the thought of deliverance having no conscious place in his mind during this extremity. While Mr Bennet stood thus pinioned, and in jeopardy, the axe gleaming over his head and catching his eye whenever he looked a little askance, he marked, a few yards before him, his friend and companion, Mr Tyreman, under custody of another chief and his cookies. These wretches were, from time to time, handling his arms, his sides, and his thighs, while from the paleness of his countenance—though he remained perfectly tranquil—it was evident that he was not unaware of the meaning of such familiarities; namely, that they were judging, with cannibal instinct, how well he would cut up, at the feast which they anticipated, while each, like Milton's Death—

"grinn'd horribly, a ghastly smile,  
And bless'd his maw, destin'd to that good hour."

The captain, hemmed in with spears, continued a close, but evidently a very indignant captive, near the larboard-bow; while Mr Threlkeld and his son moved backward and forward, a few steps, on Mr Bennet's left hand. In the course of the scene the carpenter, who had been in these parts before, and knew the people, came aft, till he got quite close to Mr Threlkeld, when, looking earnestly towards Mr Bennet, he said, "Sir, we shall all be murdered and eaten up, in a few minutes." Mr Bennet replied, "Carpenter, I believe that we shall certainly all be in eternity by that time, but we are in the hands of God." The carpenter then crept out of his view; but Mr Threlkeld's little boy having heard, with affright, what he had so emphatically predicted, grasped his father's hand, and cried out, sobbing bitterly, "Father!—father!—when—when they have killed us,—will it—will it hurt us when they eat us?" The carpenter had some apprehension of the same kind as the poor child's, and, apparently, felt greater horror of being devoured than of dying; for presently Mr Bennet—who kept his eye, as much as possible, turned from the impending axe, lest the sight of it should affect his countenance,—happening to glance aloof, spied the carpenter athwart the larboard yard-arm, waiting the issue, with a stern determination, which indicated that, come what might, he had chosen his lot. On being asked by Mr Bennet, afterwards, why he had been so foolish as to go aloft, as though there were a better chance there of escaping the expected massacre

than below, he frankly answered, "I knew that I must die; but I was resolved that the savages should not eat me, and as soon as I saw them cut you down with the axe, I would have dropped down into the sea, and only have been drowned, for I had weights about me which would have sunk me at once."

The whole of this strange occurrence (during which the cannibals never ceased to rage, and threaten a destruction which an Invisible and Almighty hand stayed them from executing) lasted nearly two hours. At length deliverance came as suddenly as the peril itself had come upon us. Several voices, from different parts of the deck, cried out, "A boat! a boat!" It sounded like, "Life! life!" in our ears. Happily, it was our boat, returning from the Wesleyan settlement, in Wangaroa Bay, with the owner of our little vessel, who had gone thither in it the night before. He brought with him Mr White, the Methodist Missionary, and George, the principal chief in this part of the island. The natives immediately released us from restraint, and forbore from violence, as soon as they perceived who had come with the boat. When George got on deck, his authority at once cleared it of our enemies, who yielded implicit obedience, though reluctantly, on account of the wrong which they imagined had been wilfully done to their chief, who fell overboard at the commencement of the affray. To Mr White, also, we were greatly indebted, for his friendly assistance and seasonable interference on this occasion. At his request, George consented to remain on board, as our protector, till we should quit the station. It is remarkable that this dreadful chief, formerly the terror of Europeans, was made the Lord's instrument for preserving our lives, though, but fifteen years ago, at the head of his cookies and clansmen, he had captured the ship Boyd, Captain Thompson, and slaughtered and devoured her whole company of ninety persons, except a young woman and a cabin-boy. This act of exterminating vengeance for inhuman treatment which he had himself experienced on board, while a passenger in the same vessel from Sydney to New Zealand, took place in this very bay; and, while we were held in durance, and menaced with the like fate, a portion of the wreck of the Boyd was visible from our deck, at intervals, as the waves between rose and subsided in perpetual fluctuation.

## SOME PASSAGES IN THE LIFE OF MOSES.

BY THE REV. ROBERT JAMIESON,

*Minister of Westruther.*

NO. I.

### THE PERILS OF HIS INFANCY.

"By faith Moses, when he was born, was hid three months of his parents, because they saw that he was a proper child; and they were not afraid of the king's commandment."—*Heb. xi. 23.*

THE introduction of the illustrious lawgiver of Israel into the world took place under circumstances of profound secrecy. The necessity of his parents adopting such vigilant measures of concealment arose, as every reader of the Bible is aware, from a sanguinary edict of the king of Egypt, who, like too many of the despotic and shortsighted monarchs of the East, sought to prevent the rapidly increasing population of a class of his subjects, by the murder of all the male children. Whatever cause had led to this change of policy towards the Hebrews on the part of the Egyptian government,—whether they had combined, as some suppose, with a band of foreign shepherds, who then invaded the country,—or whether it arose from some vague and uncertain fears, that the promise to that people of a rich and extensive country, pointed to their future subjugation of Egypt, there was a determination formed by the king of Egypt to enslave, and gradually to annihilate, the whole Hebrew race. The

first step he took for the accomplishment of that design was to prohibit their continuance of their old pastoral pursuits, which, by scattering them over the country, and leading them to shift from place to place, would have afforded them the greatest facilities of evading his decree, and to collect them all into one district, where they were reduced, by their imperious master, to a state of the most abject and grinding servitude. The method which he at first adopted for the murder of the male children of the Hebrews having completely failed, he committed the execution of that cruel task to all the officers who were appointed over the brickmakers, and who, no doubt, were abundantly zealous and faithful to the instructions of their royal master; and so much more effectual were their proceedings, that they threatened, at no distant period, to leave not one remnant to perpetuate the name and memory of the chosen race. But the machinations of wicked men are often thwarted in a manner which lays their wisest counsels in the dust, and the very means, which their wisdom and foresight suggested as the most efficient for their unhallowed purposes, are often rendered, by an overruling Providence, the indirect occasions of promoting his own glory and the interests of his people. It happened that, just about the time when this new edict of Pharaoh was issued, and when, through the vigilance of the mercenary agents of the court, the sword of persecution raged most fiercely, Moses was born, and rescued from the knife of the destroyers, by the timely and prudent precautions of his parents. The credit of that successful stratagem is given by the apostle to both of his parents, although the sacred narrative makes mention only of his mother, and that because the execution, the active superintendence of the counsel devolved upon her; but it is evident that his father was no less engaged in that enterprise than his mother, not only because it was impossible that such a step could have been taken without the head of the family being privy to it, but because, as we shall afterwards find, it was the fruit of their mutual piety. For three months they eluded the strict search of Pharaoh's myrmidons, and managed matters with such dexterity, that on neither was the eye of suspicion ever directed. Their affection grew with the growth of the child; and as, by a kindly law of nature, the heart of a parent is more closely entwined round the life of a child, in proportion to its state of dependence and threatened danger, so we may imagine how strongly the hearts of this affectionate and pious couple must have been bound up in the fate of their little one, when they paid their stolen visits to their infant charge, and brooded over the dire necessity of parting with it, as they looked on the little innocent, serenely reposing, and unconscious of its danger. Every day must have added to their fears of detection, till at length the rumour, probably gaining ground, that there was an infant boy in their house, which would be followed by an immediate and vigilant search, they were compelled to change their measures, and in the hope of preserving him from the tender mercies of his pursuers, to throw him entirely on the care of Providence. There can be little doubt that, during the whole of these anxious three months, the vigilance of this pious pair was accompanied with devout and fervent supplications, and that as the exigency was great, they would be neither negligent nor languid in the exercise of that faith, by which alone they, in common with their chosen race, could expect the accomplishment of the divine promises.

They had been led to adopt measures for the preservation of their boy, "because they saw that he was a proper child." This circumstance is not introduced by the apostle, as if this were the sole reason of the design they had formed, and the expedients they fell upon, but it is mentioned as indicating the strong impression which the appearance of that child made upon

their minds, giving them fresh impulse to the performance of the duty which they had other and strong reasons for discharging. It was a most natural idea for the minds of parents to entertain, on perceiving that this child possessed such an uncommon degree of beauty as strongly interested their natural affections, and made them the more willing and resolved to run the risk of attempting its preservation. But we are persuaded that there was something else than the appearance of mere natural beauty and fair proportions that attracted so strongly the attention of Amram and Jochebed, and awakened in their bosoms the common resolution of doing their utmost to save him from the untimely fate of the other Hebrew children. In all the passages of Scripture that bear allusion to the infancy of Moses, this appearance is particularly noticed, and in the celebrated speech of Stephen, he is described as being exceeding fair, or, as it is in the strong, graphic language of the original, *divinely* fair, so that they were led, by a something uncommon in his features, to a more thoughtful consideration of their child, and to a persuasion that there was some important, though, as yet, unknown and latent reason for which heaven had imparted to him such an extraordinary expression of countenance. And not only were affections thus strongly enlisted in his behalf, which the indication of premature excellence is so apt to do, but even their sober and long suspended judgments were convinced that the child was predestined for some important service, and that it was their duty to resort to every possible means of securing his preservation.

There is no evidence, and indeed, from the whole tenor of the narrative, no probability, that they were privileged with any specific declaration of the will and intentions of God regarding him. They had, however, a firm and unwavering faith in the emancipation of the Hebrew people from the yoke of the Egyptians, the foundation of which faith was the divine promise made originally to their ancestors, and recently revived, in a most affecting manner, by the last will of Joseph, whose dying commands to convey his bones, from the scene of all his glory, to another land more glorious in his eyes as the promised inheritance of his family,—and of the certainty of which he gave them a prophetic intimation and a pledge, by making them the intermediate depositaries of his honoured remains—were calculated to fan, in the minds of the whole Hebrew race, and of Moses' parents in particular, a hope that made them superior to all "fear of the king's commandment." Had this Hebrew household been governed by no other than the dictates of reason and experience, and by no other hope than what arose from the wisdom and excellence of their own plans, they would have had much reason "to be afraid of the king's commandment;" for it was not the mandate of an angry and capricious despot, which, having been issued in a moment of thoughtless levity, or a vindictive mood, might be revoked again, when he returned to a better and milder state of mind, but it was the cool, deliberate, calculating enactment of his government, which had become the standing law of the country, and failure in the execution of which would have been punished as a capital crime, while the rigid performance of it was sure to recommend the zealous officer to the favour and patronage of the court. The parents of Moses, therefore, had much cause for well-founded alarm in carrying on their design of concealing their child, not only on his account, but also on their own, as the loss of their lives would have been the certain consequence of discovery. But they were not afraid of the king's commandment, for remembering that the deliverance and prosperous establishment of Israel, as a separate and independent nation, were guaranteed by the Word of Him "who could not lie," they were convinced that there was no room for doubt or anxiety as to the issue in the minds of any who had just and

believing apprehensions of the divine character. Moreover, besides the original promise of God, to which the faith of Amram and Jochebed were directed, there seems to have prevailed a strong and general expectation, among the Jews, that some one would be raised, by Providence, about that time, to achieve the long lost independence of Israel.\* This notion, whether founded on some unrecorded revelation or not, that the God of their fathers was to commission some eminent and well qualified person of their own race to accomplish their deliverance from Egyptian slavery, had taken such firm hold of the minds of the Hebrews, that as the time for the accomplishment of the promise was almost at hand, the period having been limited to the fourth generation, and as the thoughts of the Hebrew parents were directed as anxiously to that event as the hopes of the pious Jews were, at a later period, to the advent of the promised Messiah, the parents of Moses, who seem to have been persons of eminent piety, and watchful observers of the procedure of Providence, conceived, as well they might, from the extraordinary prognostics of his infant appearance, that God had reserved him for the achievement of that enterprise. Though wanting an express revelation on the subject, they yet read in these signs the premonitions of Providence that that little babe was raised up for some great and important purpose; and even though they might not possess such plain and certain evidence as might convince them that the great and important purpose could be no other than the long promised and long expected deliverance of their people, yet faith has often acted, and, in this instance, did really act,

While shadows, clouds, and darkness, sat upon it.

It was faith, then, which was the grand principle that led the parents of Moses to conceive it their duty to preserve the life of their child, and which exempted them from all fear of the king's commandment,—faith in the promise of God respecting the increase and deliverance of all the posterity of Israel from the tyranny and the land of the Pharaohs. It was this which prompted them, at first, to hide him for three months in some secluded part of their tent, and which prompted them, when that retreat could no longer afford a safe asylum, to betake themselves to the strange and, apparently, desperate course of trusting him in a fragile bark, amid the impetuous waves and ravenous monsters of the Nile,—a change of measures, which, so far from betraying any diminution or failure of their faith, was the strongest proof of the power and increase of it, for when they saw that the first means their invention supplied could not longer be continued, and yet retained their strong persuasion that it was the will of Providence that the child should be preserved, they adopted another stratagem, which promised not only to save the life of their infant, but to put him in the likeliest way of being qualified for the important office to which he was destined,—a stratagem that was eminently successful. The anxious mother, who charged herself with the execution of it, hovered on the margin of the stream, till she saw, to her exquisite delight, the attention of the royal party directed to the bark that contained the last hopes of the house of Levi; a moment after found her the nired and privileged nurse of her own son, now the adopted child of Egypt's presumptive heiress, and Jochebed, happier than the rest of her countrywomen, returned to her home with the light heart and elastic step of one who had become, as it were, a second time the mother of her child, while the house of Amram, alone, of all the dwellings of Israel, was gladdened by the playful gambols and prattle of a boy.

This very interesting incident may, in the first place, teach us the advantages of cherishing a lively faith in the word and promise of God; and, in the second place, that the most devoted trust in Him is not only perfectly

compatible with a diligent use of external means, but will stimulate the believer to a more active and strenuous application to every lawful or appointed means.

CHRIST THE SOURCE OF THE BELIEVER'S  
BLESSINGS:

A DISCOURSE.

BY THE REV. CHARLES GIBSON,

Minister of Lonmay.

“And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.”—EZEK. xxxiv. 29, 30.

SINCE man was first placed in this world, receiving his natural gifts and talents from God, a rule of direction as to their use, and a promise of blessings upon their improvement, he has been taught by experience of its needfulness, as well as by divine authority, to look up to heaven, and there to apply for new and continual light and strength, of which the source and distribution ever is with the Father of Spirits.

Accordingly, therefore, as men have cultivated the knowledge of their own spiritual nature and necessities, and sought the Author of every good and perfect gift, has their condition been more or less improved in all their relationships, and in the rational and moral use and exercise of this life.

The history of man, as it has come down to us, is indeed a history of his sinfulness; but we find the truth of our position proved hereby also, that the very sinfulness of his character, the inherent corruption of his nature, has been acknowledged, combated, and restrained, when the hand of the true God has been seen,—his ordinances, which have been vouchsafed, venerated, and the operations of his providence regarded.

I. The heathen, observant only of their own superstitious rites, and grossly ignorant of the truths, as they were careless of the moral obligations and restraints of religion, scoffed at the Israelites, who highly valued, though they acted so often unworthily of, those divine communications by which they were truly distinguished. But to those who are able and willing to institute an inquiry into their history, their divine law, and prophecies, and to compare these with the history and institutions of any or of all the other nations upon earth, it must appear that as, on the one hand, the approach of the Gentiles, as proselytes, to the faith of the heavenly oracles committed to the Israelites, afforded the only probable means of spiritual improvement in those days, so, on the other hand, that any admixture of the favoured people with the heathen in their rites and institutions, or the forming with them any ties by which they might be assimilated, would have been attended with the very worst effects,—debasement of the worship of God by such conversion, and, by adulterating any portion of his Word or

\* Exodus iv. 13. Acts vii. 24, 25.



appointments, thereby defeating their design, and obstructing the course, the preparation and evidence of the work of redemption. And therefore it is, that the Scriptures of the Old Testament so pointedly denounce all such alliances, and are full of threatenings against the profane, ungodly, and indecent habits of the heathen; they warn also the Israelites that the greatest of all temporal calamities that could befall them, was that of being given over to such enemies; and thus we may see the reason why their wars had a religious character, and why they groaned so grievously under heathen captivity, when subjected thereto on account of their national defection from God; why also they still kept aloof and distinct from those who thus enslaved their persons; and lastly, why their national hatred, so begun, was propagated and perpetuated against the Gentiles, whom they were taught to designate a strange people, because worshipping strange gods, and being strangers to God's truth and law, and unbelievers in his promises. To the race of Israel, therefore, from the time of their deliverance from Egypt till the day of the Messiah, one of the greatest of earthly blessings sought from the God of heaven was, "that they might not bear the shame of the heathen."

We may next advert to another instance of that divine protection which is set forth in the text as the recompence of a people who seek the Lord in the way which he appoints, viz., "that they shall not be consumed with hunger in the land." This expression is very significant, and very extensive in its signification, being determined, by its connection with the great promise preceding it, and the whole passage, indeed, from the beginning of the chapter which introduces it, to refer to spiritual as well as temporal deliverances and blessings. In the scripturally-familiar and endearing similitude of a flock under the charge of an affectionately careful shepherd, human beings wandering from the way of life, and lost for want of a sufficient leader and head, are represented as taken under the charge of God himself, their all-sufficient Shepherd, powerful and willing to reclaim, restore, supply, and save them.

Revelation from the God of nature has clearly disclosed that it was the penalty of disobedience, embodied in the very covenant of life, made from the first with man, that sin should be visited by an agency destroying its works and its workers together; and hence, when death came into the world by sin, the days of man were numbered,—hence corruption from without was appointed to keep pace, and walk side by side, with the corruption that is within. Hence the law spoke its terrors of temporal punishment,—hence the prophets were heralds of calamitous judgments, and hence a freedom from such woes, and a blessing from on high pouring out plenty, and diffusing health, and lengthening out a life of safety and peace, were regarded by God's ancient people as within the boundaries of the land of promise, and within the precincts of God's reign

upon earth. But the greatness of the gift of life is little, indeed, to be accounted of, wonderful as it is, as pertaining to the body, when compared to the reasonable spirit which God has created after his own image, immaterial, but giving it a body as it pleases him, inclosing it in a fleshly tabernacle, made of earth, and returning to earth again. It is the soul which giveth to that body a life, and a character of life, in so many and such grand respects totally unlike that of the irrational creature. The soul exerts its capacity to receive of itself, and from other spirits, the knowledge of all the works which God has made visible to, and discoverable by man,—a knowledge bounded, indeed, by a finite comprehension, yet still extending to the heights above and the depths beneath, and the length and breadth of this lower creation; a knowledge surveying, in short, the great stores of the earth, the sea, and the firmament, surveying and exchanging the works and inventions of men, yet never satisfied with its attainments, and so varied and ever varying in its use, as to render it impossible almost to rehearse its multiplied and diversified employments. Yet there is not one of its faculties or powers which is not at first imparted, momentarily sustained, and continued in operation, by God. Apart from him, the soul has not, no, not for one moment of time, one exercise of its own sufficiency. And so established is all this in the history of nations and of individuals, that the setting up of pretensions to knowledge or virtue, independently of sought and sustained supplies and help from God, and of his blessing on the means employed, has invariably been the time also of a decline of spiritual-mindedness, and of a corrupting influence over the pure and holy affections of the soul, an absolute *deadening* and destroying of all elevating and soul-sanctifying hope.

Such and so great is the declared needfulness of these spiritual supplies to our souls, from the Word and Spirit of God, that the man who is self-deprived of their quickening, inspiriting, enlightening, and strengthening sustenance and virtue, is said to be sick, to faint, to sink, to be lost, to be sick unto death, to be lost without remedy, to undergo the second death, and to be separate from God.

From the first sinning parents, then, even to the last of their sinful posterity, the soul has been directed to look to God for continually needful spiritual supplies, to look for his justifying grace to the Son of God manifest in the flesh, taking man, in his distance from God, under his own guidance back to the Father, doing that for man which no man could do for himself or for others, making discovery of all truth needful for enlightening and directing the mind to God, to his will, and his purpose of grace, through faith leading to repentance and obedience derived from his own perfect obedience; offering up a meritorious and sufficient sacrifice, of which countless thousands of burnt-offerings had blazed out the sign; giving his pure and spotless body, and his guiltless blood, to take away

the curse on man's transgression, and establishing his kingdom in the very hearts of human beings; building his Church on the ruins of the temples of superstition, and the empty space of infidel devastation; calling into life those green and flowering spots, those trees of blossom in the wilderness of depraved humanity, which the speculative philosophy of the heathen sages, and the trifling, gross, and sickening formalities of heathen worship, scarcely essayed, and were in truth wholly impotent to plant or to cherish.

It is to this unspeakably best gift of God to man the sinner, that the passage in the prophet before us determinedly directed the eye of hope to look; as the source of all the mercies and blessings, which God had in promise bestowed.

The plant of renown was the ever-glorious Messiah; and by him it was to be accomplished, that human souls should hunger no more for lack of knowledge, or means of grace and direction, but that heathen darkness, and defilement, and gross superstition, and ungodly habits of soul and life, should have the living light, and living power of the Gospel, to dispel and restrain, and in the fulness of time to remove them. It was this plant of renown, by which the seeds of truth and virtue should be so sown in the heart, and the image of God so restored to the soul, that he should dwell with his servants, and that they should know the Lord their God to be with them.

In the first announcement of the remedy for man fallen by transgression from a holy and happy state, the Redeemer was promised as "the seed of the woman." He was prophetically announced growing up as a tender plant, and as a root out of a dry ground, (Isa. liii. 2;) as a branch out of the decayed root and stem of David, (Isa. xi. 1,) which the Lord should make strong for himself, (Psalm lxxx. 15.) "The spirit of the Lord resting upon him, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. Judging the poor with righteousness, reproof, with equity, the meek ones of the earth; but smiting with the rod of his mouth, and with the breath of his lips slaying the wicked."

He is called by Isaiah, (ch. iv. 2,) the Branch of the Lord, beautiful and glorious; and the time is foreshown when the people should inherit the Branch of God's planting, the work of his hands, that he might be glorified. "Behold," says Zechariah, (iii. 8, and vi. 12,) "thus speaketh the Lord, Behold the man, whose name is the Branch, and he shall grow up out of his place. Even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a Priest upon his throne, and the counsel of peace shall be between them both. And they that are afar off shall come and build in the temple of the Lord."

To be the common fountain of spiritual light and life to all that embrace the offered mercy and salvation, did the Redeemer come from the glory which he had with the Father to the abodes of men. Among the Israelites, at first, in the Lord's

vineyard, was he planted, and to them did he offer himself, the true vine, and invite them to come unto him, to be grafted into him as the stem, through which every branch derives vitality, growth, and fruitfulness; but they rejected that quickening virtue, that life-preserving influence and nourishment, and were therefore cut off and cast out of the vineyard which God's right hand had planted, broken off from all the blessings to be fulfilled to the accepted children of the promises; made aliens to the ancient commonwealth of Israel, and strangers to the covenant made with their fathers. They rejected their Prince and Saviour, and, while they vainly look for another, are rejected for their unbelief. But though the blood of Him, whom with wicked hands they were suffered to crucify,—the Lamb of God, our passover slain for us,—was on that rebellious unbelieving race, he, who was indeed the glory of Israel, was ever foreshown as a light to lighten the Gentiles, having the uttermost parts of the earth given over to him for his possession; and the branches of that tree, of which he is the stem, we behold in their vast and spreading extent. In his universal Church and kingdom, he is now that plant of renown, whose blessed fruit supplies the hungry soul; and he extends that influence and energy into the characters of those that feed on his supplies, which satisfy the longing soul, and fill it with goodness.

II. Having brought our discourse to this bearing, that our spiritual supplies are continually derived from Christ, the plant of renown, feeding souls hungering and thirsting after his righteousness, so as that they shall not suffer spiritual decay, or sink under the burden of sins which were the shame of the heathen, and a deadly evil to all such as are overcome by them, it now remains for us, that we make application of this great truth of our relationship to the Shepherd of Souls.

There are designated, in the subject of the text which we have been illustrating, two sorts of evils, which you must shun as the greatest which can befall you—the shame of heathen ungodliness, and vice revived; practical heathenism, on the one hand, and, on the other, a state of spiritual famine, or destitution of Christian faith and graces, from defective application to the means divinely afforded, or want of suitable improvement of them.

1. You cannot be ignorant of the language employed in the Word of God, to express his abhorrence of heathen wickedness, and the strong and forcible scriptural delineation of that wickedness, its causes, extent, and consequences. Not worshipping the living and true God, they had ceased to know him, and lived as without God in the world. They groped in darkness, or satisfied themselves with delusions, or believed a lie, and they held their opinions in practical unrighteousness, and impurity, and cruelties, and evil inventions without end. Their self-surrender to the flesh and to the world, blinded the eyes of their souls, sealed up or seared their consciences, till they cared not for and minded not any of those

great interests which belong to our salvation. All this character of demoralization, unchecked by any higher principle than the slavish fear of man and his brief authority, was the cause of their being given over to their own reprobate minds. They left void that place in the heart which God requires for himself, and the evil spirit took possession of it. That they denied God, by wicked works, and alienation of mind and of conscience from him, will be their condemnation at the last day; but it will be more tolerable for them in the day of judgment in this respect, that they were without the written testimony of God, and had no heavenly Shepherd revealed to keep them within the pale and territory of a spiritual Church and kingdom, no man of God to speak his word, no Sabbath-day of holy exercises, no communion with the Saviour; and let this view of heathenism be fully present to your thoughts, that you may see the dreadful evil of any approach to its polluting character, its withering power over all the fair proportions of human character—fair only when improved by religion in virtue, and fitted by a Saviour for God.

Oh, then, my friends, employ yourselves often in self-interrogation, whether you have been indeed living in the knowledge, the daily pondered knowledge, of your dependence upon your God, not merely for the supplies needful for continuing your bodily life, but for those which are of infinitely more concern, the daily needful supplies of grace and spiritual influence, restraining your wills and determining them to deny ungodliness and worldly lusts. Emancipated as you are from the gross idolatry, the foolish, dark, and base superstitions of ancient heathenism, by the great change which Christianity has made to pass over the human intellect and the face of society, (much as its spirit-changing force is resisted,) be reminded that you have a power ever busy within you, which, if not dispossessed, will never cease till it bring you to that revived heathenism which accounts the finished work of the Saviour, and the operation of the Holy Spirit, as certain strange unacceptable things, which occasions their being heard with aversion, or received with opposition, or stifled and denuded of all growth and fruitfulness. That power is sin, and self-sufficiency. Ask, then, yourselves, whether you have the inclination and desire to be spiritually minded, or if you have been only alive to things temporal, and dead to the things of salvation? Oh, let me warn you, that till you are roused to a sense of your sinfulness, your many moral defects and spiritual wants, roused to a sense of the sin and danger of an unregenerate and unsanctified soul, that you are still away from God,—that you are beset by the evil spirit of heathenism, and have neither light nor life from Christ. Let me warn you that the sentence of heathen condemnation impends over such with the aggravation of denying the Lord that bought them, of despising the riches of his goodness, and after a hardened and impenitent heart of treasuring up wrath against the revelation of God's righteous

judgment. Oh, may God save every one of you from the sin, the danger, and the shame of revived practical heathenism.

2. It is not enough that you are free from the shame of heathenism. So, for the most part, was the race of Israel, the ancient people of God. Nationally, and as a Church, they were kept (not indeed without divine constraint,) from the gross darkness, and the alienation of the heathen from the faith and worship of the true God; yet they often fell into a lifeless, spiritless, and faithless form of religion, and were betrayed, by their own sinful hearts, into similar condemnation. They temporalized almost all the spiritual promises of God; they looked to their law, and their other divine institutions, as bestowing upon them privileges which they laboured not to improve to their great design and end. They did not live by them. They did not give them effect. "They talked of them, they were bodily present at their formal observances, they appeared to come unto God, (Ezekial xxxiii.) as his own people come before him, and they sat before him as his people, and heard his words, but they would not do them; with their mouth they shewed much love, but their heart went after its own covetousness." Nothing wrought on that people in the way of religious impression, for any endurance of time, (so hard of heart were they,) but temporal calamities and chastisement from God's hand; the servile principle of fear almost alone actuated them, or restrained them and forced them back on religious observances, and regard to their heavenly ruler. "When he slew them," says the Psalmist, (Ps. lxxviii. 34,) "then they sought Him; and they returned and inquired early after God: and they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouths, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant." And Oh! my friends, is it not, alas! but too true, that even in the Church of the Son of God, and in the kingdom of his grace, there may be, and often is, a mere profession of faith without experience of its power,—an assumption of the name and faith of the Christian, without verification of those substantial realities which must be wrought into the soul with labour, and effort, and ardour, and anxiety, equal, at least, to what is bestowed on the things which perish. Let it not be your reproach and everlasting ruin that your Christianity should dwindle into mere appearance and outward observance, denuded of its vital operation on the inner man, so as to renew your souls in truth and holiness after the image of your Redeemer. Oh! let it not be left alone to the season of adversity, the day of trouble, or the bed of sickness, to force upon your minds those considerations by which you should be united to Christ, in your day of strength and trial, in all your contest with your spiritual enemies.

Let that living principle which brought the Son of God from heaven to seek and to save sinners,

that without him were lost, lead you to him to be changed from sin to holiness, to receive of the constant influence of his Word and Spirit, to be indeed his disciple, and to be assimilated to him. Be united to the Saviour by love to him and to his truth. Be united to him as the branch to the vine, which gives it of its own nourishment and life. The stem of the natural tree is the great channel from whence the juices, fitly prepared, ascend in numerous veins, giving birth to numerous branches, and affording them all their supplies for growth, and producing their leaves and their fruit. Separate the branch from the stem, it withers and dies at once; injure its union and attachment, by partial separation, and the branch bleeds, and losing its invigorating nourishment, wears an impaired and sickly character. Or let some disease, some canker eat into it, and it grows unseemly and deformed, its blossoms fade, or it bears an evil and bitter fruit. Or is the branch overgrown with those vegetable substances which are apt to fasten upon it, these, by degrees, rob it of its proper vigour, they gradually overspread the branch till its appearance is wholly changed, and, at last, both buds and leaves are no more discernible. Even so hath our Saviour taught us that he is the vine, and that we are the branches, (John xv. 5.) branches that cannot bear fruit unless we abide in him and he in us.

May God, in his grace and mercy, grant that you may experience the fulfilment of his promises; may you know that God is with you of a truth, that he keeps you for himself, the Israel of God, to inherit his blessings.

SUFFERINGS OF THE CREW OF THE VIEWFORTH  
OF KIRKALDY, ONE OF THE ICEBOUND  
WHALERS, OF 1835.

No. III.

BY THE REV. J. THOMSON,

*One of the Ministers of Dysart.*

I PROCEED NOW to the consideration of the dangers to which the lives of our brave mariners were exposed, from the time in which the fields of ice began to break up around them, till the period when a merciful God effected their deliverance. This part of the narrative possesses more than ordinary interest, as it exhibits so many and so striking evidences of that special providence which was exercised in their behalf.

We have contemplated nature in a state of repose, when around the Viewforth lay an unbroken field of ice to the extent of three hundred miles. Were the question then asked, Was it possible to effect her deliverance that season, from a situation becoming every day more and more hazardous? is it not obvious, judging from the state of things, that the most experienced could only give a desponding reply,—human power was utterly inadequate to break up the mighty barrier which seemed to conspire to prevent the escape of the frail bark. The seamen knew this, and made up their minds to encounter all the rigours of an Arctic winter. But when all refuge failed them, save the mercy of their heavenly Father, He on whom they reposed all their hopes, interposed timely in their behalf, and, with an outstretched arm, rescued them from all the evils of their condition. "With God nothing is impossible." All

the elements of nature are under his control. The inspired Psalmist, who describes the effects of the divine agency in the production of frost and snow, mentions, also, the means by which these are reduced into a state of fluidity. "He sendeth out his word and melteth them; He causeth his wind to blow, and the waters flow."—Ps. cxlvii. 18. This was the agent employed by Providence for the rescue of our icebound mariners. And though the operation of that agent exposed them to new and most formidable dangers, yet He whom the winds and the waves obey, so graciously watched over them, while surrounded with the instruments of death, as to enable them every hour to mark his hand in their preservation, and to sing of mercy as well as of judgment.

To describe the scene that followed, when a commission was given to the winds and the tides to break up the immense fields of ice, by which the Viewforth, and the other ships in like circumstances, were prevented from making their way homeward, were a task altogether impracticable. From an early period in October, down to the time when our brave seamen were finally delivered from danger, there was a constant succession of heavy gales. The war of elements commenced with indescribable fury. The lowering sky, the masses of clouds moving hurriedly, indicated that a tremendous conflict was speedily to ensue. Accordingly, on the 2d of November, it blew a perfect hurricane. The solid masses of ice that covered the surface of the deep quickly began to yield to the force of the agitation beneath them, and to break up in wild disorder, with a noise louder and more terrific than that of thunder. The icebergs were put in motion. One after another, impelled by the winds and tides, came down on each side of the ship, sweeping, irresistibly, every obstacle before it, and plowing up the fields of ice which had hitherto been deemed impenetrable. And, glancing at this scene of turmoil, what but the power of Jehovah could have preserved the helpless bark, while driven southwards, about a thousand miles, through the broken ice, often heaved up mast high?

But I must give a few extracts, in order to exhibit the situation of the ship at this stage of the eventful narrative. Sabbath, Nov. 15.—"Another awful and eventful day. The wind did not take off till nine A. M., and when daylight came, what a scene presented itself to our view!—the wreck of the Middleton. I cannot express the feelings that went to our hearts when we first saw our companions in such a state. Every one regarded another in mute despair. Six of our men went over to assist them, as they saw a boat coming towards us; and what a melancholy tale they brought back!" "How thankful ought we to be to Thee, O Omnipotent God, for having sustained us through this dreadful night, and spared us as living monuments of thy mercy." 18th.—"We have been driving along this ironbound coast at the rate of nearly four miles an hour. The ice drove us in with the land, and what a terrible sight to see the great towering mountains frowning above us, and expecting, every moment, that the ship would be dashed in pieces. At one time we were afraid she was gone, and got our provisions and clothes upon the ice; but, thanks be to God, our gallant ship is still spared." Dec. 6.—"This is the Lord's most holy day, a day in which man rests from his labours, and one in which He has dealt mercifully with us. It blows a complete gale, driving us fast along the land, and the ice squeezing as high as our bulwarks, yet we have escaped uninjured." Dec. 10.—"The ice is now warring and crashing in a most awful manner. It would, indeed, be difficult for the imagination to conceive what is now going on around us, and the prospect that lies open to our view. The ship is now drifting, and working her way through interminable fields of ice, while regions of eternal frost every where meet the eye. The entire scene presents

nothing but desolation in its most awful form. Frowning cliffs and naked glaciers shew us there is no home for us here, should we be forced to leave the ship."

Dec. 23.—"At two in the morning pitch dark. A pressure took the ship, (it was blowing a gale of wind at the time,) and lifted her up clean on the top altogether. She leaned again, and fell down in about half an hour; and, to add to our dismal situation, she was stove, and, from that day to this, we have never left the pump a moment." This was a very memorable occurrence, and I shall have occasion, by and bye, to refer to it. I request my readers to bear it in remembrance, and to think of the situation of the Viewforth, now that an alarming leak was added to her other perils.

Before bringing this part of the subject to a close, it is proper to advert to the danger to which the crew of the Viewforth were exposed from icebergs. Some of these are of great magnitude. "On the 1st of October, came on a terrible mass of ice, higher than our ship's masts, and aground in forty-five fathoms of water. Coming right upon a ridge of bergs which we had hardly conceived it possible to clear; the Jane was lifted up two feet out of the water, by a pressure of ice; the Middleton had the ice squeezed up as high as her channels, and our own got some severe contusions, but a gracious Providence watched over us. We drove through between two bergs which a line could have reached, and soon found the ice more open, but the gale continued." Dec. 8.—"We are now driving past a tremendous iceberg. Arthur's Seat arrayed in one of its most wintry garbs is not to be compared with it."

That I may not weary the patience of my readers by farther details of danger, I now proceed to specify a few remarkable instances of the special providence of God, which occurred in the history of the crew of the Viewforth.

1. An occurrence, which took place on the 13th of November. "We made a narrow escape this morning about four. It rained sleet, and was very hazy, when a blink of a few minutes shewed land right a-head of us: it was Cape Dunbar. The land was N. N. E.; and had the wind continued in the same direction, another hour would have driven us on the face of the rocks, and instant destruction would have been our inevitable fate. But a gracious Providence ruled it otherwise: a land breeze sprung up, slackening the run of the ice, and we got worked out with some difficulty." Blind must he be, who does not see the hand of a merciful God in that event!

2. The crew of the Viewforth, on perceiving the vessel so completely icebound, were of opinion, that it would materially contribute to her safety, were a dock cut in the solid ice, in which she might lie, with greater security, when the field of ice in which she was locked should begin to move and break up. Accordingly, we find them employed at this work on the 25th November. They toiled hard and long, but to no purpose. Though they supposed a sufficient space had been cleared, the ship could not be moved. This may, to some, appear a trivial circumstance; but, how short-sighted is man! On their want of success in that undertaking, their preservation was afterwards, and that at no distant period, made to hinge; for when the field of ice in which the vessel was imbedded began to move, she was driven down furiously, at the mercy of the winds and tides. One of the icebergs, mountain high, to which I have alluded above, lay directly in her course. The moment it was beheld, all on board concluded that their destruction was inevitable. They immediately went below deck for prayer, with the exception of the captain, who remained to watch their fate. Under the impression that they were on the brink of eternity, and that Omnipotence alone could rescue them from impending death, they cried to God to protect and save them. And let it be recorded, to the glory of his name,

the Hearer of Prayer graciously heard their agonising cry for mercy, and afforded a deliverance, truly marvellous, just while they were earnestly engaged in pleading at his throne of grace—the ship glided closely by the huge berg that threatened ruin; and, what is singular, the only part of the ice in which the Viewforth was inclosed, was cut away by the berg, that very dock which they had thought so essential to her safety. Had she been there, her destruction would have been unavoidable and instantaneous.

3. The leak occasioned by the pressure sustained on the 23d December was over-ruled for the preservation of the crew of the Viewforth. I beg to state the following facts regarding it: And, first, it happened just at the time when the men stood in need of some powerful motive to bodily exertion. We have seen how prone they were to yield to the torpid influence of the cold, and how inactivity increased their danger. Now ordinary motives to exertion, in the absence of immediate danger, were not of sufficient power over their minds. Hence the necessity of something to rouse their energies. The leak, which appeared to them, at first, as destructive of all chance of escape, was the very means employed for preventing them from yielding to lassitude and despair. Now all was activity—the pump going at the rate of 270 strokes in the half hour. By those exertions, heat was effectually restored to their chilling frames, and hope to their drooping spirits. Secondly, the leak was never so great as to master them. Thirdly, in proportion as their strength began to fail, the leak diminished; so that by the time they arrived in Dysart harbour, it was easily subdued. And who, on reviewing these facts, can doubt, the special interposition of Providence in their behalf?

4. Scanty though their provisions were for a long period, they lasted, through good management, till their wants were generously supplied at Stromness. They were never absolutely without food.

5. When they got clear from the ice, on the 30th of January, the wind was favourable for their return homewards, and continued so during the remaining part of the voyage,—a circumstance of no small importance, considering their extreme weakness, and that by this time only about twelve hands could do anything for the navigation of the ship. Sterne beautifully remarks, that "God tempers the wind to the new shorn lamb." Here we have a still more striking instance of accommodation. The sails which were set on the 30th of January did not require to be altered till the ship arrived off Stromness on the 14th of February.

6. The storm which drove back Captain Ross of the Cove, the vessel sent out in quest of the icebound whalers, was most favourable to the Viewforth, and the means of rescuing her famishing crew from their sufferings and privations. The meeting of these ships was most seasonable. Captain Ross's conduct was, in every respect, praiseworthy. So was also that of the inhabitants of Stromness, who vied with each other in acts of kindness and hospitality. Nor must I forget the Christian part which the Rev. Peter Learmonth, the minister of Stromness, acted towards the sufferers, in so promptly and affectionately ministering to them spiritual support and consolation.

7. When the Viewforth, after her return to Dysart harbour, was undergoing repairs, on the patent slip, a singular discovery was made, which indicated the hand of a merciful Providence in her preservation. It appeared, on inspecting the damage sustained on the 23d December, when violently thrown up upon the ice, that, directly opposite that part of the bottom which was most seriously injured, was the head of one of the water casks, which, by the shock sustained on that occasion, was forcibly pressed into the place which had received the fatal blow, and thus prevented the ship from sinking. The gap was so wide, that, were it not

for that circumstance, the destruction of the crew must have been inevitable. The sensations of those who, on the removal of the cask, and the ice by which it was still surrounded, perceived the extent of their danger, will not be soon forgotten. The impression produced on the public mind here, on learning this fresh instance of the care of God towards these seamen, warrants me to record the fact, that it may the more clearly appear to whom the glory of preserving their lives is due. And, considering their great debility, and the many other evils of their lot, what a mercy that the extent of the danger sustained by the ship was concealed from them till after their arrival! "Verily there is but a step between us and death." But "the Lord is our refuge and our strength, a very present help in trouble." "He brings the blind by a way they knew not; he leads them in paths they have not known." Even in the midst of danger, "he giveth his beloved sleep."

#### EXPERIENCE OF THE HEATHEN.

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

##### No. III.

#### HEATHEN GREENLANDERS' IDEAS OF A FUTURE STATE.

THE idea of a future state is strongly impressed on the human mind, and exercises considerable influence over the hopes and fears of man. In consequence of this fact, the difficulties connected with the conversion of a world that lieth in wickedness, seem to be rendered somewhat less formidable than they might otherwise have been. Take, for example, a heathen country, and let it be supposed that its inhabitants have no knowledge or anxiety in regard to the realities of an eternal world,—that all their enjoyments are limited to the present state of existence, and that the impression is deeply engraven on their minds that at death they are to perish for ever. In that case, it would be exceedingly difficult to make the truths of Christianity to bear effectually upon them. Even the Gospel, though bringing "life and immortality to light," would meet with no response in the feelings of their hearts, and all their previous habits and modes of thinking would present almost insurmountable obstacles to its reception. But only grant that their spirits, degraded though they be, are often the birth-place of "thoughts that wander through eternity;" that there are those amongst them "who, through fear of death, are all their lifetime subject to bondage;" and that they are not without their own views, imperfect though they are, in regard to a heaven, a resurrection and a hell, then, assuredly, the case is as different as it is encouraging. We see, even in their fears, their misgivings, their restlessness of spirit, something like the incipient preparation for the blessings of the Gospel of Peace. And instead of despising their experience in the day of small things, we are almost justified in regarding it as furnishing materials for the Christian missionary to work upon, and making ready a people prepared for the Lord.

That there are heathens, whose views are such as we have supposed, is not matter of mere conjecture, but of fact. The Greenlanders, for example, to whose experience we adverted in a former paper, have, according to the testimony of Crantz, the following ideas on the subject of a future state:—

"The most sensible Greenlanders maintain that the soul is a spiritual essence, quite different from the body and all material substances, that it needs no corporeal nourishment, that it survives after death, and must have another kind of nutriment, but what that is they know not.

"Hence it is easy to conjecture what conceptions they form to themselves of the future state. In general they imagine it to be a better state than this temporal life, and they believe that it never ends. But they differ much in their sentiments about the site and circumstances of the place.

"Many, or most of them, place their elysium in the abysses of the ocean, or the bowels of the earth, and think the deep cavities of the rocks are the avenues leading to it. *There dwells the Good Spirit*; there a joyous summer is perpetual, and a shining sun is obscured by no night; there is the fair limpid stream, and an exuberance of fowls, fishes, rein-deer, and their beloved seals, and these are all to be caught without toil. But to these seats none must approach but those that have been diligent at their work,—that have performed great exploits,—have mastered many whales and seals,—have undergone great hardships,—have been drowned in the sea, or died in childbed.

"Others, that are more charmed with the beauty of the celestial bodies, soar beyond the rainbow, to the loftiest sky, to seek their paradise there.

"On the other hand, they situate their hell in the subterraneous regions, which are devoid of light and heat, and filled with perpetual terror and anxiety.

"Some of them assert that the soul stays five days by the grave where the body lies; then the person rises again, and seeks his maintenance in the other world, as he did in this. Therefore the hunting implements of the deceased are deposited by his grave. But as the more considerate Greenlanders have seen that both the body and the hunting instruments lie upon the place and rot, they believe nothing of this, and know nothing of that resurrection which is true. Yet some few have uttered the following hints towards it, which are the more worthy of notice, because they contain at the same time, some trace of a Supreme Being. They say, that in distant future periods, when all mankind shall have died and be extinct, the terrestrial globe shall be dashed to pieces, and purified from the blood of the dead by a vast flood of water. Then a wind shall blow the clean washed dust together, and replace it in a more beautiful form than ever. From that time there will be no more bare and barren rocks, but the whole will be a level champaign, overspread with verdure and delight. The animals will also rise and reanimate in vast abundance. But as for men, He that is above will breathe upon them, and they shall live. But they can give no account who He is that is above."

In these brief extracts we discern traces of some of the most momentous doctrines of Scripture. The resurrection of the body, the immortality of the soul, the blessedness of heaven, and the misery of hell, are all distinctly recognised, though in a way somewhat accommodated to the habits and conceptions of a carnal mind. And by referring to the knowledge which these people possess of such solemn realities, we can account for a fact which might otherwise appear to be inexplicable, that their minds are often filled with indescribable horror in the immediate prospect of dissolution, whilst their lamentations for the dead are marked with all the emphasis of hopeless and inconsolable distress. Not that we mean to affirm that it is the natural tendency of these, or any other doctrines of Scripture, to impair the comforts of the human mind, or to afford nourishment to feelings of despair, but merely that such doc-

trines, if but imperfectly understood, and especially when viewed apart from their connection with the Gospel of the Great Redeemer, can scarcely fail to be occasions of agitation and alarm, rather than sources of sweet and refreshing consolation. Such, accordingly, seems to be the case with these poor heathens. Theirs is not a state of *utter darkness*, else they might sleep on and take their rest, totally unconscious of the eternity that is before them. Nor is it, on the other hand, a state of *perfect light*, for, in that case, they might walk without stumbling, and find rest and peace unto their souls. Theirs is rather a kind of melancholy twilight, as remote from the clearest sunshine as from the darkest shadows of death; a state of fearful, undefinable, and interminable suspense. The light breaking in upon their spirits is enough to disturb their slumbers, to distract them with troubled visions, and to give a gloomier aspect to the darkness that is around them, but totally insufficient to point them to the Cross, or to conduct them to paths of Peace. They have a heaven, an immortality and a hell; but what are these without a Saviour to wash them in his blood, or a Spirit to lead them to the mercy-seat, or a hope, both sure and steadfast, entering into that within the veil? They are little better than clouds that are without water, carried about of tempests; trees whose fruit withereth, twice dead, plucked up by the roots; waves of the sea raging with an everlasting restlessness; wandering stars shedding but a fitful light on the path of the weary wilderness, whilst disclosing more horribly to their view the blackness of darkness for ever!

Is such the condition of these unhappy men? Then how strong are the obligations which lie on the Christian world to make known to them that salvation which God has prepared before the face of all people; "a light to lighten the Gentiles, and the glory of his people Israel;" and if even these outcast portions of the creation seem as if they were groaning to be delivered from their bondage, and waiting, as with anxious spirits, for the manifestation of the sons of God; "Oh! how beautiful upon the mountains must be the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto them, thy God reigneth!"

#### CHRISTIAN TREASURY.

*Keep the end of your being in view.*—You have never yet asked in earnest, for what purpose you came into the world. What wonder, then, that ye wander and and walk at random, seeing ye have not proposed to yourselves any certain scope and aim? This is great folly, and you would not be so foolish in any petty business. "The light of the body is the eye," if that be not light, the whole body is full of darkness. If your intention be once rightly established, all your course will be orderly; but if you be dark and blind in this point, and have not considered it, you cannot walk in the light, your whole way is darkness. The right consideration of the great end would shine unto you, and direct your way; but while you have not proposed this end unto yourselves, even the enjoyment of God, you must spend your time either in doing nothing to that purpose, or in doing contrary to it. All your other lawful business, your callings, and occupations, are but by the bye; they are not the end, nor the way, but you make them only your business, while they are altogether impertinent to this end. And the rest of your walking in lusts and

ignorance, is not only impertinent, but inconsistent with it, and contrary to it. If you think you have it before your eyes to enjoy God, I pray you look on the way you choose. Is your drunkenness, your swearing, your uncleanness, your contentions, and railings, and such works of the flesh,—are those the ways to enjoy God? Be not deceived; you who draw not near to God often in secret, and by faith in his Son Jesus Christ, as lost, miserable sinners, to be saved and reconciled by Him, you have no fellowship with him, and shall not enjoy him hereafter. You whose hearts are given to your covetousness, who have many lovers and idols besides him, you cannot say, Whom have I besides thee on the earth? No; you have many other things besides God. You can have nothing of God, except ye make him all to you, unless you have him alone! "My undefiled is one." He must be alone, for his glory he will not give to another. If you divide your affections, and pretend to give him one part, and your lusts another part, you may do so, but he will not divide his glory so; he will give no part of it to any other thing. But as for those souls that come to him, and see their own misery without him, O how good it is! It is not only good but the very best, yea only good. There is none good save one, that is God; and there is nothing good for us but this one,—to be near God; and so near as to be one spirit with the Lord, for he that is joined to the Lord is one spirit. Rejoice in your portion, and long for the possession of it. Let all your meditations, and affections, and conversation proclaim this, "Whom have I in heaven but thee, and there is none on the earth that I desire besides thee." And certainly God will guide you to the end, and receive you into glory. Then you shall rest from your labours, for you shall dwell in him, and enjoy that which you longed and laboured for. Let the consideration of our end unite the hearts of Christians here; for how absurd is it that those who shall be made perfect in one, should not only go contrariwise, but have contrary minds and affections.—BINNING.

*Reflect ere it be too late.*—Whatever we are doing, or wherever we are going, time is still advancing, and we are hastening, as fast as it can carry us, either to heaven or to hell.—EADÉ.

*The improvement of Affliction.*—Learn not only patience under your afflictions, but also profitably to improve them to your soul's good; learn by them how vain and unprofitable things the world and the pleasures thereof are,—that a sharp, or a lingering sickness renders them utterly tasteless. Learn how vain and weak a thing human nature is, which is pulled down to the gates of death, and clothed with rottenness and corruption, by a little disorder in the blood, in a nerve, in a vein, in an artery. And, since we have so little hold of a temporal life, which is shaken and shattered by any small occurrence, accident, or distemper, learn to lay hold of eternal life, and of that covenant of peace and salvation which Christ hath brought for all that believe and obey the gospel of peace and salvation; there, there shall be no death, no sickness, no pain, no weakness, but a state of unchangeable and everlasting happiness. If you thus improve affliction you shall be gainers by it, and most certain it is, that there is no more probable way under heaven to be delivered from affliction, if the wise God see fit, than thus to improve it; for affliction is a messenger, and the rod hath a voice, and that is to require mankind to be the more patient, and the more humble, and the more to acknowledge God in all our ways. And if men listen to this voice and conform to it, the rod hath done its errand, and either will leave a man, or else give him singular comfort even under the sharpest affliction; and this affliction, "which is but for a moment," thus improved, will "work for us an exceeding and eternal weight of glory." SIR MATHEW HALE.

## SACRED POETRY.

PARAPHRASE OF CANTICLES, CHAP. II. 8-13.

BY THE REV. ARCHIBALD M'CONECHY,  
*Minister of Bunkle.*

The Ancient Church looking forward with joy to the times of  
 the Gospel.

'Tis my beloved's voice ; he comes,  
 His eager steps I see ;  
 O'er mountains like the bounding hart  
 He leaps, he flies to me.

He by our arbour early stood,  
 And bright as morn arose,  
 He through the lattice look'd, and all  
 His beauty did disclose.

He spake, arise my soul, he said,  
 And here no longer stay ;  
 To where unfading joys abound,  
 Arise, and come away.

The winter and the rain is o'er,  
 The flowers now deck the fields,  
 The vine puts forth her fragrant grapes,  
 Her fruit the fig-tree yields.

The birds their cheerful song resume,  
 Enlivening every grove ;  
 The turtle, in melodious strains,  
 Now wakes his voice to love.

Arise, my love, the morning breaks  
 And ushers in the day ;  
 The Jewish symbols are fulfilled,  
 The shadows flee away.

## THE TEAR.

BY A FIFESHIRE FORESTER.

WHAT brought thee there, thou trembling tear,  
 On that fair cheek to glow ;  
 Like dew-drop on the blush-rose shed ?  
 Art thou the child of woe ?  
 Or was it joy's gay breath that stirred  
 Gently thy placid fount,  
 And made thee from its secret depths  
 In sweet suffusion mount ?

No ; it was neither grief nor joy,  
 But gratitude sincere,  
 That drew from feeling's holy source  
 That sympathetic tear.  
 It was the sufferings that were borne,  
 The promise which was given,  
 By Him, who died that sinful souls  
 Might rise through blood to heaven.

It was the blest Record of Love  
 And pardon in the sky,  
 That touched that sinner's contrite heart,  
 And filled that beaming eye ;  
 And thrilled with voiceless harmony  
 Through every trembling chord,  
 And sweetly glowed, in that young breast  
 Devoted to its Lord.

And such a tear e'en angel eyes  
 In heavenly halls might shed,  
 While kneeling round the throne of Him  
 Whose heart for sinners bled.  
 And such a tear for evermore  
 Before the blest may shine,  
 For God preserves his children's tears,  
 In his celestial shrine.

And blest that eye, which o'er the page  
 Of pardoning love can melt ;  
 And blest that heart, that such a thrill  
 Of grateful love hath felt !  
 For brightly through eternal years  
 Such love-drops may begem  
 The sapphire walls and golden gates,  
 Of New Jerusalem.

## MISCELLANEOUS.

*Special Providence.*—The late Rev. E. Jones, of Trevaithin, in South Wales, being on a visit to some friends, when his finances were very low, had a sum of money given him to purchase some malt ; but on his way home, passing through a village, and visiting several distressed families, he gave away all his money. On reaching home, he told his wife, who possessed a kindred spirit with himself, what he had done. She commended his conduct, and then showed him the precise quantity of malt which his money would have purchased, which a neighbouring farmer had just sent them.

*The early use of the Scriptures.*—We learn from the writings of St. Chrysostom, that the Scriptures were in use amongst the people in his day ; since he often exhorts even the poorest of them to make the Scriptures their daily study ; to read them after their usual meals, and in the hearing of their wives and children : assuring them, that “ the servant and the rustic, the widow and the infant, might understand them.”—“ Are the Scriptures only to be read by the monks ? ” asks the worthy patriarch ; “ or are they not still more needful for you, as the man who is daily exposed to dangers and to wounds stands most in need of the physician ? ”

*Where is the Man who has seriously examined and yet does not believe ?*—Sir Isaac Newton set out in life a clamorous infidel, but, on a nice examination of the evidences for Christianity, he found reason to change his opinion. When the celebrated Dr Edmund Halley was talking infidelity before him, Sir Isaac Newton addressed him in these or the like words : “ Dr Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand ; but you should not talk of Christianity, for you have not studied it. I have ; and am certain that you know nothing of the matter.” This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr Johnson, therefore, well observed, that “ no honest man could be a Deist, for no man could be so after a fair examination of the proofs of Christianity.” On the name of Hume being mentioned to him, “ No, sir,” said he, “ Hume owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention.”

\* \* Volume I, elegantly bound, either in one, (Price Seven Shillings,) or in two parts, (Price Eight Shillings,) is now ready. Separate Numbers to complete Sets may at all times be had.

Published by JOHN JOHNSTON, at the Offices of the SCOTTISH CHRISTIAN HERALD, 104, High Street, Edinburgh, and 19, Glassford Street, Glasgow ; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GARDNER, London ; W. CURRY, Junr., & Co., Dublin ; and W. M'COMB, Belfast ; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland ; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh and Leith will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher, or with John Lindsay & Co., 7, South St. Andrew Street.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

“ THE FEAR OF THE LORD, THAT IS WISDOM.”

No. 50.

SATURDAY, FEBRUARY 11, 1837.

PRICE 1½d.

ON THE NECESSITY OF DIVINE  
REVELATION.

No. I.

BY THE REV. GEORGE GARIOCH,  
*Minister of Meldrum.*

“ Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.”—JOHN xiv. 6.

It was not in the introduction of *sin* alone, that the deplorable effects of the fall of Adam and Eve were exhibited. As one of the undoubted characteristics of the loss of the divine image, the blight of a deeply inwrought and wide extending depravity passed over the soul, involving an obscuration of those noble perceptions of a moral and spiritual nature by which it was originally distinguished, and comprehending the progress of a deterioration, to which no limits can be assigned. Sin produced a separation between God and his creatures, which to them must have been followed by the feelings of self-condemnation and despair, overwhelmed, as their souls must have been, by a conviction of guilt, and by the contemplation of that purity and holiness, by which the divine nature was pre-eminently adorned. As far, therefore, as the moral degradation and the spiritual destitution of the fallen posterity of Adam were proofs of the consummation of their misery, and of their abandonment by God, there was abundant evidence of the deplorable catastrophe which brought death into the world.

But among those conflicting elements, in the midst of which the miseries of a fallen condition were manifested, there were other tokens apparent of the degraded nature of man, and of the hopelessness of that state, from which there could be no deliverance by human means. The *darkness of ignorance* interposed an obstructing medium to the reception and comprehension of the exalted truths of religion, which could only be penetrated by a ray of that light divine, which gladdened the soul of man in the state of innocence. An incapacity for perceiving the infinite perfection of God, and the strict undeviating harmony and correspondence of all His glorious attributes, was coeval with the destruction of the moral fabric of the human soul; spiritual death was the awful result of the combination of both,—a result, to the removal of which, the illumination of the understanding by WISDOM FROM

ABOVE, is as necessary as is the aid of divine grace to the purification of a sinful nature. On the day when Adam fled from the presence of his Maker, and hid himself among the trees of the garden, his soul not only experienced the removal of that holy and elevated purity, which the divine presence inspired and perpetually nourished, but the abstraction of that *spiritual* knowledge which God himself could alone communicate.

There has generally, however, been a manifest inconsistency in the confessions of mankind, with respect to the extent of their depravity and of their ignorance, in as far as the former is admitted and the latter has been denied. The corruption of the human soul has been acknowledged with scarcely any qualifications, and the inheritance, by all the posterity of Adam, of innate moral depravity. On what other grounds, indeed, can the facts of history be explained? From the fall of Adam until the present time, the records of history have been records of the baseness and profligacy of mankind. Crime, in all its terrific proportions, in all its monstrous shapes, in all its deepest hues, has stood prominently forward, the most hideous and loathsome object, in that extended picture of human life, which is presented to the eye of the mind in the successive ages of the world's duration. The annals of our race may, with truth, be said to be annals of guilt, and to bear a dismal, but unchanging, testimony to the truth of the scriptural declaration, that “the heart is deceitful above all things, and desperately wicked.” And let consciousness speak as to the state of the carnal and unsanctified soul, and it will also proclaim the accuracy of the description of the inspired writer, that it is “dead in trespasses and sins.” There comes, therefore, to our assistance, in vindicating the truth of the scriptural doctrine of a primeval fall from a state of *moral rectitude*, the unimpeached and unimpeachable evidence of history and consciousness, to which may be added, the testimony of personal observation of the character and conduct of our fellow-men. All these interpret this doctrine to the heart, by a process of fearful, but irresistible, demonstration, and leave the understanding to grapple with other truths, which may be less easily understood, or less readily admitted.

Nor can it reasonably be a matter of doubt, that the same agents in the work of illumination, will afford conclusive evidence of the truth of the scriptural doctrine of the fallen condition of man, in as far as it is shewn by his inability to *discern and comprehend the great truths of religion*, until he is enlightened by God. On this part of the subject, however, I am aware that our conclusions will not meet with the same ready and cordial assent; and that the pride of the philosophic intellect, which does not conceive itself in any degree implicated in the admission of moral depravity, will be indignantly aroused to vindicate what it considers to be the just and undoubted claims of the human understanding. There enters, in fact, into this question, a specious but delusive fallacy, which has never failed to perplex and embarrass it, and to lead to a pronouncing of judgment in a perverse and dogmatical manner. The fallacy to which I allude, consists in receiving the speculations of philosophers upon the subject of religion and morals, as if they were *the pure and genuine product of reason*. If it can be shewn, that they have no just pretensions to be considered such, the inferences which have been drawn from them, as to the power of the mind of man to discover the great truths of religion, are illegitimate and unsound; and the lofty structure which has been raised in commemoration of the triumphs of human intellect, being reared upon an insufficient foundation, must fall to the ground.

The science of natural theology, as it is now systematically arranged and successfully illustrated, is a very interesting study. Its utility, also, may be readily admitted, in as far as it can be rendered subsidiary to the illustration of Christian evidence, and successfully employed as an instrument for combating the predilections and prejudices of the philosophic intellect. But this admission of its utility, is made under a full conviction of the emptiness of its pretensions, if it lay claim to originality in the *discovery* of religious truth. When we peruse the works of Ray, Derham, and Paley, or the Bridgewater Treatises, we feel convinced, that those grand fundamental truths of religion,—the existence of a first great and glorious cause of all things, his divine perfections, and his moral government of this world, which it is the object of those valuable productions to establish and confirm, were fully perceived and appreciated by the authors, as preliminary and acknowledged principles. We know the source from which their knowledge has been acquired; and that they did not enter on an examination of the material and immaterial world, in order to establish any primary truths in relation to the Creator, of which they were previously ignorant. They did not seek for an “unknown God,” but for *proofs* of the being and perfections of that God, whom they already acknowledged. His existence had been ascertained in the Sacred Record; in its pages, his divine and holy character shone forth in bright and irresistible splendour; and the object of these writers, was to find that existence

manifested, and that character shadowed forth in the *works* which he has made. They endeavoured to discover in the wonderful constitution of the human mind, and in the complicated structure of the human body, in the magnificence of the starry firmament, in the varieties of organised existence, in the productions on the surface of the earth, and in the materials which are hidden within her, the proofs of those truths divine, which had already been clearly manifested in the written Word of God. They desired to ascertain these, and their labours have been crowned with great and growing success,—a success which was to be anticipated, from the consideration, that an infinitely glorious and perfect Being will be recognised by the display of his attributes, wherever they are brought within the sphere of observation.

But to what, in reality, do the brightest achievements of natural theology amount? Certainly not to the *discovery*, but simply to the *illustration* of religious knowledge. Their whole excellence consists in the confirmation which they bring to that which was previously known, by the very striking and interesting proofs which they afford of the truth of some of those great doctrines which are revealed in the Sacred Scriptures. Those who contend for the supremacy of reason, may suppose that we are now underrating its powers; but in making deductions from the demands of natural theology, when any one is inclined to claim for it the title of an *original science*, no injustice is done to it. Still less is injustice done to the deserts of the celebrated writers, to whose works allusion has been made, or to others who may yet travel over the ground which they have occupied, to whom it must be a matter of consciousness, that those doctrines of religion which form the science of natural theology had, long before the proof by which they seek to establish them, been impressed upon their minds, through the instrumentality of that training in a Christian land, to which every one is accustomed from his infancy. It is consequently impossible, that the mind which has been imbued with the doctrines of Christianity, should be able to divest itself of its scriptural information, or to enter on the investigations of natural theology, without being previously enlightened in the knowledge of the whole circle of truths which it embraces. And the reader of treatises on natural theology, who is acquainted with the book of Revelation, is well aware that the *doctrines* contained in the former, are those with which he has long been familiar.

It cannot, therefore, fail to be remarked, that the doctrines of religion, in as far as they are exhibited in treatises of natural theology, can never be justly considered as the genuine product of those treatises, and that the light in which they shine, is reflected from the Word of God. That which is *original* in them, is the correct and happy illustration of divine truth, drawn from the material and immaterial world; and it is only a mind of high and varied accomplishments that is capable of furnishing such illustration. The use

which has been made of the Sacred Volume, by writers on natural theology, tends, in a very high degree, to increase our confidence in its value, and to confirm our convictions of its divine truth. The test which has been applied to it is of this nature: the great truths of religion have been taken from it, and made to adorn the systems of natural theology; human learning has exhausted its powers in order to illustrate them; and the reasonings of this science have afterwards been made the grounds upon which the excellence of scriptural doctrine itself has been subjected to examination. Truth is able to come through such a process uninjured; and scriptural truth has come through it, not only uninjured, but triumphant.

The purport of the preceding observations is to shew, that no argument can be drawn from modern treatises on natural theology, to prove, that the human mind, *unassisted by divine revelation*, is capable of arriving at the true knowledge of God. The soul, as has been already remarked, experienced, at the fall, not only the destruction of its moral nature, but the obscuration of that perception of *spiritual and divine truth*, which was possessed by the parents of our race, during their state of innocence, and which was then maintained in brilliant and unclouded exercise, by an intimate and uninterrupted intercourse with the great and glorious source of perfection. A darkness of the understanding, in regard to the holy nature of God, and the doctrines of true religion, is a characteristic defect, as well as a symptom of misery, in fallen men, which can only be removed through the medium of divine revelation; and if any one be inclined to call in question the truth of this remark, he must establish the contrary proposition, not by appealing to modern systems of natural theology, which are formed with all the advantages arising from a knowledge of the Sacred Scriptures, but to those systems of religious belief, which existed in the world, previously to the publication of Christianity. Such an appeal will bring under consideration, the testimony of history; and to that testimony I shall refer for a proof of the fact, that the mind of fallen man is incapable of discovering the great and glorious truths of religion, and that there is consequently an indispensable necessity for divine revelation to enlighten it. In the course of this examination, it will appear, that although the triumphs of human genius are manifest, in the fields of science, and philosophy, and literature, "there is, perhaps, nothing more thoroughly beyond the cognizance of the human faculties, than the truths of religion, and the ways of that mighty and invisible Being, who is the object of it."<sup>\*</sup>

#### BIOGRAPHICAL SKETCH OF

#### JOHN ERSKINE, BARON OF DUN,

ONE OF THE EARLY SCOTTISH REFORMERS.

Among the distinguished individuals whom the Reformation in Scotland called into active operation, none was

<sup>\*</sup> Dr Chalmers' "Evidence and Authority of the Christian Religion," Chap. X.

more zealous in the cause of Protestantism than John Erskine, Baron of Dun. This eminent person, who was sprung of an ancient family, was born in the year 1509. After having been educated, for some time, under a domestic tutor, he was sent, at a suitable age, to King's College, Aberdeen. Possessed of a naturally acute and vigorous mind, he made great progress in the acquisition of such knowledge as the colleges of Scotland could at that time impart; and such was his ardent thirst for information, that he spent several years at the castle of Dun, after his academic career was terminated, in the study of the ancient classic and the primitive Christian writers. With a mind thus enlightened and improved by the perusal of the best authors, it was scarcely to be expected that if ever he was in communion with the Romish Church, he should continue, for any length of time, within its pale.

When the Laird of Dun, accordingly, had scarcely reached his twentieth year, he became an active supporter of the Reformation, and the warm friend of its adherents. By the divine blessing upon the exertions of Luther and Melancthon, the Protestant doctrines were rapidly spreading in Germany, and from the literary intercourse which then subsisted between that country and Scotland, the same spirit of hostility to the superstitions of the Papal hierarchy soon manifested itself with a keenness scarcely inferior to that which characterized even the birth-place of the Reformation. The Romish clergy, anxious to check summarily the rising heresy, as they considered it, resolved to have recourse to the most severe and arbitrary measures. The first victim of their relentless cruelty, in Scotland, was Patrick Hamilton, Abbot of Ferme, who, in consequence of his zeal in the cause of truth and righteousness, was doomed to be burnt at the stake, and thus earned for himself the high honour of being the first Scottish martyr. It has often been remarked, as confirmed by the history of the world in all ages, that "the blood of the martyrs is the seed of the Church." And this was fully exemplified in the case of Hamilton. From the hour of his death, Protestant principles acquired a prominence, in the estimation of the people, which they had never enjoyed before, and a spirit of inquiry was awakened which the utmost vigilance and activity of the Romish clergy were unable to repress.

Among those who entered most cordially into the doctrines of the Reformers was the young Laird of Dun. He studied the Bible with the utmost ardour and desire to know the truth, and he employed a great part of his time in expounding its blessed statements to his friends and dependents. In this way he was instrumental in diffusing the principles of the Reformation to a great extent, and many who afterwards became distinguished for their zeal in behalf of these principles, owned their obligations to the instructions of Mr Erskine. It is impossible to attribute his conduct, as many might have wished to have done, to motives either of interest or worldly ambition. Still in the bloom of youth and in the enjoyment of wealth, he might have been tempted, one would think, to ally himself with those who had it in their power to dispense places of honour and preferment. His, however, was a purer, a nobler ambition. He resolved to cast in his lot with the persecuted adherents of the Reformation, and with an intrepidity and heroism, which the Gospel alone could originate, he fearlessly espoused their cause. From that moment his efforts were chiefly directed to the propagation of the tenets which he had deliberately and conscientiously embraced. Nor were his exertions unattended with success. One instance, in particular, is recorded in Knox's History, of an individual who was converted from Popery by the instrumentality of Mr Erskine, and who remaining firm to his principles, suffered martyrdom at Edinburgh, in the year 1534. His conversion is thus described by Knox:—

"He had not learned to read; but, one day, when the young Laird of Dun was in a certain quiet place in the fields, reading to him out of the New Testament, and happened, as God had appointed, to read to him the words of our Saviour, 'He that denieth me before men, in the midst of this wicked generation, I will deny him in the presence of my Father, and before his angels,' Mr Straiton suddenly became as one enraptured. He threw himself upon his knees, extending his hands; and, after looking some time earnestly towards heaven, burst forth in these words: 'O Lord, I have been wicked, and justly mayst thou abstract thy grace from me: But, Lord, for thy mercies' sake, let me never deny thee, nor thy truths, for fear of death or corporal pains.' His prayer was graciously answered; for Spottiswood says, that 'David Straiton stood, at his trial and death, most constantly to the defence of the truth; and gave great encouragement to another gentleman, Norman Gourlay, who suffered death along with him.'"

Mr Erskine, by the consistency of his character, no less than by his wealth and station, attained very high influence in his neighbourhood, so that at an early period of his life he was appointed chief magistrate of Montrose. Gladly availing himself of the increased means of doing good which his office afforded him, he rendered all subservient to the advancement of the Reformation. He proved himself the avowed patron of George Wishart of Pittarow, who had also imbibed Protestant principles, and besides procuring for him the appointment of master of the Grammar School of Montrose, he readily sheltered him in his own house from his persecutors, and endeavoured, by all the means in his power, to protect and befriend him. Wishart's zeal, however, was not to be repressed, and, as is well known, he at length perished at the stake.

The castle of Dun was indeed an asylum, open, at all times, to those who preached or professed the reformed faith. Mr Erskine hospitably entertained them as the persecuted followers of Jesus, and he joined with them in meetings for prayer and the expounding of the Scriptures. Long before he became a regular minister, Mr Erskine was in the habit of officiating on such occasions as an exhorter, an order of men who existed in the Church even after the Reformation.

In the year 1554 the cause of Protestantism in Scotland received a powerful impulse by the arrival of the celebrated John Knox from Geneva. Many of his intimate friends, among whom was the Laird of Dun, had invited him to return, without delay, to his native country, and it was in consequence of their urgent solicitations that he took up his residence in Edinburgh. While there, Mr Erskine and some other leading reformers were in the habit of meeting with Knox, that they might profit by his experience and information, and that they might be strengthened in their attachment to those principles which they felt to be alone consistent with the doctrines of Revelation. One evening, in particular, at the Laird of Dun's lodgings, a number of the reformed ministers and others being present along with Knox, they came to the unanimous resolution that, at whatever risk, they would henceforth discontinue their attendance on the Popish Mass; and that as soon as circumstances should permit, they would have the Lord's Supper administered to them according to the same simple form as was observed in the Reformed Churches abroad.

At the earnest invitation of Mr Erskine, Knox spent some months at the castle of Dun, where, for the first time, he publicly denounced the vices of the Romish clergy, and their ignorance of the real and obvious meaning of Scripture. Embracing the opportunity of Knox's visit, the Laird of Dun invited to the castle all his influential friends in the neighbourhood. The chapel was thrown open for the free admission of all who wished to hear the great champion of the Reformation, and such was the intense interest excited by the power-

ful appeals which he made to the reason and the conscience, that before he left the castle, he was compelled to promise that he would return the following summer. Next year, accordingly, he again visited Dun, and had the high satisfaction of dispensing the Sacrament to a great number of the leading gentlemen in Angus and Mearns; and at a meeting which was regularly summoned, they declared their determination to oppose the idolatry of the Romish Church, as far as lay in their power.

Thus was Mr Erskine made the instrument of commencing the great work of Reformation from Popery in Scotland. He led the way, throwing the whole weight of his character, and station, and wealth, into the scale of the Protestant party, and his example was speedily followed by many even of the nobles of the land. At length, in the end of the year 1557, he, along with the Earl of Argyle, the Earl of Glencairn, and all the Protestant nobility and gentry of Scotland, subscribed a covenant, binding themselves in the presence of God to advance the cause of the Reformation. In this deed the subscribers termed themselves the "Congregation of the Lord," and declared it to be their intention, with the assistance of God, to "apply their whole power, substance, and very lives, to maintain, set forward, and establish the Word of God against Satan and all the wicked powers who might intend tyranny and trouble against the said congregation." This bond was transmitted for signatures throughout the length and breadth of the land, and it was soon apparent that the "Congregation" was both a numerous and a powerful party.

In the meantime, Henry II. of France, anxious to connect his kingdom with that of Scotland, proposed to negotiate a marriage between the Dauphin and Mary the young Queen of Scots, who had been educated at his court. Having prevailed upon the Scottish Parliament to accede to his measure, he requested them to send commissioners to represent the three estates of the kingdom at the marriage of their queen. Among these commissioners appears the name of "John Erskine of Dun, knight and provost of Montrose," a circumstance which shows the confidence reposed in him by his country, notwithstanding his well known adherence to a party whose principles were opposed to those of a great majority of the Parliament. The commissioners sailed for France in February 1558. Besides encountering a severe storm in the course of their voyage, the embassy itself was peculiarly unfortunate. The French king, perceiving that the commissioners decidedly refused to sanction the secret designs which he evidently entertained upon Scotland, could not conceal his disappointment, and though the marriage of the young queen was celebrated, very few of the ambassadors returned to their native country, having died in rapid succession from a cause which must ever remain an impenetrable mystery. Of the few who reached Scotland in safety, Mr Erskine was one, and great, no doubt, was the satisfaction felt by the Reformed party on the return of so able and devoted an adherent.

The "Congregation," now strong, both in numbers and influence, assumed a still bolder position than they had hitherto done, and, unmoved by the power or the wealth of their adversaries, they took advantage of an assembly of Popish dignitaries being met at Edinburgh, to lay before them certain points, on which an immediate change was absolutely necessary. The most obvious and glaring defects respected the use of the Latin language in the public prayers and the administration of the sacraments, an unscriptural mode of electing the ministers, and the consequent influx of an immoral and unprincipled priesthood into the Popish Church in Scotland. The individual selected to urge upon the assembly of the Romish clergy an immediate removal of these abuses, was Mr Erskine of Dun; and al-

though with the utmost calmness and moderation he entreated them to yield a little to the spirit of the times, they were inexorable. They absolutely refused to satisfy the Protestant party in a single point. The Queen Regent, who had been hitherto guided by the advice of the Popish bishops, perceiving the growing confidence with which the "Congregation" urged their claims, resolved to exert herself to the utmost in endeavouring to suppress the heretical opinions. By one bold stroke, accordingly, she thought to effect her object. She summoned all the Protestant ministers of Scotland to appear at Stirling on the 10th of May 1559, there to answer to the charge of heresy and schism. The alarm was immediately sounded throughout the country, and the leading gentlemen of each county resolved to accompany the ministers of their respective districts to the place of trial. The counties of Angus and Mearns, which had so remarkably profited by the labours of Mr Erskine, poured forth their multitudes on that occasion. Crowds, not merely of the wealthier but also of the poorer classes, hastened forward to testify their attachment to the Reformed principles, but they had proceeded no farther than Perth, when the Queen Regent, alarmed at the spirit which herself had raised, sent for Mr Erskine to meet her at Stirling, that she might confer with him on the points at issue, with a view to an amicable adjustment. To this request he readily assented, and leaving the adherents of the Reformed party at Perth, he proceeded forthwith to meet the princess.

Meanwhile Knox, who had again been on a visit to the churches at Geneva, arrived in Scotland, and accordingly obeyed the summons which had been forwarded to him by the Queen Regent. The presence of this master-spirit imparted fresh courage to the brethren, who were still at Perth waiting anxiously the result of the conference in which Mr Erskine was engaged at Stirling. The agreeable news at length reached them, that the Queen Regent had agreed to discharge the Protestant ministers from the diet which she had proposed to hold. On receiving this in telligence, the great body of the people quitted Perth, and retired to their several homes. Knox, however, and many of the ministers, naturally suspicious of the crafty princess, resolved to remain in a body till the 10th of May was past. Nor were their suspicions ill-founded. On the evening of that very day, Mr Erskine arrived from Stirling with the news, that the Queen Regent had suddenly changed her mind, and as the Protestant ministers were not in Stirling on the day at first appointed for their trial, they were denounced as rebels, and all persons were forbidden, under pain of treason, to assist, to comfort, or to receive them. Such perfidious conduct excited the strongest indignation of the reformers, and they resolved to unite in maintaining that cause which was dearer to them than their lives.

The treachery of the Queen Regent, as might almost have been anticipated, soon led to a civil war, which, though happily not attended with much bloodshed, continued for thirteen months. In this war the Laird of Dun occasionally took a part as a temporal baron.

In the course of the protracted contest, Mr Erskine, whether from his own convictions, or the advice of his friends, thought it his duty to lay aside the sword, and to become a preacher of the Gospel on Protestant principles. That he was fully qualified for the office, seems to be admitted on all hands; for while Buchanan styles him a "learned," Knox speak of him as a "godly man." Accordingly, when peace was obtained by the death of the Queen Regent, and the ministers of the reformed religion were appointed to their several districts, Mr Erskine was nominated ecclesiastical superintendent of the counties of Angus and Mearns. This office, which was merely resorted to by the Church as a temporary expedient, was somewhat analogous to the

office of Bishop, and was recommended, by the First Book of Discipline, to supply the spiritual wants of large districts, until a greater number of efficient pastors could be obtained. It was one part, indeed, of the superintendent's office, to endeavour, as far as possible, to procure spiritual instructors for every pariah belonging to his district.

In December 1560, the first General Assembly of the Protestant Church of Scotland met and ratified the nominations of superintendents, which had been made by the Committee of Parliament; and in their first session, they recognised Mr Erskine's clerical character, by declaring "that John Erskine of Dun was apt and able to minister." In the laborious, but honourable, situation which the Church had assigned him, he continued to exert himself with unremitting diligence for thirty years. Often does he appear to have felt himself overpowered by the multifarious duties which devolved upon him, and in three successive Assemblies, we find him requesting "to be exonerated of his burthensome calling." The services of such a man, however, were too valuable to be dispensed with, and, accordingly, even in 1574, when he demitted his office purely and simply into the hands of the Assembly, they refused to accept his demission.

During the reign of Queen Mary, Mr Erskine was frequently in Edinburgh; and such was the suavity of his manners, that in the visits which he occasionally paid to court, he was more readily received by the Popish Queen than some of the other reformers. Knox, indeed, declares that she once said, "Above all others, I would gladly hear the superintendent of Angus, Sir John Erskine, for he is a mild and sweet natured man, and of true honesty and uprightness."

In the discharge of his clerical duties, Mr Erskine was indefatigable; and to enable him the better to fulfil them, he refrained from acting in his capacity as a baron. Being possessed of an independent fortune, as was the case indeed with the whole of the superintendents, he exercised his pastoral office without payment, and even assisted many of those poor and pious men, whom he employed to officiate in the different parishes of his district. Such a state of matters could not be expected to continue, and accordingly, in an Assembly held at Stirling in August 1571, a commission was given to Mr Erskine and a few others, to attend Parliament, and plead in behalf of the Church. Their application, however, was not at that time successful, chiefly owing to the civil dissensions which raged in the country.

Mr Erskine was one of the commissioners employed in preparing the Second Book of Discipline—a work which was carried on with the utmost care and attention, and which was at length presented to the Assembly in 1579, and by them approved. He was held in the highest honour by his brethren, and no better proof can be adduced than the fact, that he was five times elected Moderator of the General Assembly. The last meeting of that ecclesiastical body which he attended, was held in 1587, when he, along with some others, was appointed to collect the acts of Parliament which favoured the Reformed religion, that they might see the Church consolidated, and upheld in all its privileges as a National Church.

Mr Erskine was now far advanced in years, and his bodily infirmities were evidently increasing. He had survived the other four superintendents, so that he was the last who held that important office; and at his death, which occurred on the 12th of March 1591, the function of the superintendents was merged in that of the Presbyteries, or Elderships, as they were then called.

For some years previous, indeed, more especially after the return of Andrew Melville from Geneva, the propriety of continuing the office of the superintendents was publicly questioned. No steps were taken, however, toward its abolition; the five individuals who held

the office having died, no successors were appointed, and thus the Presbyterian polity, in all its beautiful simplicity, and practical efficiency, was at length fully recognised. It became the Established Ecclesiastical System of the country, and though once and again has it been shaken to its foundations, it still survives, the glory and the blessing of the Scottish people.

## SCRIPTURAL RESEARCHES.

### No. VII.

#### THE WISE MEN OF THE EAST.

BY THE REV. JAMES ESDAILE,

*Minister of the East Church, Perth.*

THE East being the cradle of the human race, might also be expected to be the nursery of knowledge. We are accustomed to look to Greece and Rome, as the sources of the knowledge and literature which have been so extensively cultivated in modern Europe. We, indeed, received the impulse from the Romans, and derived from the writings of their eminent authors many of the materials of knowledge: but it is notorious, that the Romans were indebted to the Greeks for all their improvements in elegant and useful knowledge. Was Greece, then, the fountain from which emanated that stream of knowledge which has been gradually diffusing itself over Europe? No; the Greeks themselves were ungrateful pilferers and plunderers, carefully concealing the sources from which they derived their knowledge, and assuming to themselves the merit of having discovered what they had only borrowed or stolen: yet, notwithstanding their vanity and self-conceit, they were compelled to acknowledge their obligations to the East, for the very first elements of knowledge; for they confess that they owe the letters of their alphabet to Cadmus the Phœnician. That such a person ever lived may be doubted; at least, it would be more rational to deny his existence altogether, than to believe one-half of what is said of him. The origin of the fable concerning him is probably this: *Kadm*, or *Kedem*, from which *Cadmus* may be easily formed, signifies the East; and the Greeks, knowing that they had come from that quarter, but not thinking it any honour to be derived from the Phœnicians, chose to acknowledge their obligation to them only for the letters of their alphabet. To this extent they spoke the truth; and the whole truth, stript of poetic fables, is told by Thucydides, their most veracious historian, who informs us that the original settlers in the islands, and on the mainland of Greece, were pirates and robbers; trained, we have no doubt, to their profession, in the mercantile navies of Tyre and Sidon. They were, in fact, *Kadmonites* in their origin, their literature, and their institutions.

But the East has always been famed for knowledge; and there is the highest probability that modern Europe owes to it many of those inventions which have been assigned to modern discoverers, but which are now known to have existed, from the remotest antiquity, in the distant East. I need only specify paper, printing, the mariner's compass, and gunpowder; the most important discoveries, or inventions, that ever have been presented to the world, and they are all said to have been discovered during the *dark ages* of Europe. If that is the case, we may safely affirm, that the dark ages have given light to the world: but there can be little doubt that these arts and inventions had a very different origin. It is said that gunpowder, for instance, was invented by a German monk; and there can be no doubt that its composition was known to an English friar, viz., Roger Bacon. It may seem strange, that such an invention should have originated in such a quarter; but the wonder will vanish, if we consider that wandering monks and missionary friars had extended their travels into the remotest East, and were

therefore the most likely persons to introduce the knowledge of the art into Europe; and their own fraternity was the most likely body to which the secret would be intrusted: besides, it is absolutely certain that gunpowder was known in China from the earliest ages, in all its applications, except for the destruction of human life; enlightened Europeans had the merit of this application. Then, the mariner's compass, the same as that in use at the present day, and a very handsome one it is, was in universal use among the Chinese when they were first visited by Europeans; and printing and paper, which have produced such miracles in modern Europe, were known and used in China, perhaps a thousand years before it had been visited by merchants or pilgrims from the West. Nay, gas, which in its application as a means of illumination, is only of yesterday in Europe, has been employed by the Chinese, in the interior provinces, for this purpose, as well as for heating their houses, and cooking their victuals, from time immemorial. The fact is mentioned, and the singular process described, by some of the early Romish missionaries, and their account has been given in the *Edinburgh Philosophical Journal* about two years ago, and more recently in "The *Edinburgh Cabinet Library*," (*Historical and Descriptive Account of China*.) The wonder will not be diminished, when the reader is told, that the gas is not prepared in retorts, and by destructive distillation, as with us; but extracted, ready made, from the laboratory of nature.

From these, and many similar facts, it is evident, that the knowledge of the useful arts is of high antiquity in the East. But it is not my business to follow out this inquiry; only, it may be remarked, that the knowledge conducive to the comforts of animal life has no tendency to smooth the path to religious wisdom; and if our *useful knowledge societies* have no other object in view than the temporal comforts of man, and think this sufficient for his happiness, they probably could not do better than send a deputation of their number to the *celestial empire*, to take lessons from its subjects in regard to the arts and manipulations necessary for animal comfort; and that jealous people, so suspicious of the interference of foreigners, might, probably, admit them, when they found that they came to learn, and not to teach.

But my object, chiefly, is to investigate the religious knowledge of the East, and to trace the origin of those expectations which prevailed over all those countries eastward of, and bordering on, Judæa, of some extraordinary person who was to appear, at a particular time, as King of the Jews; or, as the Roman writers express it, perhaps more properly, as Sovereign of the world. That the expectation among the Jews of the promised Messiah was constant and uniform, is what might naturally have been expected; it was the only thing they had to cheer their hopes in the prostrated state of their temporal power; and national vanity and ambition were as powerful motives as their faith, to foster a hope so pleasing, and so gratifying to their patriotic feelings. And there can be no doubt that the conterminous nations of the East were sensible of the high religious privileges which had been enjoyed by the Jewish nation, and would have been glad to have learned from them, had not the Jews, in their madness, forsaken the Lord, who had wrought such great things for them, and gone over to the idolatrous worship of their neighbours. We might expect to find in the East many fragments of true religion, even among those nations which were not connected with the family of Abraham. All the post-diluvian nations were descended from Noah, who was a preacher of righteousness; and we can scarcely suppose that all his descendants should instantly forget the doctrines which he taught. Accordingly, we find among the inland tribes, who followed the pastoral life, much more simplicity of manners, and purity of creed,

than among those who inhabited the coast, and whose minds were influenced by the diversified manners and creeds of the different people with whom they came in contact. Thus, the Sidonians and Egyptians, if not the absolute inventors of idolatry, were, at least, the most effectual missionaries of its corruptions; and, with the commerce which ministers to the comforts and luxuries of life, they imported the worship of all the false deities of the nations with which they trafficked. But among the pastoral tribes which inhabited the interior, many doctrines of the primitive religion continued to maintain their ground; and, though the family of Abraham was selected for a particular purpose, yet it was not the only one which entertained true notions of God. Job, though not of the race of Abraham, proclaims, nevertheless, in the most emphatic terms, the divine sovereignty, and urges submission to the divine will; though he evidently seems to think that he was selected as a victim, not for his demerits, or to promote his improvement, but as an example of the inscrutable purposes of the divine will, which no man should dare to question. His friends, also, were not less zealous in inculcating submission to the appointments of heaven; but they insisted, that visitations of judgment were always sent as punishments of sin, and that Job suffered on account of some great but secret wickedness: their argument was, "Who ever perished being innocent, or where were the righteous cut off?"

In fact, among the pastoral tribes of Arabia and Syria, *Theosophy*, or the study of the nature and decrees of God, was the only kind of knowledge that was cultivated: cut off from general intercourse, and subject to great and sudden vicissitudes, they meditated on the power and awful sovereignty of God, and were, in the time of Job, as decided predestinarians as their descendants are at the present day. Mahomet did not invent, but adopt the doctrine of predestination, which had been that of his countrymen from the earliest periods of their history.

There does not seem, then, to be any thing extraordinary in the wise men, or *Magi*, for that is their proper appellation, having heard of one who was to be born King of the Jews: they had it not by revelation, but by tradition; and the Roman historians tell us, that such traditions prevailed over all the East. The only thing wonderful was, the miraculous light which guided them on their way. The promise of the Messiah is nearly as old as the human race, and descended in the line of Seth to Noah, who undoubtedly taught it to his children, by whom the world was peopled after the flood. Its diffusion, therefore, was at first as extensive as the human race, and Job, who dwelt on the borders of Arabia, and who must have lived about the time of Abraham, received it in its pure, spiritual meaning, as announcing deliverance from the power of sin and of death. "I know," says he, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh I shall see God." His views were free from all the absurd notions entertained by the Jews, in after times, when they were subjected to bondage and oppression on account of their sins, and eagerly interpreted the promise as applying to a temporal deliverance.

The promise, then, was general, before the call of Abraham, and its limitation to his family; and we need not be surprised, if we should find it diffused over all the nations of the East. But after Abraham was selected, and the promise confined to his line, and laws and ordinances appointed to "shut up" the Jews to the faith of Christ, the general convictions which prevailed originally among the conterminous states became more obscure and indistinct; and the descendants of Ishmael, and Esau, rivals of the house of Israel, though of the same kindred, were content to borrow from the

Jews, the prophetic intimations given to them respecting the Messiah. The Jews, though despised by the Greeks and Romans on account of their inferiority in literature and the arts, were exceedingly formidable to their neighbours in the early periods of their history, who were compelled to ascribe their success to the power of their God, who fought along with them; and nothing can be more terrible than the havoc which they wrought on those who opposed them. The language of the Canaanites, when the Israelites approached Jordan, was: "We have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt, and what ye did to the two kings of the Amorites, that were on the other side of Jordan, whom ye utterly destroyed;—for the Lord your God, he is King above, and in the earth beneath."—(Josh. ii. 10, 11.) They were formidable for their power, which, we see, even the heathen ascribed to their God; and even their enemies could not but wish to be acquainted with their religion, which they considered as the cause of all their victories.

We can have no doubt, then, that the Eastern nations were well acquainted with the history, and, as far as possible, with the religion of the Jews: and we have reason to believe, that the wise men, or *Magi*, were guided by some ancient, though unrecorded, prophecies, when they regarded the unusual star, or supernatural light, as an indication that the expected King of the Jews had at last appeared. And we need not be surprised, that many prophecies should have become current on this subject, and be handed down by tradition, which are not recorded in the divine oracles. We know, that many prophets wrote books which have been entirely lost: thus we read of the books of Nathan and Ahijah the prophets, and the book of Iddo the seer, of which not a vestige has come down to our times. 2 Chron. ix. 29. Schools or colleges for the instruction of prophets were of high antiquity in Israel; and the prophets formed a very numerous body, (1 Sam. xix. 20;) great numbers were dispersed among the revolted tribes which constituted the kingdom of Israel, and had Samaria for their capital; and though many of them were men of bad character, yet some of the most eminent of the prophets were dispersed over the kingdom of Israel, who restrained, by their admonitions and reproofs, the headlong propensity to idolatry and profanity, which characterised the revolted tribes, from the period of their defection from Rehoboam the son of Solomon. Elijah and Elisha laboured among that wicked people, at the hazard of their lives. Jezebel, the very type of all that is infamous in woman, had determined to cut off all the prophets of the Lord; but Obadiah, the overseer of Ahab's house, took a hundred of the prophets, and hid them in caves, feeding them with bread and water. (1 Kings xviii. 4.)

The office of these prophets was not confined to the predicting of future events; they were also employed in conducting the public service of God, and in instructing the people in the religious truths which God had been pleased to impart: and as all the prophets from Samuel downwards spoke of the times of the Messiah, (Acts iii. 24,) we need not be surprised at the general expectation of his appearance, which prevailed throughout the kingdoms of Israel and Judah, and all the neighbouring states: and as these states were less subject to the vicissitudes of conquest and revolution, we may easily conceive that the notices which they had received would remain with them free from the false glosses given to them by the national prejudices of the Jews. The Samaritans, we know, were living in as confident expectation of the coming of the Messiah as the Jews themselves. (John iv. 25.)

From these observations, I think it will appear obvious, that the wise men of the East had ample opportunities of being acquainted with the Jewish prophecies

respecting the Messiah; and I have surmised that they might have derived, from some unrecorded prophecy, the knowledge that his advent would be announced by a supernatural light, or an extraordinary star. We must acquiesce in such a supposition as this, or admit that the *Magi* had their information on the subject from immediate revelation; or, perhaps, they had it from a prophecy of their own country, preserved among them only by tradition, though recorded in the canonical Scriptures, with which we have no reason to suppose them to have been acquainted. I allude to the prophecy of Balaam, when he was sent for by Balak to curse Israel. It seems very evident, that the king of Moab considered the Israelites as a *charmed* people, secured against defeat and calamity; and that the prophecies predicting their greatness, in the person and character of the Messiah, who was to be the glory of his people Israel, had, even in those early times, spread extensively over the East. It is evident that Balak considered them as invincible by mortal arms; and on this account, sent messengers to Balaam, *with the rewards of divination in their hands*, entreating him to come, and to check, by a counter-charm, the desolating progress of the Israelites. The avaricious soothsayer was willing, but afraid, to go; and after he had been at last permitted, though not without the most evident marks of the divine displeasure, to obey the message of the king of Moab, he anxiously sought for some omen that might authorise him to pronounce a malediction against Israel. Finding all his efforts in vain, he became the unwilling instrument of proclaiming the greatness and glory of that people, in terms which can only be applicable to the Messiah, for whose sake Israel had been selected, for whose sake they have been dispersed, and for whose sake they shall again be gathered together, when all the prophecies concerning him shall be completely fulfilled, and the house of Israel shall rejoice in their King. The vaticination of the unwilling prophet was this: "There shall come a *star* out of Jacob, and a sceptre shall rise out of Israel,"—"Out of Jacob shall come he that shall have dominion," &c. (Num. xxiv. 17-19.)

This seems to be the same, in import, with the prophecy of Jacob himself, though the patriarch is more specific, and limits the fulfilment of the prophecy to the line of Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and to him shall the gathering of the people be." (Gen. xlix. 10.)

With this prophecy of Balaam current in the East, and deeply impressed on the minds of the people, we may easily conceive that the appearance of the unusual star would be hailed as the harbinger of the Prince and the Sceptre which were to arise out of Israel. If it should be thought a gratuitous assumption to allege, that such prophecies were current and known over the East, I have only to refer to the concurrent testimony of the Roman writers, who bear evidence to that fact. These writers seized on this "ancient and uninterrupted tradition," (*vetus et constans opinio*), as it is called by Suetonius in his life of Vespasian, and expressed their belief that it received its accomplishment when that general mounted the throne of the Cæsars. The general diffusion over the East, of a prophecy originating in Judea will appear the more probable, when we consider that the nations to the eastward of Judea, though generally in a state of hostility with the Jews, were nevertheless intimately connected with them by affinity of kindred, as well as by similarity of customs. It was, in fact, their claim to a common origin, and their jealousy as to precedency, that formed the chief ground of their rivalry, and of the bloody contentions which are recorded in Scripture. The Edomites, for instance, who occupied Mount Seir, and gave name to the kingdom of Idumea, were the descendants of Esau, or Edom, the elder brother of Jacob, who obtained his birthright,

and thus gained possession of the promise, ordinarily affixed as the privilege of primogeniture: and though Esau, a kind-hearted and generous man, readily forgave the injury done to him by his brother, the case was not so with his descendants, who hated the Jews on account of Jacob their father, whom they regarded as the usurper of the privileges which belonged by birthright to the founder of their race.

There were also twelve kingdoms established in Arabia, by the descendants of Ishmael, the son of Abraham, who was driven out from his father's house on the birth of Isaac; by which means a lasting misunderstanding was laid between the kindred tribes descended from Isaac and Ishmael. Now, if the wise men belonged either to the family of Ishmael or of Esau, they would have opportunities of knowing what was going on in Judea, and their very jealousy would make them scrutinize every report connected with the Jews; as their own interests were so materially affected, for better or for worse, by every event which befel that people.

These facts, in the absence of positive information, are sufficient to induce a belief that the prophecies current among the Jews respecting the advent of the wonderful person who was to produce a revolution on the sentiments of men, and the state of nations, would be disseminated among all the people of the East, who were connected with the Jews either by affinity of blood or proximity of territory. But this is not an assumption resting on conjecture—we have the decided testimony of the Roman historians to the fact: and, from the same authority, we learn, that a prophecy, in the Sibylline books, made a great noise a little before the time of our Saviour's birth, intimating that a King was about to be born to the Roman empire: and Plutarch, Sallust, and Cicero, tell us, that the conspiracy of Lentulus was encouraged by the hopes that he was the person designated by the prophecy.

The Sibylline oracles are generally considered as mere fabrications, entirely unworthy of credit; and it cannot be denied, that there were numerous and extensive forgeries under that name. But the course of investigation which I have followed in this article, leads me to conclude, that what are called the Sibylline oracles, are neither more nor less than garbled tradition, imported from the East, of the true prophecies respecting the Messiah, which had been in circulation from the earliest times among the Oriental nations. The Sibylline verses, or oracles, are confessedly not of Roman growth: the Sibyl, who is represented as offering the books for sale to Tarquin, is said to be a foreigner; she must, of course, have come from the East: on every other side, Rome was surrounded by barbarism. But there were, it seems, no fewer than ten Sibyls, who had their appellations from the countries where they respectively dwelt; such as the Delphic Sibyl, Erythrean, Cumean, Samian, Hellespontic, Phrygian, Persian, and others. Now, this carries us at once to the regions where the genuine prophecies respecting the Messiah were originally circulated: and the fancy of the Romans, in placing a Sibyl in each of these countries, arose from the fact, that the same oracular statements respecting these great and mysterious events were found to prevail in these different localities; which statements they conceived to have been disseminated by local prophets, instead of regarding the whole as one continued stream of prophetic tradition, flowing from the oracles of God.

Although, then, it may be possible, that not one line of what has come down to us as Sibylline verses may be genuine, yet we are sure that such verses existed in the time of Virgil; and, from his statement of their contents, we are sure, that they are fragments or traditions of genuine prophecies, which had been current over the East, from which they had been transported



to Rome, and adapted, by priests and poets, to the circumstances of the Roman state. I allude particularly to the fourth eclogue of Virgil, of which the English reader will find a beautiful imitation in Pope's Messiah. The Roman poet intends it as a kind of birth-day ode in honour of the son of Pollio, his friend and patron, and it is filled with such conceptions and imagery as never were inspired by a heathen muse. He commences by declaring, that the last age of Cumean or Sibylline prophecy had arrived, when justice was to resume her reign, and a golden age again to commence in the world: he declares that, under the auspices of the child recently born, all fear should be removed from the minds of men, by the removal of their guilt. He then describes the peace and plenty which should abound in this golden age, in similar terms to those in which the sacred writers describe the peace and happiness of the Messiah's kingdom. Compare the words of the heathen poet with the inspired strains of Isaiah: "Unto us a Child is born, unto us a Son is given," &c. (Isa. ix. 6.) He proceeds, in language which might almost seem a translation from the prophet: "The berds shall no longer be afraid of the mighty lions, and the serpent shall be destroyed." The sacred poet says, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain." (Isa. lxv. 25. See also ch. xi. 1-9.)

Now, be it remembered, that Virgil states these prophetic anticipations, not as the result of his own hopes and convictions, but as derived from the Sibylline oracles, the most venerable sources of their religious information; and that these same oracles are represented as also existing in the remotest regions of the East known to the Romans; and then, I think, we will clearly perceive, that expectations of a mighty Deliverer, founded on prophetic intimations, had existed all over the East, from the earliest ages, and had been diffused, from the land of prophecy and vision, to the remotest corners of the Roman empire.

There is no difficulty whatever, then, in accounting for the general opinion prevalent in the East respecting a Great Personage who was to arise in Judea, to be the glory of his people Israel. But I make no attempt whatever to account for the way in which the wise men were introduced to the knowledge of his person: this was accomplished by a miracle; and a miracle, which can be explained, is no miracle at all. A genuine miracle derives its authority from properly accredited testimony. This is the foundation on which the whole Scripture history rests: it is founded on facts which admit of demonstration, on the legitimate principles of evidence. Not a single fact connected with the religion of the Bible, not even the existence of a God, nor the soul's immortality, originated in the efforts of human reasoning. These doctrines are not the inventions of men; they are proved by miraculous facts, attested by competent witnesses, and corroborated by concomitant and collateral events, which unbiassed reason never can gainsay; and, instead of miracles being incredible, there can be no credible religion without them. Who would submit to be guided by the crude conceptions of the human mind, or the *ignis fatuus* of human reason? Would not any man much rather depend on the word of a credible witness for what he has seen or heard, than on his reasoning as to the certainty or uncertainty, the probability or improbability, of the points in question? And without miracles, or revelation, which is itself a miracle, not a single article of true religion would ever have been known to men. It lies beyond the range of the natural faculties, and is uncongenial to the human feelings; and any man of ordinary understanding might say, "Who can know these things unless some one teach him?" And as naturally may he say, "Who can reveal these things to the children of

men but the Spirit of God?" and, "Who can know the Father, but those to whom the Son shall reveal him?"

#### THE CHARACTER OF BALAAM:

#### A DISCOURSE.

By THE REV. WILLIAM SCOTT MONCREIFF,  
*Minister of Penicuik.*

"Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness."  
—2 PETER ii. 15.

EVERY reader of his Bible must have observed that throughout that inspired volume, there are certain characters which enjoy the bad pre-eminence of being continually quoted as examples of peculiar wickedness. The object of the sacred writers in thus singling out, from the great mass of human depravity, these particular individuals, is not to exhibit them as sinners above all men, and invite us to judge and condemn them, but because these individuals furnish the best types or examples of certain great classes of character, which are to be found among men,—the fittest specimens of some of those more marked moral diseases which have infected the human soul; and thus, they enable us to study these, for our warning and cure; just as the skilful anatomist detects and exhibits, for the benefit of the living, the latent disease in the dead subject.

Balaam is one of those unhappy characters thus held forth to his fellow-creatures. The sacred writers refer to him, again and again, in this aspect; we cannot doubt, therefore, that we are expected to study his character and history with peculiar care, the more so that we find the whole history of his apostasy given with the utmost minuteness of detail. In the character of Balaam we may perceive, in the strongest light, the sin and danger of enjoying religious privileges, and making a profession of godliness, while the heart has been seduced by some vicious lust, and is drawn away after some unhallowed enjoyment. In the case of the unhappy prophet, avarice and ambition seem to have acquired an ascendancy in a heart which had previously been devoted to the service of God, and which, from its privileges of knowledge, and communion with God, ought to have recognised no other Lord than Jehovah, no other service than his worship, no other law than his will. In the biographical notice of this unhappy man, given in chapters xxii. xxiii. and xxiv. of the book of Numbers, we may easily trace the rise, progress, and triumph of Balak's temptation, in his mind; and the details of these very interesting chapters we shall now consider. Balaam is first introduced to our notice in the xxii. chapter of Numbers, at the 5th verse, but nothing is revealed as to his previous history, further than that he was the son of Beor, or, as the apostle here renders it, Bosor. We are left in ignorance as to how he became acquainted with the true God, or what was his particular place or office in his service. We are to remember, how-

ever, that at this period of the world's history, the knowledge of Jehovah was not, as subsequently was the case, confined to the children of Israel. The blessed light of the divine glory still feebly glimmered in the East, and struggled with the prevailing darkness. Balaam seems to have been one of those who had been favoured, not merely with a traditionary knowledge of the true God, but with peculiar revelations of the divine will. He was a prophet, though he seems to have abused the advantages and influence which he thus possessed, by turning them to gain, and degrading his most sacred function to the low level of a soothsayer. This is evident from the light in which Balak views him; had he maintained the holy character and high bearing of a faithful servant of Jehovah, such as was Moses, it is impossible that the king of Moab could have ever formed the purpose or expectation of bribing him to curse Israel. The fact of Balak sending messengers to Balaam with such a design, clearly indicates that the prophet had previously given himself out as a mere soothsayer, that he had already begun to desecrate his holy office, to turn his godliness into gain, and that the love of the wages of unrighteousness had already obtained a place in his heart. Slight, therefore, as is our acquaintance with Balaam, at this period, when he is first introduced to our notice, we may still form a pretty accurate conception of his character, and determine the point of his declension from the way of righteousness and the fear of God. Let us now endeavour to trace the subsequent steps of his fatal apostasy. Balak's messengers bring to Balaam's dwelling the rewards of divination, with which they are charged;—a prophet of the Lord receiving gifts, or bribes, for they were nothing else! Surely Balaam would bid them away from him with indignation. Alas, the weakness of man at the best! he, on the contrary, seems to welcome the messengers, even although he must have known that their request was contrary to the will of his heavenly King. But Balaam, doubtless said, within himself, these are the elders of Moab, the ambassadors of Balak, I must be courteous and hospitable to such men, whatever may be their object in visiting me; half unconsciously, perhaps, he would cast his eyes on the accompanying rewards of divination, "the wages of unrighteousness." So he receives the elders of Moab with a courteous welcome, "Lodge here," saith he, "this night, and I will bring you word again as the Lord shall speak unto me; and so the princes of Moab abode with Balaam." What! did not Balaam know that the request which these men had conveyed to him, was a sinful one, directly opposed to the divine will, which he was hypocritically to consult? Doubtless he must, but still the good opinion of Balak, and perhaps, too, though he might not have been disposed to allow it, the rewards of divination, had too much weight with him to allow him to return an immediate or an unwelcome answer; so he kept the elders of Moab all night.

In the same night, the Lord visited his faithless servant, and put to him the direct and searching

question, "What men are these with thee?" How often, in the case of the apostatizing Christian, does not conscience, that witness for God in the breast, address a similar question to the heart, in which the wages of unrighteousness have, under some pretext or another, as vain as was Balaam's, been suffered to lodge? How often have we not been startled with such a question as that here addressed to Balaam: Who, or what are these with thee? are they consistent with my glory, my service, or your fidelity? Balaam renders a plausible answer, as if the Lord were, or could be, ignorant of the whole circumstances, and as if he were, in all good conscience, waiting but to know his pleasure in the matter. The answer from God is plain, direct, decided,— "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." Had Balaam's mind been in a right state, had he been faithful to his God and his conscience, what more could he require? what could have been more explicit? But mark his answer, on the morrow, to the princes of Moab,— "The Lord refuseth to let me go with you." Observe that he says nothing as to the divine determination that Israel should not be cursed but blest. Had he done so, Balak, probably, would not have sent again to him; he merely intimates that he was not permitted to go with them, as doubtless, in his heart, he was disposed to do. Balak, accordingly, was not put from his point by such an answer; he failed not to perceive that the prophet, in whose power of malediction he placed implicit confidence, might still be persuaded to comply with his request, and naturally enough referring his refusal to dissatisfaction with the value of the bribes first sent, or the rank of his ambassadors, he immediately dispatches princes, more numerous, and more honourable than the former, charged, too, to make to him the most magnificent promises of wealth and honour, if Balaam would accede to their sovereign's request. The answer of the prophet to this second embassy may, at first sight, seem proper and praiseworthy, but his subsequent conduct shews it to have been dictated solely by a slavish fear of God, and not by any principle of deference to the divine will, or any zeal for his glory. Balaam could say, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more," because he knew well that such was the case; but, at the same time, such is the inconsistency of sinners, he could also say to Balak's messengers, "Now, therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me." Strange answer! What! did Balaam really require to be told the mind of the Lord, when, but a few nights before, he had been distinctly told, "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." True, but the heart of the prophet was not right with God; "It went after his covetousness;" he had regard to the rewards of divination, and the promises of Ba-

lak, conveyed to him by the princes of Moab, notwithstanding his resolution not to go beyond the word of the Lord. Here you will observe the heart of Balaam evidently drawn away of his own lust, and enticed; the lust of Balak's princely bribes was, at this point in the process of his spiritual declension, conceiving, and was about to bring forth death. Balaam was already guilty, already had he sinned against God, and God, in righteous displeasure, in holy judgment, granted him *that* after which his heart went, for we are told at the 20th verse of the 22d chapter, "That God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them." This divine permission, granted to the prophet, to go with the princes of Moab, will doubtless surprise some, as apparently inconsistent with the previous express prohibition, and divine determination that Israel should be blessed, and not cursed; but the design of the Lord was to make trial of his servant, and though he tempts no one with evil, still he often, in order to prove his creatures, and know what is in their hearts, allows them to be led into circumstances of temptation, otherwise, to what end the prayer taught by our Lord himself, "Lead us not into temptation; but deliver us from evil?" Had Balaam addressed such a petition to God, we may be assured that he never would have been permitted to go with the princes of Moab, into the midst of temptation, but Balaam, so far from praying to be delivered from temptation, courted it; he doubtless rejoiced greatly on getting permission to go to the court of Balak. Had he seriously thought of the danger to which he was exposing himself, of being led to sin against God, nothing would have grieved him more than such a permission, but, on the contrary, he seems joyfully to have embraced the opportunity, which might offer a chance of his being endowed with the gifts held out to him by Balak. God gave him up to the lust of his own deceived heart; and so is it with all apostatizing professors. Is there any one, who knows anything of spiritual life, and its trials, and temptations, who has not experienced something of the same nature? who may not recall occasions when his heart was devoted to some forbidden pleasure, which the law and providence of God interdicted, but after which it secretly went, although despairing of being ever able to gratify itself; when, suddenly, circumstances seem all to conspire to lead to the longed-for gratification, the obstacles which lay in the way are all removed, as by the hand of an approving God, all but the unchangeable interdict of the divine law, which can never, in any circumstances, or however plausible the opportunity, countenance sin.

The Lord, by permitting Balaam to go with the princes of Moab, did by no means countenance or encourage his perversity; he solemnly reminded him at the time, that he was to say nothing but as he should be commanded to do. Balaam could not but have felt, that the permission which he received, to go to fulfil the secret desire of his

heart, was given in order to make trial of his fidelity, that he was being placed in the way of temptation, and that it was now no less his interest than his duty to have besought the Lord, that if he really desired him to go on this way of temptation, he would hold him up, and preserve him from falling. But far otherwise was he minded; he seems eagerly to have embraced the opportunity afforded him of gratifying the avarice and ambition of his heart, the gods whom he really served, although he still feared the Lord, and willingly kept out of view the obvious truth that these lusts could not be gratified except by disobeying Him to whose service he was professedly devoted. "On the morrow Balaam rose up, and saddled his ass, and went with the princes of Moab." Though in all this Balaam seemed only to follow the command of God, still was his way, the secret way of his heart, that way which was known perfectly to God, though concealed from human observation, "perverse before the Lord;" "therefore was the anger of the Lord kindled against him." Obstacles are now thrown in his way, such as should have reminded the unhappy prophet that his heart was not right with God, that his way was indeed a perverse one. The Lord can make use of any instrument to effect his purposes, for all are his creatures, and may consequently be turned to whatever purpose he sees fit. Accordingly, he employed the animal on which Balaam rode, to shew and reprove him for his sin: but so hardened was his heart, through the deceitfulness of sin, that the unwonted conduct of the poor patient animal, who had on no previous occasion, through a long course of service, ever so acted, failed to recall him to a sense of his perversity towards God. He vents his fury on his unoffending beast, without once thinking of inquiring the reason for its unwonted conduct.

Thus, when Providence graciously opposes us in the fulfilment of our lusts, do we, like the prophet, vent our disappointment in insensate wrath against the harmless agent employed to reprove us, without reflecting that we are, in reality, angry with and fighting against God. At last the angel of the Lord reveals himself to the astonished prophet. Then at length is he made to see the perversity of his way; but is he truly humbled and penitent? Ah, no! True, indeed, when he saw the angel of the Lord standing in his way, and his sword drawn in his hand, he bowed down his head, and fell on his face. True, also, after being told that his way was perverse before God, he confesses that he had sinned, and offers to go back again if it displeased Him that he should proceed; but in all this there are no symptoms of genuine repentance, "of that godly sorrow, which needeth not to be repented of." His prostration was of the body alone; and what else could he do, on perceiving the angel of the Lord with a drawn sword? And his conditional offer to return is obviously insincere and reluctant. He already knew that his way was perverse before God; he needed not, then, have said,

"if it displease Thee:" such is not the language of true, humble repentance; there is no abandonment of his heart's lust, his soul still went after his covetousness. God "with the froward will show himself froward;" he will "recompense their way upon their own head." Thus he dealt with Balaam, and thus also he deals with his backsliding people to the present hour. Balaam is again permitted to prosecute his journey, to walk after the sight of his eyes, and the imagination of his heart. Let us remember, that sin is not the less provoking to God, because it is permitted. We cannot look on the sacrifices which, in conjunction with Balak, Balaam offered, in any other light than the weak attempts of the infatuated prophet to alter the fixed purpose of the unchangeable Jehovah: indeed, he is forced to admit, that such was his purpose, for he owns "that God is not a man that he should lie, neither the son of man that he should repent, and that there is no enchantment against Jacob, neither divination against Israel." True, the Lord turned the intended curse continually into a blessing, and, through the lips of the reluctant Balaam, announced the blessings and promises of the Gospel; but Balaam was not, on that account, the less, but the more guilty; his heart did not cease to go after his covetousness, even when his lips declared the blessedness of the righteous, and breathed a sigh after their last end. He still loved the wages of unrighteousness, the rewards of divination were still present to his mind, and doubtless he regretted as much, if not more, than Balak, that he was not permitted to curse Israel. All this is made evident from what is briefly recorded of the subsequent conduct and fate of Balaam. Though the record be very concise, yet we may gather, that after his discovery of the fruitlessness of his enchantments and divinations against Israel, he was left of God to attempt to gratify Balak, and secure his rewards and honours, by the destruction of Israel in another manner. It was by his infamous counsel, that the Moabitish women were introduced into the camp of God's people, and were but too successful in seducing them from the worship of the Lord to idolatry. Such is the rapidity of the declension of unrighteous ways, that the very man whom we have heard exclaiming, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!" we may shortly after find furnishing, for the sake of Balak's paltry wealth and honour, the infamous counsel which I have now adverted to. Alas! how little did his death and last end correspond to his wish, "Let me die the death of the righteous, and let my last end be like his!" Found by the Israelites among the enemies of God, he was miserably slain. What an instructive history! How full of warning to us! Let us be careful how we forsake, even by a hairbreadth, the right way; for we know not, when we do so, how far we may ultimately go astray. Doubtless Balaam little thought, when first he allowed Balak's princes and bribes to lodge all night with him, what the issue of that temptation would be; as

little can we tell, when once we admit sin to lodge in our hearts, to what it will lead. "Lust, conceived, bringeth forth sin—sin finished, death." Sin is the most reproductive of all evils; every single instance of it contains the seeds of myriads more.

It becomes us, then, with urgency and frequency, to make use of the prayer dictated by our divine Redeemer, who himself suffered being tempted, "Lead us not into temptation." We cannot, indeed, hope to escape temptation, for it is appointed to all; but for our encouragement, let us remember the declaration of the apostle, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him."

#### SKETCHES OF THE PARISH.

BY THE PASTOR OF THE PARISH OF E—K.

No. II.

[From an Address delivered on the beginning of January 1831.]

"Our days on the earth are as a shadow, and there is none abiding."—1 Chron. xxix. 16.—1st, The shadow is only a picture or rude image of the body whose substance it represents. 2d, The true shadow is in its nature and appearance black and dark, like the blackness and darkness of yesternight—it is gone. 3d, The shadow is fleeting and transient: it is *here*—it is *there*, amid spots of sunshine on our hills,—but there is none abiding. 4th, The shadows are all lost, or swallowed up, in the dark dreary shade of the night—the long night of the grave—"until the day break, and the shadows flee away"—"turn, then, my beloved, and be thou like a roe or a young hart, upon the mountains of Bether."

Your days on the earth are as a shadow, but they are the shadow of a substantiality with regard to you. On the first day of the last year, we were admonished, among other things, to reflect on these words: "Our days on the earth are as a shadow." The shades of night had, indeed, covered the earth; but that very night, though the first and a cheerful night of our year, the soul of one of our number was required from among us. The sun was not again for her to gladden the little cottage by the stream. She had numbered full three-score years and ten; but were not many of these years labour and sorrow? There are some near us now, who understand well what we mean: yet there is but one to whom the shadow of the meagre and sickly form of his mother, enveloped in and darkened as with a cloud of smoke, passes before his mind's eye, and calls up the feelings of filial affection, and causes him to sigh inwardly, and to whisper to himself, "Aye! her history is before me as a tale that has been told."

On the second day of the second month of the year, death again made his inroads amongst us. The victim of his choice was but eleven years old. A parent yet remembers that the child's hopes as he spoke them. Like the son of the Shunamite, he said to his father, "My head, my head!" To his mother he expressed his desire of being remembered by a grave-stone! He knew he should die—that he should sleep with his little brother—that he should meet with him in glory!

In the third week of the third month of the year, fever, with all its attending fears, entered our retired district, and spread days of darkness and nights of gloom through some of our family dwellings. One child, just opening as a bud, was nipt away; and now sleeping in the dust, near to the place where we are met, lisps, as from the grave, to us, "Your days on earth are as a shadow, and there is none abiding."

In the fourth week of the fourth month of the year, a fourth individual was summoned to appear before the

tribunal of her God. She had numbered more than fourscore years. To me she was little better than a stranger; for she had but lately come to reside within our bounds. She was most anxious and desirous of cultivating my acquaintance. I feel yet ashamed, and blush to repeat what she mentioned to me at our first meeting, viz., that no clergyman had been in her house for the long period of fifteen years! On her death-bed she sent for me, but on reaching the solitary glen, where she had her habitation, I found her a corpse! "Our days, O Lord, thou hast determined, and the number of our months are with thee!"

Two graves in one day were open in our little cemetery, and received their respective inhabitants: one, a youth of little more than twenty years, the descendant of him who taught many of you to read and repeat these words of Scripture, "our days on the earth are as a shadow:" the other, a wife and a mother, and a support to the church which was of her house. Her sagacity and worth were known to many of you; but her history is now, "like the tale which has been told."

An aged woman, whose robust ungainly figure, uncouth appearance, peculiar dress, address, and looks, are still fresh in your recollection, was next removed from this scene of trouble. She was poor and friendless, yet contented. No! she was not friendless; but she had no relative to sit by her bed to watch her in her dying moments; she had none to shed over her the tears of affection. In her case, the goodness of a gracious Providence was surely most apparent. He does all things well! She was not of us as a Church, but she appeared to be for us as a Christian.

There is yet another, and one, perhaps, the most familiar to the mind of the most of us here. He was long, long known in our neighbourhood. As he was approaching his extreme old age, you saw him lessening and lessening in size; and you may have heard him speak of himself in the words of the patriarch, "Mine eye is dim by reason of sorrow, and all my members are as a shadow." When his tongue, at last, was paralysed—which had often uttered things new and old, and often in an original form—his expressive eye spoke them in the language of nature, intelligently as an eye could speak them. When he was all but subdued by his trouble, he would weep, then rally from his weakness: his honest and honourable look would beam on you more freshly, and the manly independence which had long ruled in his breast, though only as a shadow, was again apparent. Nay, his whole character through life may be summed up as founded on this resolution: "I will retain mine integrity; I will not let it go so long as I live." "But we are strangers before thee, O Lord, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding."

But there cannot be a shadow without a substance, or a body from which the shadow is formed. The ceremonies of the law of Moses were shadows of good things to come; but the apostle says, "the body is of Christ." (Col. ii. 17; Heb. x. 1.) The Gospel, and all its promises of happiness, are the shadows of the glory which is to be revealed. And time, or our days allowed us as preparatives for eternity, are but as shadows, and shadows of that everlasting—"Oh! eternity, eternity, how are our boldest, our noblest thoughts lost and overwhelmed in thee!" Seven, as you have heard, have, in the course of the last year, been removed out of the shadows of time into all the realities of eternity. One only—at most two—of these used to meet with you in this house of God; but the bodies of them all are committed to these grounds to moulder around the walls of our little Zion. Nearly three times the number of those who have been removed by death, have, during the past year, been baptized into the Church of Christ; so that a loud cry, in urgency, seems thrice repeated to every parent, "Train

up your child in the way he should go; and when he is old he will not depart from it;" to your spiritual pastor, how unworthy soever of the trust and of the name, "Give them, therefore, warning from me." Four of these infants were on one day presented together before God, and we named over them, as we pronounced their names, that great and terrible name—the Lord thy God. Two families have been added to our number since we last reckoned the families which form our flock. A brother and sister of one family are two of the number of these two families. Such are some of the events which have taken place in the shadowy days of the year which is gone

Now, should a stranger ask me, "What good have you been doing among the people of the Lord, in this place, during the past year. Tell us briefly; we have no time to trifle away, for 'our days on earth are but as a shadow, and there is none abiding?'" I cannot affirm that I have done any positive good; but I have more and more the conviction that the power and sufficiency must be of God. I fondly hope and trust, however, that the seed of the Gospel has not been sown in vain. There are many whom I scarcely ever observe awaiting in the house of God on the Sabbath, from the one end of the year to the other. Is not this a presumption, at least, that they look on "the Sabbath as a delight, the holy of the Lord and honourable, and do honour him?" It is very true, there are individuals, and even a few families, we can scarcely ever count on,—their visits are, at best, but "few and far between." But there are many, as I have stated, whom I am sure to meet with here every Sabbath, and to be delighted with their fixed attention, and devout deportment, during all the holy services of the day.

Further, I think I have the affection of most of my flock for my work's sake, feeble although my attempts and efforts may be; and I can truly say, if I know anything of myself, that there is not one within the bounds prescribed for my labours, but what has my affection and my prayers. "Brethren, pray for us, for my heart's desire and prayer to God for you is, that ye may be saved."

Above one hundred and thirty of us sat down together lately at the table of our Lord, and paid our vows to him in the presence of all his people. Ten of these joined with us for the first time, being fully double our ordinary number; and I think there is a something more, that I cannot describe, to make me augur that "my labour has not been in vain in the Lord;" and though our days on earth be as a shadow, they are the shadow of a happy eternity awaiting us, when many of us shall meet in our Father's house of many mansions, to sit down at a table that shall never be withdrawn.

But should the stranger again say, "Make full proof of your ministry: What are the subjects you have preached to this people, and how have you preached them?" The numerous and varied discourses, and the manner of our preaching them, my friends, is known to you. Among the many subjects to which we directed your attention, in the course of the last year, those on the personality and agency of the Holy Spirit claimed much of our attention, and occupied much of our time. We stated and illustrated from Scripture "that there is such a being as the Holy Spirit," "that he is a divine person," "that he is a distinct person in the Trinity," "that he is in every respect equal with God the Father and God the Son," "that he dwells in the hearts of believers," "that he regenerates and sanctifies them," "that he instructs and teaches them," "that he comforts and strengthens them," "that he seals them for glory," "and that he is in them the earnest of eternal life."

We next directed your attention to the "gifts of the Spirit," as enumerated by the holy apostle in his 1st Epistle to the Corinthians, (xii. 1-11.) Having discoursed at some length on these different gifts, we

considered, *lastly and particularly*, some of "the fruits" produced by his holy operations, as stated in the fifth chapter of the Epistle to the Galatians, (verses 22-25 :) "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with its affections and lusts. If we live in the Spirit, let us also walk in the Spirit."

Such are some of the subjects which have occupied our attention in the course of the past year. My friends, call them up again! If they appear to you but as a shadow, let me press on you but once more,—they are a reality, and a reality for which we must render an account on the great day of reckoning.

Awake, thou that sleepest—the shadows of the night are gone—the day star has arisen—the sun is at his meridian—already he lingers on the horizon, and only till we tell you that the shadows of the evening are lengthening and lengthening, and becoming the darkness of the night, which summons us to walk through the dark valley of the shadow of death. But the voice said cry,—“All flesh is grass, and all the goodness of man is as the flower of the grass.” Oh! “our days on the earth are as a shadow, and there is none abiding!”

### THE VINE.

BY THE REV. DAVID MITCHELL.

The vine is a tender shrub, and produces fruit called grapes, from which wine is extracted. It prospers best in warm and dry climates, and is found bearing fruit in the southern countries of Europe, and in several parts of Asia and Africa; but it does not bring forth grapes to perfection in our native land, unless when nourished by artificial heat. When the land of Canaan yielded its strength, it was called by God a land of vines, and it brought forth the grape in great profusion. The vine flourished luxuriantly on the mountains of Lebanon, in the valley of Sorek, and by the brook of Eshcol. There were many varieties of this plant known to the Hebrews, and among these, there was a marked distinction observed between the wild and the cultivated. The prophet Jeremiah employs this distinction with great force and beauty, when he describes the care and munificence of God towards the Jews, and their barren and unproductive conduct in return,—“Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?”—Jer. ii. 21.

There was a plant noticed by the Jews, which grew in the neighbourhood of the Dead Sea, called the vine of Sodom, which brought forth noxious fruit, containing poisonous qualities. Michaelis imagines that the vine of Sodom is the solanum or night-shade, resembling the “white vine in its leaves and fruit, which is vinous but poisonous, and which the Arabs call fox-grapes.” Moses alluded to this plant, when he was addressing the congregation of Israel before his death; when he directed their attention to the Rock of their strength, and pointed out the stability of the God of Jacob; when he told them of the immeasurable distance that lay between Jehovah and the idols of the heathen who at that time inhabited Palestine, he said, “Their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps.”—Deut. xxxii. 31-33.

The Jews were particularly careful in selecting the ground for their vineyards. The site chosen generally was either in a fertile plain, or on a declivity slanting to ward the south. Some places in the land of Canaan were much better suited for this purpose than others; the mountainous district in the neighbourhood of Shechem,

on the west of Jordan, which belonged to the seed of Joseph, was renowned in Israel for the productiveness of its vineyards: “Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?”—Judges vii. 2. The place chosen was carefully fenced in, cleared of stones and rubbish, and cultivated with great nicety. The wine-press was in general made in the vineyard, and formed by digging a pit in the ground, then lining it with mason work. There was sometimes also a temporary booth erected within the enclosure, consisting of little more than a few poles, for the accommodation of the keeper who watched the fruit. “He buildeth his house as a moth, and as a booth that the keeper maketh.”—Job xxvii. 18. It appears, from several passages in the Word of God, that there was more substantial accommodation provided for the keeper than what has now been mentioned,—there was a tower built for the convenience of the watchman, and to furnish him with a view of the whole enclosure. Some have thought that this building was erected for containing the implements necessary for making the wine, but we apprehend, that whatever use may have been made of the lower part, the grand design of the erection was a watch-tower, where the whole vineyard could be seen at one view. This opinion is supported by the testimony of modern travellers in the East. When Mr Buckingham was on his route through the Holy Land, he was struck with the appearance of several small square towers in the midst of the vine-lands, and found, upon inquiry, that they were erected as watch-towers, to enable the watchmen to protect the fruit. The foregoing description will lead us to perceive the appropriate language of our Saviour in the parable, when he delineates the vineyard of the Lord of Hosts, which is the house of Israel, “There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.”—Matt. xxi. 33.

Great care was exercised by the Hebrews in training up the vine, in cultivating the branches, and in directing the young shoots. They sometimes built a lower wall within the outer, and used great dexterity in leading the fruitful branches over it. They were also in the habit of entwining the tender shoots on trellises over a well, to furnish a refreshing shade for the family during the heat of the day. “Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.”—Genesis xlix. 22. Equal care was observed by the vinedresser in pruning the vine and in taking away the withered branches; we have a forcible allusion to the care of the husbandman, when performing this part of his duty, in the Gospel according to John, where Christ describes the watchfulness and fidelity of God toward his people, and their union with Christ as the source of their life and nourishment,—“I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”—John xv. 1, 2.

The Jews were in the habit of obtaining three crops from the same vine yearly. This triple produce was regulated, in some degree, according to the labour of the vine-dresser, who cut away the branches at stated intervals. These crops were ready in rotation in the months of August, September, and October. The principal vintage seems to have followed the wheat harvest. The grapes were cut with the sickle and put into baskets, those for raisins were dried in the sun, and those for wine were cast into the wine-press. The Israelites were commanded to leave a portion of their grapes to those who were not so highly favoured as themselves. They were enjoined to abstain from glean- ing their vineyards, and desired to leave a remnant to the poor and the destitute in the land,—“Thou shalt

not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger: I am the Lord."—Lev. xix. 10.

At an early period the juice seems to have been squeezed out of the grape by the hand, and drunk immediately. When the butler of the king of Egypt told his dream, which is supposed to have been in accordance with the custom of the country, he said to Joseph, "Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand."—Genesis xl. 11. The wine, however, was generally obtained by treading the grapes in the wine-press. This was a season of great mirth, festivity, and delight. When God denounced his judgments against Moab, it is mentioned, as a proof of his vengeance, that the joy of the vintage should cease,— "In the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage-shouting to cease."—Isaiah xvi. 10. The garments of the treaders were coloured and stained with the blood of the grape. The Prophet Isaiah gives a lively emblematical representation of this work, when he describes Christ's victory and triumph over his enemies,— "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Some have explained this passage as descriptive of the sufferings of Christ, referring to the time when he endured the wrath of Almighty God as the substitute of the guilty,— when his great and immaculate soul was in travail,— when it pleased the Lord to bruise him and put him to grief; but we apprehend that a careful perusal of the passage, in connection with what follows, will convince the diligent inquirer that it refers to Messiah's conquest over his enemies. A similar figure of speech is applied to the foes of our Lord, in the book of Revelation,— "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs."—Rev. xiv. 19, 20.

The wine appears to have been drunk, upon some occasions, immediately after the treading of the grapes. This seems to have been done by the men of Shechem, when they joined in league against Abimelech: "They went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech."—Judges ix. 27. The new wine was sometimes poured into old casks, containing the lees of former years, which greatly enhanced its value. It was afterwards filtered and drunk with much relish. The Prophet Isaiah alludes to this practice when he describes the choice feast, and the goodly viands which Christ has provided for the spiritual nourishment of his Church and people: "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

There are various kinds of wine mentioned in the Word of God. There was a kind of vinegar made from the grape, and used for domestic purposes: "At meal time come thou hither and eat of the bread, and dip thy morsel in the vinegar."—Ruth ii. 14. Sweet wine was much esteemed by the orientals. The Prophet Amos refers to this kind of wine in describing the glory

and fulness of Christ's kingdom, when he shall pour out his spirit upon all nations: "The mountains shall drop sweet wine, and all the hills shall melt."—Amos ix. 13. The wine of Lebanon was in high repute amongst the Jews, and also the wine of Eschol, but the kind most esteemed seems to have been red wine; so fond were the Hebrews of this colour that they were in the practice of tinging their wine with a kind of wood, to give it a red appearance: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder."—Prov. xxi. 31, 32. The Greeks and Romans were in the habit of using perfumed wines. The Jews sometimes acidulated theirs with the juice of the pomegranate. "I would cause thee to drink of spiced wine of the juice of my pomegranate."—Solomon's Song, viii. 2.

The bottles into which the ancients put their wine were made of the skin of a goat or of a kid. They were large, and contained a considerable quantity. When new they were capable of sustaining much pressure, without any danger of being rent, and could preserve new wine during fermentation, but when old they did not answer that purpose: "No man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles."—Mark ii. 22.

There are many emblematical allusions to the vine in the Word of God, and also to its fruit. The Church, under the Jewish dispensation, which was typical of a more exalted state of things, was compared to a vine. God is represented as having planted it, and cultivated it with great care: "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river."—Ps. lxxx. 8-11.

The blessings of the Gospel have been figuratively unfolded to man as the fruit of the vine. They have been pressed upon our attention as the food of the soul, just as wine is cordial for the support of the body; "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Is. lv. 1, 2.

There is one thing of which the fruit of the vine is an emblem, which should render wine an interesting subject of contemplation to every child of God, and that is the blood of Christ,—the blood of the Lamb slain from the foundation of the world. This emblem was adopted by Jesus himself; on the night before his death, "he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it: for this is my blood of the New Testament, which is shed for many for the remission of sins,"—that blood which puts to silence the thunders of Omnipotence, restrains the arm of vengeance, and the hand of judgment,—that blood which cleanseth the sinner from his vileness, and the polluted from his guilt of a crimson die,—that blood which gives rest to the burdened spirit, ease to the broken-hearted, and peace to the troubled mind,—that blood which opens up the way of access unto the throne of God, converts the frown of justice into a pledge of peace, and changes the gate of death into a path of life,—that blood which is the passport to eternal glory, and which will enable those who enter the regions of bliss to lift up their voice and say, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, for ever and ever." Amen.

## SACRED POETRY.

## THE WARNING.

BY THE REV. HENRY S. RIDDELL,

*Author of "Songs of the Ark."*

I stood by the church-yard, that lonely is lying  
Amid the deep greenwood, by Teviot's wild strand,  
And methought that a voice, on the winds that were  
sighing,  
These accents conveyed to the sons of our land :—

Beware, oh ! beware of each feeling unholy,  
Receiving no sanction from heaven sublime ;  
Beware, oh ! beware of the fault and the folly  
Of resting your trust on the treasures of time.

If bound to this scene, as still onward you measure  
The pathway of life, to your home in the grave,  
The soul, mid its gettings, will gain not a treasure  
That ages eternal, incircling, will save.

For time but reveals what decays in revealing,  
Or vanishes wholly when touched by the test ;  
And the darkness of thought, and the sadness of feeling  
Will still cast their gloom o'er the wisest and best.

'Tis part of the curse on creation still lying,  
And will poison the future, as it did the past,—  
A warning of nature—a foretaste of dying—  
That crisis which comes to all living at last.

Your years had been few, when those idols so simple  
That so could delight you, delighted no more ;  
And the joys of life's morning, so airy and ample,  
Soon fell mid the shade that your pilgrimage wore.

Hopes danced round the spirit that fain would have  
caught them,  
But soon too they sunk, mid the flow of its tears,—  
They could not be carried far into the autumn,  
They could not extend to the winter of years.

And so you have seen, how the wayward would quarrel  
With life's sad afflictions, or bear them apart,—  
And the sons of ambition oft win the green laurel  
To wreath it alone round the withering heart.

And riches, for which the dark passion grew stronger,  
As the heart sought its rest on each care-gathered  
hoard,  
Would fly, or but burden the soul that no longer  
Had relish for aught that this life can afford.

For still mid all fame, and all fortune, and feeling,  
Decay has its traffic with man's fading form,  
And o'er it, resistless, the influence stealing  
Must leave it, at last, but a wreck to the worm.

Your friends have departed and left you behind them,  
Or you are departing to leave them behind,  
And no morning shall dawn when again we shall find  
them,  
If hope be to earth and its idols confined.

Beware, then, beware of the power of each longing,  
That wecks the vain heart to a cold world below ;  
Beware, oh ! beware of the dreams that are thronging  
A scene, that nought lasting can ever bestow.

But turn to yon heavens, with vision observant,  
As led by the dayspring that streams from on high,  
Nor value aught here, but as 'tis subservient  
In guiding the soul to its home in the sky.

Lay up the bright treasures that live with the spirit,  
All free as itself from the taint of decay,—  
The treasures that still the pure soul shall inherit,  
When heaven and earth shall have melted away.

And thus, when the glow of a love never-ending,  
Shall live unalloyed with one feeling of strife,  
And each thought of the soul to Him ever tending,  
Who himself is the ' way, and the truth, and the life,'"

You shall meet in the regions immortal, before you,  
The kind, and the good, and the just, and the true,  
And share in the life, and the bliss, and the glory,  
Which ages unending but roll to renew.

## MISCELLANEOUS.

*The Conversion of Augustine.*—Augustine, the celebrated father in the Church of Christ, was rescued from his carelessness relative to his eternal welfare by a description which he heard of the piety and devotion of a person, who had abandoned the publicity, the contamination, and the allurements of the world, to cultivate his communion with God and his preparation for the judgment-day. "Alas," cried Augustine to his companion and friend, "What is this? what do we hear? Unlearned people rise and take heaven by violence, while we, with all our learning, wallow in flesh and blood. Is it because we are ashamed to follow them? Rather should we be ashamed that they go before us!" Under these convictions he felt constrained, as by a command from heaven, to open the epistles of St. Paul, when the first passage that met his view was, "The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." The perusal of this exhortation, so applicable to his past character, and the degrading pursuits to which he had addicted himself, produced upon him an impression which was never effaced; and his companion, also, by the appropriateness of the reproof to himself, became, like his friend, convinced, and humbled to prayer.

*The last moments of Dr John Owen.*—Providence permitted the great Dr John Owen to live, until the object which lay nearest to his heart was accomplished, and then arranged his departure from the world in the following happy manner. On the day when he died, Mr Payne, the gentleman who was intrusted to put his last work to press, entered his apartment and said, "Doctor, I have been just putting your book on the Glory of Christ to the press." The Doctor said, "I am glad to hear that that performance is put to press;" and then lifting up both his hands and his eyes as in a kind of rapture, he said, "But, O brother Payne, the long looked-for day is come at last, in which I shall see that glory in another manner than ever I have done yet, or was capable of doing in this world."

\* \* \* Volume I, elegantly bound, either in one, (Price Seven Shillings,) or in two parts, (Price Eight Shillings,) is now ready. Separate Numbers, to complete Sets, may at all times be had.

Published by JOHN JOHNSTONE, at the Office of the SCOTTISH CHRISTIAN HERALD, 104, High Street, Edinburgh, and 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; and W. M'COMA, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh and Leith will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher, or with John Lindsay & Co., 7, South St. Andrew Street.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (*payable in advance*) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



# THE SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 51.

SATURDAY, FEBRUARY 18, 1837.

PRICE 1½d.

## ON SAVING FAITH.

BY THE REV. WILLIAM MALCOLM,  
*Minister of Leochel-Cushnie.*

ON this subject there exist some misapprehensions, which it were well to have removed. All who receive the Bible as the Word of God, must admit that, without faith in Christ, we cannot be saved. "Without faith it is impossible to please God." Free as is the offer of salvation, it is only when we believe on the Lord Jesus Christ that we shall be saved. "We believe to the saving of the soul." By faith it is that we are "justified, and have peace with God." For, marvellous as was the love of God in sending his own Son into the world, to suffer and to satisfy for us, it goes not the length of saving *all*, whether they receive or reject his Son. Great was his love in not sparing his own Son, and rich and sovereign is the grace which reigns through his Son, and yet salvation is restricted to a certain character: "*Whosoever believeth on the Son,*" he, and he only, "shall not perish, but shall have everlasting life." So indispensable, indeed, is faith to salvation, that it enters into our election. "God hath chosen us,"—of his own free and sovereign will hath he chosen us—"unto salvation;" still it is "through sanctification of the Spirit, and *belief of the truth,*" that even his electing love accomplishes its object. And, "what are these which are arrayed in white robes? Whence came they? These are they which came out of great tribulation," and, not deeming it enough that the Lamb's blood has been shed, applied that blood by faith to their own souls. "*Therefore,*" because by faith they appropriated Christ's blood to their own necessities,—to the atoning for their own guilt, and to the cleansing away of their own pollutions,—because they thus "washed their robes, and made them white in the blood of the Lamb, *therefore* are they before the throne of God," and have "received the end of their faith, even the everlasting salvation of their souls."

Every one, then, who sees the prominent place which faith occupies in salvation, must be desirous to have faith. But as all men have not faith, whence and how is it that any man has it? This is a question of unspeakable moment, which often

presents itself to the anxious inquirer. Without faith we cannot be saved. How, then, may we procure this pearl of great price? Can we produce it by any inherent energy, or by any effort of our own? No; faith is the gift of God. It is not generated by our wisdom, or by the might of our arm. It cometh down, like every other good and perfect gift, from the Father of lights. Now, it is here that many stumble. Since, without faith, there cannot be salvation, and since faith is not in our power, but is the gift of God, and entirely at his disposal, if we miss salvation, the blame, they allege, is not ours, but His, who did not confer upon us the gift of faith. But would we reason in this way in any similar case? Is not our daily bread the gift of God? Could he not withhold it if he saw fit? Is it not he who has fed us all our life long? And could he not leave us, if he pleased, without a morsel of bread to allay our hunger, or a drop of water to quench our thirst? Our daily maintenance is his daily gift. But would we think ourselves, therefore, justified in sitting down idle, hiding our hands in our bosom, and waiting till God should lift to our lips the bread and the water which the cravings of nature required? Were starvation to follow such a course, could it be said that the blame rested not with us, but with Him, who, though he giveth all things richly to enjoy, gave not us the requisite supply? No; we know very well that, while our daily bread is the gift of God, he has prescribed a certain way through which he will convey the gift, and appointed certain means to be employed by us for obtaining it. And we know equally well, that if we despised that way, and neglected those means, it would be presumption, it would be a tempting of the Lord our God, to look for the gift. The husbandman is well aware that the increase of his fields is the gift of God. He knows that if God did not bless the springing of the ground, and send the former and the latter rain, his labour would fail, and his fields would yield no meat. When the harvest is gathered in in safety, his heart rises in gratitude to the Giver of all good, and he is ready to exclaim, "This also cometh from the Lord of Hosts." "Not unto us, O Lord, not unto us, but to thy great name be the glory and the praise."

But did he, on this account, withhold his own hand from labour? Because the earth is the Lord's, and the fulness thereof, did he deem no exertion necessary on his part? Did he fold his hands in spring, and refuse to reap down the fields in autumn? No; he was not slothful in business. He rose early, and was late in taking rest, and ate the bread of carefulness. And knowing that the same God, who crowns the year with his abundant goodness, has ordained certain means by which that abundance may be insured; that He has endowed man's mind with wisdom to plan, and clothed man's arm with power to perform, the labour necessary for making the earth produce; and that, though "riches come of the Lord," yet it is the hand of the diligent that maketh rich, he employed every mean, he strained every nerve, he prayed and he laboured that his fields might bring forth abundantly, grass for cattle, bread for the eater, and seed for the sower.

By a similar process may saving faith be obtained. It is, indeed, the gift of God; but God has appointed means, through the use of which he communicates the gift. One of these is prayer. "Increase our faith," "Lord, help mine unbelief," were petitions presented to our Lord, and graciously answered by him, in the days of his humiliation, and we may be certain that he will not turn away such prayers from him, now that he hath "ascended up on high, and received gifts for men." Faith, too, is one of the fruits of the Spirit, and the "Holy Spirit is given to them who ask him." "Ask, and ye shall receive,"—ye shall receive the Spirit, and the fruits of the Spirit, one of which is faith.

The Word is another mean, through the use of which the gift of faith is conveyed. "Faith cometh by hearing, and hearing by the Word of God." "How shall they believe on Him of whom they have not heard, and how shall they hear without a preacher?" Hence it is evident that the Christian ministry is another mean by which faith is obtained. Our Lord prayed not only for his apostles, but "for all them also who *should believe through their word.*" And Paul asks, "Who is Paul, and who is Apollos, *but ministers by whom ye have believed,* even as the Lord gave to every man?" The Lord gave it, and yet it was by the ministry of man that the Corinthians obtained it.

Before, then, we can justly complain that we have not faith, because the free gift has not been bestowed upon us, we must be able to say, that we have diligently used all the appointed means for obtaining it,—that we have continued instant in prayer for it,—that we have read and received with meekness the Word of God,—that we have attended regularly and devoutly on the ministry of the Word,—that we have heard gladly the Word preached, and that we have taken good heed to what we have heard, hiding it in our hearts, that we might grow thereby. But none who do these things will ever complain that the gift of faith has been denied to them. Those who thus seek

shall find. Those who thus wait upon the Lord shall both receive strength and renew their strength. They shall grow in grace, and in the knowledge of our Lord Jesus Christ. And knowing him, they cannot fail to believe in him.

There is another mistake which some fall into on this subject. The Scriptures insist so much on the necessity of having faith, that not a few are disposed to ascribe to faith the merit of our salvation. They consider salvation as obtained, not merely through faith, but on account of it. They regard faith as the procuring cause of our acceptance with God. From being an agent, they raise it to a principal. From being an instrument, they exalt it to a cause. Now faith is valuable only as it unites us to Christ, in whom alone is salvation. It is through faith's instrumentality, but not on account of faith's intrinsic worth, that we are saved. Faith is a saving grace just because it connects us with the Saviour; apart from him it cannot save. The hand which the man fainting from hunger puts forth for the bread which is set before him, is, without all doubt, very valuable, yet no one would say that it was the hand, but the bread, which nourished and strengthened him. In like manner our salvation is owing not to our faith, but to the righteousness of Christ, which, however, our faith apprehends and appropriates.

From all this the necessity of having faith in Christ is still manifest. Though faith is not the ground of our salvation, yet, in as much as it is faith by which we are united to the Saviour, it is evident that without faith we cannot be saved.

It becomes us then to examine, with all the care and earnestness which such a question demands, whether we "be in the faith?" Not having faith, we have no interest in Christ, and without an interest in Christ we can never see life, but the wrath of God abideth upon us. But how may we ascertain this all-important point? How may we know satisfactorily that we have faith? By its fruits we shall know it. We are purified as well as justified by faith. If we are united by faith to Christ, even as the branches are united to the vine, we will infallibly abound in those fruits of righteousness which are through Christ to the praise and glory of God. Faith has its fruit unto holiness. The man who lays the flattering unction to his soul that he has faith in Christ, while he is not cherishing the spirit, and becoming daily more and more conformed to the image of Christ, will find himself wofully mistaken at last. The great end and aim of the Gospel dispensation is holiness. The will of God in that dispensation, is our sanctification. The grace of God which brings salvation, so far from encouraging, teaches us "to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." If there is forgiveness with God through faith in his Son, it is not that we may be emboldened to sin against God; "there is forgiveness with God that he may be feared." If Christ has delivered us out of the hands of our spiritual enemies, it is not that we should any longer serve these enemies, but

that we should "serve the Lord in holiness and righteousness before him all the days of our life." If it is the privilege of those who are "in Christ that there is no condemnation to them," it is their character that they "walk not after the flesh but after the spirit." "Christ gave himself for us that he might redeem us," not only from wrath, but also "from all iniquity, and purify unto himself a peculiar people, zealous of good works." And "he bare our sins in his own body on the tree," not that we should continue in sin, but "that we being dead unto sin should live unto righteousness."

Let no one then say that he has faith which saves, unless it be faith which sanctifies also,— unless it be faith which purifies the heart, and works by love, and overcomes the world, cleaving to duty as well as to privilege, and not only confiding fully when God promises, but obeying cheerfully when God commands. For while the ministers of the Gospel are bound to affirm that unbelievers shall die in their sins; yea, that "the unbelieving shall have their portion in the lake which burneth with fire and brimstone, which is the second death;" they are equally bound to "affirm constantly that they who believe must be careful to maintain good works."

#### COUNT VON DER RECKE.

ADELBERT COUNT VON DER RECKE, was born in the year 1790 of one of the most wealthy families in Prussia. We have, as yet, no account of his early years, excepting a few anecdotes, which, however, sufficiently show, that the same principle of sympathy for distress distinguished the years of his boyhood as those of his maturer age.

"His mother," says the author of an interesting little work, entitled *DUSSELTAL ABBEY*, "having observed him looking very sad one morning, asked him the reason of his melancholy. He told her that, being upon the neighbouring mountain, he had observed the driver of an overloaded waggon beating his poor horse most unmercifully, because he had not strength sufficient to drag it up the ascent, and he had gone to the man and reproved him for being so cruel, and he had carried a large stone to put behind the wheel to stop the waggon from going back till the horse had rested. When he had done so, some other waggons came up the same road, who all put stones behind the wheels of their waggons, and when their horses had rested a while, put their own shoulders to the wheels, and assisted the poor brutes, by short stages, to get over the steep, and he had put his shoulder to, also, and helped the horses. His mother, smiling at his artless simplicity, told him, that she saw if one man was cruel, there were others who were kind, and this was just what the Word of God said: 'A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel;' for the Lord regards the conduct of man towards beasts, and required, by his law, a man to be tender even to his enemy's ass: 'If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him; thou shalt surely help him.' 'Aye,' answered Adelbert, 'our old coachman told me, that if a horse was laden too heavily, and beat severely, that the big white tears would come rolling over his cheeks, and he would not have one of these tears upon his soul for all the money in the world!'"

Adelbert received a good education, not only as re-

gards literature, but religion; for his family was distinguished for its piety. He served for some time in the Prussian army, but his health obliged him to quit the service. The state of Germany at this time was awful in the extreme; for it had been the theatre of a protracted and bloody war. In meditating on the effects which war produces on the country which it has visited, we are apt to overlook those which are indeed the most appalling. We imagine the country bereaved of the flower of its inhabitants, and we think of widows bewailing their slaughtered husbands, orphans weeping at the dismal tidings of a beloved parent's death, and the mother weeping over her son, her only stay, and the children mourning over a slaughtered brother. We imagine the country laid waste, and the hopes of the husbandman blasted; towns burned, and villages pillaged, and famine threatening on all hands. But heart-rending though this be, alas! it is not all. Would that it were; for the fields will again grow green at the cheerful voice of spring, and autumn shall return with its ripened fruit, and the widow, and the orphan, and the brother, and the sister, and the mother, will dry their tears, and remember, with pleasure, that those of whom they were bereaved died for their country. All this may take place, and yet the country has not recovered from the effects of the war; for there are others much more lasting, which we have overlooked: her inhabitants have become accustomed to the excitement, the stir, and the licentiousness of the camp, and feel no inclination for the ordinary occupations of peaceful times. But even were they not only able, but willing, to labour, where is labour to be had? For her manufactories have been destroyed, her merchants ruined, and all her inhabitants impoverished, and the only resource of these wretched beings is to beg, to rob, or to starve. Their example, too, is copied by the unfortunate orphans, who have been left without any kind friend to teach them industrious habits, and to instil into their minds the maxims of virtue and piety. Such, but infinitely more wretched, was the state of Germany at the conclusion of the late war with France: her highways and villages were crowded with paupers and vagabonds; her numbers of orphans were growing up, uncared for and uneducated; and, as a natural consequence, were acquiring idle and vicious habits. Societies were immediately formed to adopt the best measures for curing this evil; but so dreadful and so widely extended was it, that many gave up their schemes in listless apathy, and resigned themselves to despair. At this truly alarming crisis, Adelbert stood nobly forward, and, amid circumstances the most unfavourable, engaged in an enterprise in which he has continued to labour to this day, and which deserves the effective co-operation of every one who admires true patriotism, or the zealous and persevering efforts of active charity. He directed his attention to the best mode of alleviating the miseries of the poor neglected offspring of soldiers, and others equally destitute, the early victims of the crimes or the misfortunes of their parents, and adopted the most effectual means of making them comfortable and happy, as well as a blessing to their country.

"In all his measures he was seconded by his family, and Overdyke became the head-quarters of the houseless orphan tribe. Reduced, however, as this noble family had been by the chances of war, their means were not commensurate to their wishes, and they were sur-

rounded by general poverty; numbers of the opulent and respectable, who would willingly have aided them, were themselves in a state that needed assistance; and the middling and lower classes were struggling hard to preserve their own children from becoming burdens upon the public."

Adelbert, however, had put his hand to the plough, and was not to be discouraged; for all his confidence and hope were placed on Him who has declared, "blessed is the man who considereth the poor." He set himself vigorously to the work, and, after incredible exertions, formed what is now called the "Philanthropic Society."

"Our plan," says he, "was formed wholly in faith on the Omnipotent aid of our God, who feeds the ravens and clothes the lilies. Knowing our own weakness, our whole dependence was upon Him, and he has richly rewarded our faith. Before we printed our plan, or attempted to make collections, with the small sum of a few crowns, we began to put it in execution; and we can give our joyful testimony to the truth that the same God, who of old was mighty in strength, yet lives; and to-day, as well as at all times, through living faith in him, mountains shall be removed, and the greatest difficulties overcome." This plan was, to receive those who had only wretchedness to recommend them,—to afford them an asylum, where they might be fed, clothed, and taught the first principles of the Christian religion, to read and write, and trained to habits of industry, and instructed in some business or trade whereby they might gain a livelihood, and become useful members of society."

There could not have been a more unfavourable time for executing such a scheme, the affairs of the Continent being in such a depressed condition. Adelbert, however, was not to be baffled, and he applied to all his own relations for support; as also to the King of Prussia, to the nobility, and, in short, to any one who felt for the spiritual and temporal wants of his fellow-creatures. To the eye of a man trusting in his own exertions, this appeal must have appeared in vain, for it was made at a time when all ranks had exerted themselves, even beyond their power, to deliver their native land from foreign thralldom, and every resource seemed exhausted. But Adelbert trusted in Him, in whose hands are the hearts of men, and who turneth them whither soever he will, even as the rivers of water; and the springs of benevolence, which had appeared exhausted, "burst forth afresh with renovated vigour."

"His earnest appeal was not in vain—every one came forward with gifts, and where money could not be had, contributions were made in kind.—His Majesty, besides a handsome annual subscription, granted an exemption from postage to all letters on the business of the Society; the nobility also gave large donations. Farmers brought provisions of every description—corn, bread, eggs, butter, cheese, &c. &c.; and the poor, who were unable to give anything else, gave their labour. In this lovely strife of kindness, the ladies were not the least conspicuous; some brought their jewels as offerings in the cause of humanity; others, who had already sacrificed theirs in the cause of their country, furnished ornamental pieces of work, and presented them to be sold for the benefit of the institution.

"So productive had these various contributions been, that when the Society held their first meeting in the church of Limburg, 18th October 1820, a house and schools had been built for the reception of orphans, and forty-four of the most miserable description had been received: the whole under the management of Count Adelbert, one of his brothers, and his two sisters."

To educate such children as those who were admitted into this institution, must have been no easy task, for it was absolutely necessary, so ignorant and depraved were they, to break them into something like regard for the lowest and most common habits of civilized life; and even when this was effected, they not unfrequently deserted the institution, and rendered almost useless the labour of years. The attention of Count Adelbert and his sisters, who assisted him, was therefore more particularly directed to the infant orphans. The great end they held in view in the training of young and old, was to prepare them for the kingdom of heaven; and to promote this, they mixed religious instruction with useful employments, not neglecting proper recreation and healthful exercise. "Religious instruction, according to the pure doctrines of the Gospel," say they, "is the principal thing, the chief corner-stone of our whole plan of education: and every deviation from this principle, whatever name it may assume, we consider as injurious and destructive." Their exertions were not fruitless, for about a year after their labours commenced, the Philanthropic Society, in its first report, dated June 1820, was enabled, by the blessing of the Most High, to lay a very favourable statement before its supporters. "By the blessing of God," say they, "on our attempts to rescue poor destitute orphan children from temporal and eternal misery, we have been enabled to go on prosperously." The following interesting narrative, illustrates at once the success and the difficulties with which their labours were attended:—

"'We cannot,' say they, 'without the deepest sorrow, mention the history of this unfortunate dear little child.' He was forcibly torn from us by his worthless mother, and dragged about with her through the country to excite compassion. But as the delicate boy soon proved a burden to her in her sinful course of life, she boarded him in one of those lowest receptacles of poverty and filth,—a beggar's hotel. Here the dear infant, left entirely to himself, partook of all the scraps that had any appearance of food. This unwholesome diet produced disease, and he was neglected; now, starved and covered with vermin, he was fast sinking into the arms of death, when his situation was made known at the institution. They immediately hastened to the hovel; medical aid was procured for him—but it was too late! They had, however, the satisfaction, for the few last days that they attended him, to find that he had not forgotten the religious instruction they had instilled into him. To his last moment, the little thing continued to repeat, with much feeling, the prayers that he had learned at the institution. Many of the children visited poor Fritz on his straw pallet, for he could not be removed; and long after his death, it was the source of joy to them, that Fritz had, in his last moments, prayed with them to the Saviour of little children."

The benefits arising from the exertions of Count Adelbert, were not confined merely to those under his own charge, for they occasioned a very general excitement through the country, of which he availed himself, and soon had the pleasure of seeing similar institutions in Werden and Aschersleben. He made the most urgent appeals to his Christian countrymen in behalf of his scheme.

In connection with these institutions, the indefatigable Count erected Sabbath schools, and had the pleasure of seeing their beneficial effects in the great improvement that took place in the manners and habits of

the people. These were not confined to children, but extended to adults; and numbers whose education had been totally neglected, were induced to become scholars, and to spend those hours in receiving religious instruction, which they had been accustomed to squander in idleness and dissipation. The institution at Overdyke was soon favoured with an affectionate and able minister, and by the blessing of God, was prospering beyond expectation. The original plan was at length departed from, and girls as well as boys were admitted to the benefits of the asylum. At first, these females were placed at service in the families of the peasantry and farmers, but finding that their education was neglected, they abandoned this scheme, and by the kind co-operation of the ladies of Overdyke, they educated and brought them up within the walls of the asylum, until, by the liberality of their friends, they were enabled to erect new buildings.

The great increase in the number of applicants for admission, made the Count ardently desirous of extending such institutions, and he, accordingly, purchased the Abbey and Domain of Dusselthal. The advantages which this place offered were numerous; there was ample room for garden-ground, where the children might be usefully employed, as also for work-shops and play-ground, inclosed by walls. When Adelbert found that this place possessed so many advantages, he desired earnestly to possess it, but he had no money, and the price was large. He was persuaded, however, that its being offered him at the very time when he was anxiously wishing for such a place, was of the Lord; and yet he hesitated to incur the responsibility of such an extensive purchase.

“Those only who saw can tell,” says the report, ‘the painful struggle we endured, the waking nights we passed, and the fervent prayers we poured out to the all-wise God for his direction, from the month of August 1821 till February 1822, before we came to a final determination, so that we cannot be accused of precipitancy; and several providential circumstances concurring, left us no room to doubt but that it was the will of God we should make the purchase.’

“Among others, there is one which we cannot avoid mentioning, as it occurred at a time when our faith was weak and ready to waver. A noble lady sent to the writer of this report, as a free gift, to be at his own disposal, the sum of three thousand six hundred and sixty-six Rhenish florins; he cheerfully devoted it to this purpose, considering the opportune present as the seal of the approbation of God, and joyfully went forward to the work, confident in his further assistance. We then,” continues he, ‘began to treat with the proprietors of Dusselthal, and after mature deliberation, bought the estate, part from Herrn Heubes and part from government, with the buildings, waters, mills, gardens, meadow and arable lands, a flat area consisting of one hundred and fifteen acres, for the sum of fifty-one thousand five hundred and seventy Rhenish florins; and, at last, on the 30th of March 1822, the Abbey of Dusselthal became a property exclusively devoted to God our Saviour, as an institution for rescuing orphan children from inexpressible wretchedness, and from being the pest, to become useful members of the community.’”

Previously to the time at which the Count purchased Dusselthal Abbey, the state of the Jews in Germany had attracted his attention; and now when he had made the purchase, he extended his plan so as to include in it a place of refuge for those of the house of Israel, who having a desire to inquire into, or embrace the Christian religion, were in consequence, thrown destitute, and persecuted by their Jewish relations. At this time the Count

made application to the British Christians for aid in his undertaking, and received liberal donations from several private individuals as well as from the Ladies' Jewish Society of Edinburgh, who have continued to contribute. But, upon the whole, the sums received were not sufficient to relieve him from anxiety, and difficulty, and continued exertion. From the generality of the population by whom he was surrounded, he could expect nothing, for they, instead of furthering the objects of the institution, were incensed, by his putting into the hands of the children the pure unadulterated Word of God. It was, therefore, with feelings of peculiar affection and delight that the Count received, from this country, any tokens of Christian sympathy and encouragement. In a letter to the Secretary of the Edinburgh Ladies' Jewish Society, he thus writes:

“O! my dear and affectionately beloved sisters in Jesus, pray for me, the poorest and the least, that Jesus may fill me with his Spirit and grace, that I may be clothed with power from on high, and made a vessel fit for glorifying his name, and spreading abroad the kingdom of our great God. O! continue further to assist in this work; we still want more than I can express for the accomplishment of our wishes. We stand very much in need of a dormitory for our children,—a chapel,—and dwelling-houses and work-shops for the artizans. The Lord reward you for all your love, and bless and refresh you daily with his animating presence, and glorify himself in you until the day of his glorious appearance. Remember before Him your affectionate friend and brother, Adelbert Count Von der Recke.”

While foreign aid thus enabled the Count to afford an asylum to the Jewish outcasts, he was assisted by some of his pious and benevolent countrymen to provide for the reception of the overflowings of Overdyke. Accordingly, about the middle of June 1822, he conveyed forty-four orphans, twenty-four boys and twenty girls, to Dusselthal. They experienced the utmost kindness and attention in their journey, and at Ketrieb, where they halted at mid-day, the inhabitants having heard of their approach, had prepared a comfortable dinner for the young travellers, and bestowed upon them many little marks of their love to carry along with them, for which the whole company implored the blessing of God upon their benefactors, and earnestly prayed that He would bestow upon them that reward which is reserved for those to whom he shall acknowledge, “I was an hungered and ye gave me meat, thirsty, and ye gave me drink.” When they arrived at the end of their journey they found the gate decorated with a triumphal arch, which the grateful boys of the institution had prepared during the absence of the Count, to surprise and welcome him to their new habitation.

“We felt,” says he, in mentioning this incident, ‘our souls rise towards the Author of our being; and powerfully impelled by a sense of his unmerited goodness, we all spontaneously hastened to the chapel, and falling down upon our knees, poured out our full hearts to the Father of mercies, and praised Him who had made bare his holy arm in behalf of those helpless orphans. It was a delightful sight to us when we reflected that not long since these joyous children wandered through the country ragged and naked, without a roof to cover them, and that here was shelter and clothing, food and raiment, houses and gardens, provided for them by the bounty of our gracious Saviour. The children fancied themselves in the garden of Eden, and waited impatiently for the morrow's sun, to ramble over the grounds, and fully to discover the extent of their happiness.’”

In the year 1823, this indefatigable man was visited by a severe illness, insomuch that he was unable to complete a letter, of no great length, to the Edinburgh Ladies' Society, except at three sittings, and after two interruptions of several weeks each. In this letter, in answer to a question whether the money sent was all appropriated to the cause of the Jews, he answered:

"You may be perfectly assured that not a halfpenny given for the Jews shall be used for any other purpose, and I beg that you will request your Society to be quite easy on this head. It would indeed be shameful, and an act of theft, were I to suffer Israel to be in want, and spend the money I receive for them in any other way. My sense of justice would not suffer me to do the one, nor my love to Israel the other."

The next year commenced prosperously, the Count's health revived, and his spirits were cheered by the liberal contribution of a generous friend in England. This present was the more welcome, as at the very moment it arrived, he was dispatching a letter to one of his acquaintances, urging him to awaken the friends of the cause to immediate and more liberal contributions. In the meantime Jewish proselytes were flocking to Dusselthal from all quarters, so that there were soon no less than three hundred souls in that institution. To provide food and raiment for such a multitude was no easy task, and very frequently involved the Count in the greatest perplexity; yet, though perplexed, he was not discouraged, for his eyes were fixed on his God, who invariably brought assistance when it was most needed. In 1825, he thus writes:

"There are at present in Dusselthal, with teachers and scholars, 250, and in the female institutions at Overdyke and Quedlingburgh, 116,—in all, 366, that are daily fed by the merciful hand of God; for the Lord gave no great riches to the man he called to this work. He only impressed on his heart that powerful word contained in Matt. xxi. 22. Mark ix. 23. xi. 23, 24. John xiv. 13. xv. 7. 'All things whatsoever ye shall ask in my name believing, ye shall receive.'"

In 1826, he reports favourably of the prosperity of the institution, not only as regards the Jews, but also his orphan boys. "Having," he says, "three hundred and sixty human beings daily to feed, yet can we answer, with the disciples, when asked the question, 'Lacked ye any thing?' 'Nothing, Lord.'"

On the 16th of December 1826, the Count was united to a young Silesian lady, Countess Matilda Von Pseil, a lady of the same religious views with himself, and one who entered warmly into all his plans. During 1827 there appeared at Dusselthal tokens of a gathering storm, and in 1828 it burst upon their heads. The Count had considerably enlarged his buildings for the reception of numerous additions to his Jewish institution, which appears to have excited the indignation of his Popish neighbours, who spread abroad insinuations against his proceedings. Some of his assistants deserted him and gave currency to a report that the institution was bankrupt, when immediately numbers withdrew their aid, and all who had any claims demanded payment. The season was unfavourable, and provisions high, and to avoid a scarcity he had laid in a considerable stock, the bills for which became due, and his funds were exhausted. Many of the Jewish proselytes conceiving they had nothing more to expect, in the way of temporal support, left the place; and about the same time the Prussian government forwarded an order that the Jewish

proselyte institution should be separated from the Christian, and the Count not having the means of erecting any other establishment, was obliged to break up the institution for adult Jews, and disperse the colony, and at that very moment when he had the brightest prospect of seeing it permanently established. He did not, however, abandon his exertions or his wishes for the salvation of the children of Abraham, though his hopes of success among the adult Jews were not so sanguine as formerly; and, therefore, he now, more especially, was led to direct his attention to the children. But this was not his only distress, for those who had contributed for the purpose of Christianizing the Jews, supposing that object wholly at an end, threatened to discontinue their contributions, especially as base reports were spread, that the money collected for this purpose was applied to other objects. But He whom all things obey, said, "peace, be still," and there was again a calm. Soon after this the Count was visited with family affliction. During almost the whole summer he was confined to bed, and his wife and daughter were also seized with sickness. The Lord, however, mercifully restored them to health. Rumours of war began to spread abroad, and an immediate rise in all the necessaries of life was the consequence; but by the liberal donations which were made, the Count was enabled, although with difficulty, to meet the demands. He soon after procured a printing press, and began to print a periodical paper for children, called the "Children's Magazine," of which he disposed of 4000 copies. He likewise publishes a periodical work, entitled the "Philanthropist," intended for the more advanced in life. Both these publications are admirably calculated for conveying religious instruction, as well as the intelligence of the exertions which are made to diffuse Christianity throughout the world.

In a letter acknowledging the receipt of the annual donation from Edinburgh, he says, that sometimes the fourth part of his household are ill of ague, caused by a marsh in the immediate vicinity of Dusselthal. This, he says, he has often wished to purchase, and clear away the wood, which would render the institution much more healthy, but has not yet been able to do so. In speaking of his labours, he says,—

"Every thing in Dusselthal tends, either directly or indirectly, to the promoting of the kingdom of God; it is this that makes all my labours so pleasant. Every walk, every step, every employment, all are connected with the kingdom of God; and, oh! it is blessed to labour for that kingdom. I desire life only for this end!"

The institution at Dusselthal still continues to advance, although amid much difficulty, and many trials; and, as in former seasons, they have still to admire the providential care of God, and every addition which they make is indeed an Ebenezer, testifying, "Hitherto hath the Lord helped us." In the year 1835, the Count writes:—

"The Lord, whose faithfulness is inexpressible, has, in infinite mercy, borne with me, and cared for me now these twenty years in his service, and has never suffered me to want any good thing for the promoting of his kingdom. In faith on his Almighty power, I have ventured much, and have never been put to shame: if the necessity was great, the assistance was at hand. Once I was in such difficulty, I did not know what to do: in these circumstances, how natural to be often in prayer

to God; and he stirred up a heart in England to send me a bank-note of L. 50 sterling; a little billet was in it, in which my name and Elizabeth were written. When I shall come to that place where love receives its reward, then shall I know who this Elizabeth was, and thank her who, by the direction of God, strengthened my faith; and there shall I also see you, my dear benefactress, and with you fall down at His feet, for whose sake you have comforted and strengthened my faith."

In 1836, he mentions being in negotiation with government for the purchase of the marsh, for nearly twelve hundred pounds,—a sum which, it is earnestly hoped, the benevolence of British Christians will, as soon as possible, enable him to defray. Alluding to the donation which he had just received from Edinburgh, he says,—

"I had, indeed, with a heavy heart, looked on the bushes, and unbelief had seized on my desponding spirit: now the faithful Helper came with comfort; so that, in proportion as I had been cast down, my soul was filled with praise and thanksgiving. Thus was verified the saying, that the faithful Keeper of Israel, when necessity is greatest, causes help to be nearest."

Thus have we brought down the history of the institution at Dusselthal Abbey to a very recent period; and no one can be acquainted with it, without admiring the benevolence, the piety, and the perseverance of that heavenly minded man, with whom it originated, and who still watches over it with parental affection. To him we say, "God speed! and though man may despise or undervalue, yet 'God is not unrighteous, to forget your work and labour of love.'"

### THE ANCIENT MONACHISM OF THE CHRISTIAN CHURCH.

BY THE REV. ROBERT K. HAMILTON, A. M.,  
*Minister of Saltoun.*

#### No. I.

THE Monastic System, although now so intimately, and almost exclusively, identified with Christianity, does not, in reality, derive its origin from that religion. Nearly a century and a-half previous to the commencement of the Christian era, the principle of Monachism had begun to exhibit itself in Syria. During the administration of John Hyrcanus, (B. C. 135,) a sect of Jewish religionists, subsequently known by the name of Essenes, or Essenians, arose into notice. In the avowed object of their institution,—the attainment of superior sanctity (1) by a life of seclusion and austerity,—in the rigorous discipline to which, in pursuit of this object, they subjected themselves, and in the rules by which the internal arrangements of their communities were regulated, the essential principles of the monastic institution can, without difficulty, be recognised. A comparative view of the Essenism of Judea and the Monachism of the Christian Church, would convince us, that, not only in their essential features, they were manifestations of the same principles in human nature, but that, in many respects, they were elicited by similar proximate causes. Arising both beneath the fervid sky, and amid the contemplative regions of the East, originating with men of corresponding natural temperament, and of nearly similar national habits, they were also, respectively, the offspring of a period marked by tumult and disorder, and by unbounded licentiousness in public and social morals. Into the more minute features of this comparison, however, the limits of our subject do not permit us to enter. It is sufficient for our present pur-

pose to observe, that the principles of Monachism, however variously modified by the circumstances in which they were developed, were actually in operation before the existence of Christianity. (1) Indeed, it is probable that the Essenism of Judea was by no means the first instance of their development. Were our information on the subject sufficiently extensive, there is reason to believe, that amongst the nations both of classical and barbarous antiquity, early traces would be found of the existence and operation, under whatever variety of external form, of the principles in which Monachism essentially consists. Of the reasonableness of this opinion, we have sufficient proofs in the very ancient institution of the Roman Vestals, (alleged to have been introduced into Italy by Æneas,) of whose order celibical seclusion was an essential feature,—in the similar institution attached to the temple of the Ecbatanian Diana, (2) and also (amongst others to be found in the nations of the East) in the religious communities of the Bonzes of Japan, whose habits closely resemble those of the Christian Monastic orders, and whose origin is assigned, by the only Europeans who have had access to that country, to a very remote period of antiquity. (3) The fact is, as we shall afterwards have occasion more fully to show, that Monachism is based on principles which, though perverted in their application, are common to human nature; it ought not, therefore, to be matter of surprise, that a practical exhibition of these principles, under one form or another, should actually have taken place previously to the comparatively recent period of the Christian era.

It is to Christianity, however, misunderstood, indeed, and misapplied, that Monachism must be regarded as owing its first extensive development, and its subsequent and ultimate permanency as a system. To the peculiar and more immediate causes to which its first appearance in the Christian Church is to be ascribed, we shall have hereafter a more fitting occasion to advert. At present, we may observe, as more closely connected with the subject of the preceding remarks, that it is highly probable that the Essenism of Judea contributed, amongst other causes, to promote, at a subsequent period, the establishment of the Christian Monastic institution. This supposition is not a little confirmed by the fact, that the Monastic spirit of the Christian Church first exhibited itself during an age addicted to the most servile veneration and indiscriminate adoption of Jewish institutions and usages, (4) —prepossessions which must, in the present instance, have been peculiarly influential, when it is recollected, that the sect in whose favour they were exercised, was one which, although it had been passed by unnoticed by the divine Author of Christianity, had at least, unlike its associates, (5) been passed by uncondemned.

The early Monachism of the Christian Church, however, was characterised by features very different from those belonging to any of the ancient institutions to which we have now adverted. It first exhibited itself, not in the formation of societies, or communities of recluses, as was the case with the Essenians, and as is now the distinguishing feature of all Monastic institutions, but merely, and for a considerable length of time, in the seclusion of single individuals. Long before the period from which the Monastic system, properly so called, dates its origin, it had become the practice with many Christians to adopt a mode of life distinguished

(1) A particular account of the Essenians will be found in Josephus: Wars, book ii. chap. 8. By some commentators, it is supposed that it is to the opinions and practices of this sect that St. Paul alludes in Colossians, chap. ii.

(2) Hospinianus: de Origine et Progressu Monachatus, (Edit. Tigur. 1609.) lib. i.

(3) Commentar: Jevularum de rebus Indicis et Japonicis, (Edit. Colon. 1574.) f. 421.

(4) Neander's History of the Church during the Three First Centuries.—Passim.

(5) The contemporaneous sects of the Pharisees and Sadducees.

(1) Hence their name, in Syriac and Greek, means holy, as indicative of the superior piety to which they aspired.

from that of the general mass by habits of greater devotion, by the practice of more rigid austerity, and by other features of peculiar self-denial. These persons were termed Ascetics, and are generally so characterised by the ancient ecclesiastical writers. This appellation was not restricted to any particular order or class, but was applied indiscriminately to all whose mode of life was deemed, in any respect, peculiarly spiritual. In particular, as we are informed by Bingham, (1) it was applied to such persons as the following:—To those who had inured themselves to habits of extreme abstinence; (2) to those who were peculiarly devoted to the exercise of prayer, and the private offices of religion; (3) to those, likewise, who had evinced a more than ordinary spirit of charity, and contempt of the world, especially in the surrender of their wealth to the service of God, or the use of the poor; (4) to the widows and virgins of the Church, and to all such as adopted a life of celibacy and continence; (5) and, finally, to those who had either imposed upon themselves peculiar austerities, for the purpose of realizing a higher standard of piety, or who had been subjected to peculiar personal suffering in defence of religion. (6) In the habits and practices of these primitive Ascetics, is to be found the first development of the principles from which the Monastic system subsequently arose. There were many essential points, however, in which these ancient Ascetics differed from even the most primitive of the monks. 1. The Ascetics, as their name implied, were men of active habits, who, although professing a life of greater austerity than others, did not, on that account, abandon the stations they held in society, and differed chiefly from other men in their seeking to acquire higher attainments in spirituality and self-denial. The monks, on the contrary, were men withdrawn from the business and conversation of the world, who lived either in solitary and secluded cells, or in Monastic societies, remote from the haunts of mankind. 2. Again, the primitive Ascetics were indifferently either clergy or laity, the vocations of the clerical and ascetic life being then consistent with each other. But the monks, by their original institution, were to be exclusively laymen, their total seclusion from society rendering the duties of the clerical and Monastic vocation totally incompatible. 3. Still further, the ancient Ascetics were subject to no peculiar rules of government, bound by no precepts but those of the Gospel, adopting no form of discipline but what they themselves imposed, and subject only to the authority of the Church to which they belonged; whereas the monks, at least those who lived in monasteries, were necessarily subject to the arbitrary, and oft-times unscriptural, rules of the peculiar society to which they had attached themselves. (7) From these circumstances, it is obvious that the institutions of the Ascetics and the Monks were, in many respects, essentially different, and that the latter cannot, in justice or propriety, claim the former as the original of their order. This circumstance is of importance, as it serves entirely to refute the pretensions advanced by the Church of

Rome on the subject of the antiquity of the Monastic institution. The great majority of the writers of that persuasion, assuming the Ascetics and Monks to have been the same, have endeavoured to assign the origin of the latter to the primitive age of the Church, and thus to obtain for their favourite institution the implied sanction of inspiration. The statements now adduced, are sufficient to shew that the assumption on which this theory is founded, is altogether unwarranted; the total difference in the most essential features of their institution between the Ascetics and the Monastics, being enough to evince that the latter cannot, in consistency with truth, be identified with the former. (1) On this subject we shall only add the conclusive statement of the learned and accurate Bingham. "Although," he observes, "in the writers of the fourth and fifth ages, when the Monastic life was fully established, Ascetics and Monks often signify the same persons, yet, for the greatest part of the three first centuries it was otherwise. For there were always Ascetics in the Church, but not always Monks, retiring to the deserts and mountains, or living in monasteries and cells, as in after ages." And again, "Although every Monk was an Ascetic, yet every Ascetic was not a Monk. Anciently, every Christian that made profession of a more strict and austere life was dignified with the name of Ascetic, which is a name borrowed, by the Christians, from the ancient philosophers, as Valesius shews, out of Arian, Artemidorus, and Philo; and signifies, as the word imports, (2) any one that exercises himself by the severe rules of abstinence and virtue. Of which kind there were always Ascetics, without being Monks, from the first foundation of the Church by the apostles." (3)

Although, therefore, it was in the habits of these primitive Ascetics that the first development of those principles took place, from which, perverted and exaggerated in their application, Monachism subsequently arose, it is equally apparent that the origin of the Monastic system, properly so called, cannot be assigned to a period so remote. The earliest instance, indeed, in the history of the Christian Church, in which the adoption of the essential principles of that institution took place, did not occur till about the middle, or towards the close of the third century. In this opinion the most enlightened and liberal writers of the Romish persuasion concur. Valesius (4) and Pagi (5) candidly admit it, and do not hesitate to expose and correct the errors into which, in this respect, their predecessors,

(1) Equally gratuitous and unwarrantable is the assumption of many advocates of Monastic Antiquity, that the sect of religionists, mentioned by Philo, who, towards the close of the first century of the Christian era, existed in the vicinity of Alexandria, are to be regarded as Christian Monks. These persons, who were denominated Therapeutae, from the superiority in spiritual worship which they arrogated to themselves, exhibited, indeed, many essential features of the Monastic life. They practised habits of great austerity, lived in small societies of six or eight, and obeyed a regular form of internal discipline. But there is no satisfactory reason for believing that they were either themselves converts to Christianity, or that their institution was recognised by the Church. On the contrary, it appears that they observed many of the rites and usages of Judaism, and as they are spoken of by Epiphanius under the name of "Essaei," (Esseniensians,) there is every reason to believe that they were a portion of that Jewish sect, whom the agitated state of Palestine, during the prosecution of the last Roman war, had compelled to migrate from their original residence on the shores of the Dead Sea. It is, besides, altogether inconsistent with historical facts to suppose, that at the early period at which they are said to have existed in Egypt (A. D. 70), the Christian religion should have been sufficiently established to have been the parent of such institutions. It has been the object of many of the most zealous advocates of the Romish Church to christianize these Egyptian Therapeutae, doubtless with the view, as in the case of the ancient Ascetics, not only of securing a higher antiquity to the Monastic system, but also of obtaining for it the implied sanction of inspiration in the person of St. Mark, who is supposed to have been, at the period in question, Bishop of Alexandria, and within whose diocese these Therapeutae resided. The facts now adduced will enable the reader to determine how far such an attempt can be successful.

(2) The word Ascetic is derived from the Greek verb, which denotes "to exercise."

(3) Bingham, book vii., chapter 1.

(4) Valesii, Not. in Euseb., lib. ii., cap. 17.

(5) Pagi Critic. in Baronium, An. 62., 4.

(1) Bingham's Christian Antiquities, book vii., chap. 1.

(2) Such persons are expressly described by Origen under the name of Ascetics. *Origen contra Celsum*, lib. v. p. 264. And in the Apostolical Constitutions, this species of abstinence is characterised by a kindred term. *Canon. Apostol. cap. 51.*

(3) Thus Cyril of Jerusalem styles Anna the Prophetess, whose peculiar characteristic was the frequency of her devotions, "a most devout Ascetic."—*Catech. x. 9.*

(4) Thus Jerome calls Pterius, a person of wonderful Asceticism, because he had adopted a life of voluntary poverty.—*Hieron. de Script. Eccles. cap. 76.*

(5) Origen, in speaking of the profession of celibacy, alludes to it under the appellation of Asceticism.—*Contra Celsum*, lib. vii., c. 36.

(6) Thus in regard to a martyr named Lucian, who endured peculiar hardships, Athanasius, in his "Synopsis Scripturae," uses the expression, "a great Ascetic."—*Athanas. Synopsis. Script., tom. ii., p. 157.*

(7) *Origines Ecclesiasticæ*, lib. vii., cap. 2.



Baronius, Christopherson, and others have fallen. The learned Pere Thomassin, in allusion to the alleged existence of a succession of Christian Monks from the period of the age of inspiration, expressly says, "To speak the truth, such a succession is imaginary, history gives us no information regarding it,—it is founded only on conjecture." (1) And the celebrated Alteserra, Dean of the University of Toulouse, states, in language still more distinct, that "the origin of the Monks is not to be sought for beyond the periods of the Decian or Diocletian persecutions," (2) that is, not beyond the years 250 or 260. It was about this period that the first decisive symptoms appeared of a transition from the habits of the primitive Ascetics to those by which the Monastics of subsequent ages were destined to be so peculiarly characterized; and by the example of Paul, the founder of the Anchorites of Egypt, the first authoritative sanction was given to the adoption of a life of entire seclusion from the world, and of a total renunciation of all connection both with the sacred and secular vocations of society.

The particulars, however, connected with this event must be reserved for a future communication.

ON THE EXTERNAL HOMAGE AND PRIVATE NEGLECT OF THE BIBLE,—AND ITS PARAMOUNT CLAIMS ON THE ATTENTION OF MAN.

BY THE REV. ALEXANDER DUFF, D.D.,

*One of the Church of Scotland's Missionaries to the East Indies.*

WERE we to judge from mere outward appearances, we might almost believe, that, in this Christian land, we did really hail "the Word of God" with the bursting joy of the Psalmist, when he exclaimed, "Oh, how I love thy law; 'tis my meditation all the day." We might almost believe that we did really regard it as the prime of heaven's gifts,—as *the book,—the book of books,—the Bible*, by way of unrivalled eminence. In answer to the question, which is the best book in the world? the pliant tongue of infancy is taught to lisp, "the Bible." Which is the next best? "the Bible." And which the next? still, "the Bible." It is pronounced to be the charter of heaven's unmerited bounties to man,—the tenure of his spiritual birth-right,—the stronghold of his spiritual immunities. It is the fountain-head of light and life to a corrupt and benighted world. It is usually enshrined within a circle of unapproachable sacredness; its sentences are often treated almost like the phylacteries of old; and the very leaves, the perishable materials on which these are written, it were a kind of profanation to appropriate for any ordinary use.

And in manhood, we are found to vie with each other in loading it with honours. And we form ourselves into huge associations, in which the component parts, however heterogeneous, seem wondrously compact and harmoniously united:—all public differences of party being, for a season, allayed,—all private animosities hushed,—all rugged asperities softened,—that moral lever may fit to lever, and spring to spring, and wheel to wheel, in forming one vast machinery of gigantic power

for fabricating versions, and multiplying copies, and distributing whole masses of "the Word of God," over every region of the habitable globe. And as, in the plain of Dura, by the streams of Babel, "when the people heard the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the image which Nebuchadnezzar, the king, had set up:"—so, in the midst of our great assemblies, when the people hear the sounds of lofty achievements and unequalled exertion, mingled with the voice of gratulation, and the songs of praise, and the music of eloquence, all "the princes, the governors and captains, the judges, the treasurers, the counsellors, the sheriffs, the rulers of provinces," and all the hosts of the people, seem almost prepared, amid excited feelings and entranced imaginations, to fall down and worship the object of their reverence—the Bible,—that fairest image of his own perfection which the King of Heaven hath set up.

But external appearances are often deceptive, and the deception generally increases with their bewildering brilliancy. When the prophet of old stood upon the mount, "behold, a great and strong wind rent the mountains, and brake in pieces the rocks; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice;"—it was the voice of Jehovah, Lord of Hosts. So, after the like similitude, it is not amid the noise of boastful professions, nor the heavings of excited minds, nor the fire and glow of heated imaginations, that we are to look for the actual presence of Jehovah, in the deep and unreserved homage of the heart to his holy Word. We ought rather to seek for this presence, and this practical homage, amid the retirements of private life, the calmness of social fellowship, and the ten thousand reciprocities of business and friendship that link each man to his fellows, as members of the one great human family. But here alas! we have often to seek in vain. Here the picture, which glittered abroad in the sunshine of promise, becomes too often darkened with the clouds of disappointment. And that Bible, which, from being the subject of public panegyric and unbounded admiration, one would naturally expect to find the constant companion of our thoughts, whether at home or abroad, whether in solitude or amid the walks of busy men,—ah! how often is it excluded as an unwelcome visitor from our minds, and banished as an untimely intruder from our conversation, and rudely driven as a degraded outcast from our society? Or, if such contemptuous treatment be thought too glaringly contradictory to profession, still,—instead of occupying the frontier position in our practical regards, as the chart for perpetual consultation, as "the light for our feet, and the lamp for our paths," when traversing the dark and dreary wilderness of life; how often is it treated as nothing better than an insignificant toy, or con-

(1) Thomassin. *Diapyl. Eccles. Pars 1., lib. 1., cap. 46.*

(2) *Asceticon, sive Originis Rei Monasticæ. Auctore ANTONIO DADINO ALTESERRA, U. J. Professore, et Decano Universitatis Tolosane.* Edit. Paris, 1674. *lib. 1., c. 1.,*

verted into a mere gilded ornament, or removed, as an indispensable piece of sacred lumber, to collect the dust in some corner of our libraries? And as an everlasting proof of the emptiness of many of our public encomiums, how often have we heard of pile being left to accumulate upon pile in some grand depository,—a quiet and undisturbed prey for moths and insects,—instead of being scattered abroad, with an urgency proportionate to the necessities of man, to become food, substantial food, for multitudes of immortal spirits that are famishing for lack of knowledge?

And thus it is, that, notwithstanding all the hallowed teachings of youth, and all the vaunted professions of manhood, that best of books—the Bible,—instead of reigning as the central sun in our intellectual and spiritual firmament, is too often allowed to fade away, and dwindle into a point that barely announces its own existence by a dim nebulous luminosity, or an occasional faint sparkle.

Now, the present is pre-eminently an age of motion, drifting with strange impetuosity along the course of time, and quickening into mental life the spirits of thousands and tens of thousands that erewhile lay slumbering in wintry torpor. And if the Bible, which is the richest magazine of ennobling truth, be so often practically despised, or forgotten, how are the restless activities of awakened intellect directed? To the accomplishment of what worthy objects are they applied? On what engrossing themes are they expended? Let hoar antiquity, with its musty records and mutilated remains, and old nature, throughout all her provinces of heaven above, and earth beneath, and waters under the earth, furnish the reply.

Some spend their days and years in decyphering the ponderous records of ancient mythological lore; or in dragging from the rubbish of mouldering ruins hieroglyphical fragments to disclose the story of former ages; or in exposing to view, amid the caverns of earth and the ravines of everlasting hills, the mightier order of natural hieroglyphics that exhibit the progressive developments in the external organization of a globe. Others traverse the tempestuous ocean, and visit inhospitable climes, in quest of new facts to extend our knowledge of the animal and vegetable creations; or enlarge our views of the physical and moral, the social and political condition of man. Some lay the whole domain of nature tributary in supplying images to inspire their muse; or exhaust the powers of invention in fabricating incidents to illustrate a narrative or adorn a tale. Others labour to define the operations of the subtle agent within, and delineate its ever varying successions of state; or apply the arbitrary signs of intangible ideas to the tracing of the origin and identity of nations. Some strive to detect the internal changes and curious configurations of material substances; or unfold the laws that regulate their motions and reciprocal influences, whether on the teeming surface of earth or ocean, or aloft amid the glories of the circling heavens. Others toil, with reiterated efforts, in

attempting to bring the laws and principles thus unfolded,—the powers and elements, whose properties are thus developed, under practical control, and thereby multiply the comforts, and contribute to the necessities, and augment, indefinitely, the earthly happiness of man.

And as the natural result of these ceaseless workings of the ever active mind, are there not enormous masses of recondite literature and science for the use of the learned? Is there not an endless variety of works, of a more elementary description, for the less studious and profound? And, in the train of both, do there not follow innumerable shoals of daily, weekly, monthly, quarterly, and yearly publications, in the shape of Journals, Magazines, Reviews, Cyclopædias, and Miscellanies, that find free admission into all the circles of society, crowd upon our tables, and form the staple of our popular libraries? Now, here lies the vital question: Have not these been too often allowed to engross *more* than a *legitimate* share of the thoughts and meditations even of professing Christians? Have they not been too often allowed to occupy, *almost or altogether*, the departments of private reading and conversation? And if so, must not these, *in such cases*, instead of being friends and allies, be accounted as the rude invaders of a sacred territory, that would drive the Bible from its commanding station in the foreground of our intellectual and spiritual landscape?—these, the sacrilegious spoilers that would usurp the province of a book replete with the incense and redolent with the fragrance of heaven?—these, the cruel monopolizers of time and attention, that would feed immortal souls with the garbage of secular knowledge, and leave them to famish amid the plentiful supplies of the bread of life, and the water of life, fresh flowing from the fountains of paradise?

But let us not be misunderstood. From what has now been said, let it not be insinuated that, like the wily priests and crafty churchmen of other days, we dread the searching scrutiny of inquisitive minds, and are hostile to the diffusion of useful knowledge. No such thing. We would utterly repudiate the insinuation, and pronounce it the basest calumny. Let men's minds be aroused from dull hebetude,—let all their faculties be expanded,—let them be expanded boundlessly; we have themes in store that will far transcend the utmost height which their purified vision can reach. Let sound knowledge increase and abound,—let fresh accessions be made to its accumulating stores,—let new facts and principles be discovered without number or limit; we shall only be furnished with more varied arguments to defend, and more apposite topics to illustrate, and more signal evidences to constrain us to venerate the oracles of the Living God.

But, it is one thing to be pronounced good, and another to be extolled as best; one thing to be regarded with favour, as a friend, another to be treated with exclusive honours, as a substitute; one thing to be viewed as an object of importance,

another to be exalted to undisputed pre-eminence; one thing to be marked as worthy of admiration, and quite another to be enshrined as a divinity. While then, we cannot, in justice, nor would we, if we could, withhold our award of praise from the useful and the noble products of human intellect, we must still reduce their spurious first-rate magnitude into their real second-rate importance. We must lower their towering pretensions before the high claims of God's Word, to which alone the palm of royal pre-eminence is due. And admirable though they may be, and greatly promotive of the temporal wellbeing of man, we must ever hold them as subordinate in excellence, and subservient in utility to the wondrous records of divine, unfathomable, wisdom.

We would not surely be understood to disparage the effect of the workman's skill, though we directed the attention of an idle gazer from the gilded exterior of a book to its edifying or spirit-stirring contents,—nor to undervalue the light of a taper, in its proper season, though we advised some doating student to throw open his windows and let in the full blaze of the meridian sun,—nor to decry the admirable proportions of some stately edifice, with its rich tracery and fretted embellishments, though we exhorted the delighted spectator to cross the threshold, and join in those hallowing exercises that exhilarate the soul with the refreshment of heavenly delicacies. So neither can we, in justice, be thought to treat, with unmerited contempt, the glowing effusions of human genius, or the laboured productions of human learning, though we attribute the highest place and assign the highest praise to that book, which is the progeny of the infinite mind,—that book, which, from the external covering of the volume of nature, directs to inward intimations of a superintending providence,—that book, which points to the natural sun in the firmament as only an approximating emblem of the Sun of Righteousness,—that book, which grasps and appropriates all the beauties and excellencies of the magnificent temple of the material universe, and converts them into types and images for conveying some faint, undefined, ethereal conceptions of the peerless splendour of these bright realms where the Eternal Deity is unveiled amid the floods of effulgent glory.

While, therefore, we would highly prize well chosen works in every department of really useful knowledge, we hold it to be a foul indignity that these should occupy the *foremost* place in our thoughts, absorb the *greatest* portion of our time, and constitute the *most* prominent theme of every discourse.

For, even if we take the *very lowest* view of the subject, and judge of it by the current test of this boastful age of intellectual prowess, we would still ask, What book, even "as a magazine of useful and interesting knowledge," is worthy of being compared with the Bible? What department of knowledge is not garnished in that wondrous volume? and what branch of knowledge is there left without a counterpart?

That these questions are not the offspring of a heated imagination, may be established by independent evidence. Here is the testimony of a late celebrated layman—that prince of oriental scholars—Sir William Jones. "I have," wrote he on a blank leaf of his own Bible, "I have regularly and attentively read these holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more simplicity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed."

This, it must be acknowledged, is an important testimony, and not more important than decisive, and not more decisive than true. Let us briefly advert to a few particulars.

We refer to theories respecting the origin, formation, and destiny of the globe which we inhabit. In the Bible, we distinctly behold it emerging out of nothing—existing for a season, for the accomplishment of the divine purposes, and finally wrapped in a universal conflagration.

We refer to descriptions of its varied surface. In the Bible, we have accounts of some of its fairer portions and products, and these are employed as emblems to adumbrate, though faintly, the scenery of that happy land, where "eternal spring abides, and never withering flowers."

We refer to history, with its details of the rise and fall of empires, the counsels of kings, and the struggles of contending warriors. In the Bible, we are introduced into the council-chamber of heaven, and made acquainted with the plans of Eternal Wisdom. Here, we have a history of the rise, fall, and future destiny of man, without the knowledge of which, all other history would only be a confused mass of anomalies—an inexplicable riddle—a dark and intricate labyrinth without a clew. Here, too, we have a vivid glimpse of a mighty warfare, that is now carried on between the potentates of heaven and the powers and principalities of darkness,—compared with which, the shock of armies in the battle field, is but as the tinkling of a cymbal to the loud thunder's roar.

We refer to studies that elucidate the jurisprudence and economy of nations. In the Bible, the court-rolls of heaven are thrown open to us. Here are the everlasting decrees, which, unlike the imperfect edicts of earthly princes, are not to be modified by the lapse of time, the change of place, or the revolution of circumstances. Here, are the laws for regulating the conduct of man, without distinction of age, or sex, or climate,—of man, whether high or low, rich or poor,—of man universally, whether "saint, or savage, or sage."

We refer to writings, which exhibit the forecasting skill and sagacity of captains and statesmen, that have figured on the stage of time. In the Bible, we behold the servants of the living God, standing, as it were, on the lofty summits of remote antiquity, and thence surveying the am-

ple domains of futurity. And as they depart, they drop some seed of promise, which gradually springs up, containing the germs of other revelations; and these, of others still, in onward progression;—till, at length, the original seed becomes a majestic tree, which spreads on every side, and shoots its branches into all time, and embraces in its mighty expansion the events of all ages; terminating only with the “restitution of all things!”

We refer to writings which regale the fancy and gratify the taste. In the Bible, what a perpetual feast for the most refined imagination and the most tender feelings! Such choice selection of imagery! such brilliancy of metaphor! such vividness of description!—What chord of the heart has it left untouched?—What songs of noble triumph! what strains of plaintive melody! what bold and rapid transitions! what strokes of tenderness! what resistless appeals! what rousing bursts of eloquence!

We refer to works of science, which unfold the boundless diversity of skill and contrivance in the mechanism of the material universe. In the Bible, we have a still higher order of divine skill and contrivance; for therein is manifested “the manifold wisdom of God,” in planning, and conducting, and consummating the scheme of man’s redemption. And in its progress and development, a thousand varied agencies, and a thousand varied events, apparently the most contingent, are moulded into the most exquisite and admirable adaptations for ultimately realizing the grand design. But when, by the aid of this noblest of all sciences, we are at length conducted to that point where the eternal Son of God sinks prostrate beneath the accumulated load of a world’s transgression,—it only leaves us to fall prostrate too, and, lost in wondering admiration, to exclaim:—“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

And what shall we say more? For time would fail us to speak of the thousandth part of the transcendent claims of “the Word of God,” that blessed book—the Bible! If we had “the tongues of men and of angels” we could not do it the thousandth part of the justice which it so eminently deserves! For, how could we ever sufficiently pourtray its glory, as “the mighty power of God,”—as “the hammer that breaketh in pieces” the rocky heart, and openeth a chasm in the soul, deep as the bottomless abyss; and openeth it only to be replenished out of the fulness of the Godhead? How could we ever adequately set forth this—its surpassing excellency, as the sole instrument, wielded by the omnipotency of the Spirit, in effecting the conversion of lost sinners? Here, beyond all debate, it moves in an orbit *peculiarly its own*—an orbit, in which it is placed as far as a distance from comparison with the loftiest productions of human intellect, as the sun, moon, or stars from the clods of the valley!

And if we, in this Christian land, who are privileged to possess a treasure so inestimable,

still cast it into the shade, and confound it with the dross of perishable vanities, Oh! how can we expect to escape the merited condemnation? Will not the poor blinded idolaters, on the plains of Hindustan, rise up in judgment and condemn us? saying, “‘Are *you* also become weak as we?’ *you*, who had free access to the storehouse of divine knowledge—*you*, who, from earliest infancy, had the revealed Word of God to be ‘a light to your feet, and a lamp to your paths?’ Verily, *we* are without excuse, as conscience now bitterly upbraids us for not having walked up to the light which we enjoyed; but never, never did it cost *us* such a struggle to lose our souls, as it must have cost *you*—*you*, who despised God’s Word, who rejected his counsels, who slighted his invitations, and who set at nought all his reproofs.”

Oh let us, then, awake and bestir ourselves, ere we be summoned to take our station among the spirits of the reprobate! Let us arise and shake off the lethargy of slothful indifference, which, like the deadly night-shade, is so apt to infuse its venomous influence into all the faculties. Let us, like spirits disenthralled, expatiate at large in the hallowed fields of revelation, and crop the golden fruits of celestial truth, and thus nourish our souls for the climes of immortality. And let us now, with one spontaneous and universal impulse, exclaim, “Come, O house of Jacob, come and let us henceforth walk in the light of the Lord!”

#### ALL CHRISTIANS ARE NOT ALIKE.

BY THE REV. DUNCAN MACFARLAN,  
*Minister of Renfrew.*

##### SECTION III.

##### PERSONAL RELIGION UNDER THE INFLUENCE OF DIFFERENT BODILY DISTEMPERS.

It will not be denied that the state of our bodily health affects all our ordinary feelings and pursuits. Every derangement of the bodily system must, to a greater or less extent, influence the condition of the mind. And, perhaps, even greater is the diversity of feelings and apprehensions, produced by different complaints of opposite tendencies. So intimate is the connection between the mind and the body, or rather such is the extraordinary effect of physical causes on mental phenomena, that the inspiration of certain gases has been found, by experiment, to produce such a train of the most brilliant and interesting visions of thought, as to seem almost supernatural. And it is well known that particular fevers have a similar effect. In some other diseases the patient is thrown into a state of unnatural and convulsive joy, while, in many more, great depression of spirits, and inability to think, are usual symptoms. And in not a few a timid and sensitive apprehension, particularly of death, is well known as a purely physical effect. Now, what is personal religion but an altered state of man’s moral and spiritual condition? It is not something apart from man, which may remain untouched, although he is affected, to the interruption or even deprivation of all his faculties. But instead of this, it is simply man, viewed with regard to religion. Personal religion is the religion of a man’s person; it is a part of his moral being; it shares with him in all that he shares; it is tried by all that is trying to him; it is, throughout the whole period of

our imperfect state, like the lights carried by Gideon's soldiers, while the pitchers remained unbroken; it is dimmed by the infirmities of our fallen nature, and will shine forth in the fulness of its own light, only when these clay tenements shall be broken in pieces, and that which is imperfect be done away.

We remarked in a former paper, that examples drawn from life ought not to be regarded as simple experiments. In all the works of God many causes meet, and all that we are warranted to say, respecting any one, is that it may be traced among the leading features of the example adduced. The influence of sickness is entitled to the full benefit of this remark. Even when long continued, it is only an accidental and modifying circumstance, and ought not to be understood as giving any original or constitutional bias, but merely as affecting, for a time, the external medium of communication, and those feelings and apprehensions which are dependent on bodily causes. And with this explanation, we shall now proceed to detail a few cases, first of Christians suffering under complaints, whose general tendency is rather to elevate than depress the spirits:—

A young woman, who had been religiously brought up, and who had known the truth as a matter of experience for probably four or five years, was seized with a spitting of blood, gradually lost strength, and at last died of pulmonary consumption. She was naturally of a calm and placid temper, but without any mixture of melancholy. From the time that she first knew the truth as a ground of peace, her progress in knowledge was remarkably equable and steady; and very much, in the same proportion, was the progress of her faith, and of other Christian attainments. She said herself, that she had scarcely ever known what it was to be downcast or disquieted in divine things; and that neither had she experienced any remarkable enlargement of heart, but that she always enjoyed a calm and delightful sense of the divine favour, which was to her soul as a continual feast; and in this state she continued with little interruption till death. As the hour approached, she was left for a little, to look at her coming change, with the feeling of being alone. A momentary darkness spread over her soul, but it was only as the passing of a cloud. She again saw Him in whom she had believed. A fresh tide of joy flowed in upon her soul, and she soon after departed.—Another, and, in some respects, more remarkable instance, we shall now subjoin. A young woman, of perhaps about the same age, but of a weak and sickly body, and with a mind neither acute nor forcible, became serious, perhaps two or three years before her death. Like many others, she had been accustomed to hear the Gospel, as if respectful hearing were all that was required. But she was led, in providence, to sit under a different ministry, and it pleased God to open her heart, like that of Lydia, to attend to the things which were spoken. The first change of which she was conscious, was the apprehension of what she called "a meaning in preaching." Her mind gradually opened, and although she was still rather inapt, yet such was her extraordinary application and unwearied attendance on all the means of grace within her reach, that she made sensible and steady progress. Besides her attendance in the house of God, and on various classes, she often remained sleepless during a great part of the night, either poring over her Bible, or musing in painful solitude on difficulties which stood in her way. Her health, otherwise bad, was, no doubt, injured by so much anxiety and application. Various complaints grew upon her, and, among others, she was frequently visited with spitting of blood. Yet so far was she from being either alarmed, or deterred from eagerly pursuing what had now become to her even better than life, that she grew in ardour, and scarcely abated in application. A painful and overwhelming affliction occurred about

this time, and threw all the other members of the family into a state of utter dejection and helplessness, yet she, who was at this very time labouring under various severe ailments, rose like some light substance floating on the swell of the deep. Amidst the chafing of severe affliction, and when all around were bathed in tears, or dying away in faints, she seemed more active than at other times, and with an address superior to herself, she discharged the duties of the family, and was the comforter of the rest. Her strength, however, rapidly gave way, particularly after sustaining the bereavement now referred to. The time of her departure drew nigh, and she entered the swellings of Jordan without fear.—We shall add only one other instance of a like tendency: The young man, of whose sickness we propose to give some account, was naturally of an active and sanguine temperament, had received a liberal education, and seen a good deal of the world. He was understood to have long known the truth, and had done much to promote the interests of religion. When first taken ill, his medical advisers felt themselves unable to speak with certainty of his complaint. He daily lost strength, but felt no pain, and was perfectly at his ease, and uniformly cheerful. His complaint at length discovered itself to be an ulcerous affection of the lungs. When the issue had thus become morally certain, he hastened to disengage himself from all worldly matters, and to give himself wholly to the things of eternity. Each day he seemed eager to gain a step of advancement in his progress heavenward, and especially by prayerfully studying the Word of God. One day in particular, when a clerical friend was expounding to him a portion of the 10th chapter of the Epistle to the Hebrews, he was led to see more clearly the way of access to the Father, through a finished atonement. His mind became filled to overflowing with active joy. The unwonted tears burst from his eyes; and it seemed to him as if he had found a great treasure. His mind was fully occupied with this subject for several days, and each day witnessed his increasing ardour in devising means for the advancement of the Redeemer's kingdom. When the time of his departure at last came, he bade all around him farewell! with a cheerful and even gladdened countenance; and, turning towards her by whom he was supported, where he lay, he exclaimed as in joyful triumph, "All's well! M——. All's well! M——," and repeated several passages of Scripture such as, "I know that my Redeemer liveth." They who looked upon him scarcely observed the change till it had taken place. Amidst this burst of holy triumph, his soul took its flight, leaving impressed on his features the very image of its own joy. The smile remained fully expressed on every feature of his countenance when his body was laid in the coffin.

It will not be supposed that these facts are adduced to prove that disease itself is the cause of such holy triumph. It is enough for our purpose that, under certain complaints, such as those described, religion is less fettered and depressed than in other circumstances; that it is not their nature to press on the spirits, or to fill the mind with foreboding fears, but rather to produce a certain degree of excitement, which, however weakening, gives for the time a feeling of buoyancy and hope. On the other hand, there are not a few disorders which as naturally depress, and are ever intruding upon the mind melancholy apprehensions. Like Job, the patient is, in such circumstances, surrounded with a perpetual gloom, and is, in consequence of his physical ailments, made to look upon his spiritual condition as if equally hopeless. The diversity of effects, in these circumstances, is very great. In some cases settled melancholy, proceeding from purely physical causes, is but little different from actual insanity. In other cases there is such a continued doubting and hesitation, as to

make it extremely difficult to know how much is dependent on bodily, and how much on mental causes. And in a third class of cases, the natural feelings are so benumbed and deadened, that even when the cause is known to be physical, the individual is unable to awaken in his soul almost anything of lively emotions. In most cases, the cause is believed to be wholly moral. The poor sufferer, writing bitter things only against himself, will scarcely believe, even when told, that the cause is, in a great measure, bodily. But, in some cases, the cause is perfectly understood, and yet the individual feels powerless, as under a weight which he is unable to raise. It might tend to illustrate this, as well as the other branch, were we now to describe a few examples. But as these might give pain to surviving relatives, and would perhaps, after all, be of little profit, we prefer subjoining a few remarks, for the encouragement and guidance of such as may be in these circumstances, and still more for the direction of friends.

And first, we would say to all serious persons, whose health has begun in any measure to suffer: Beware of mistaking mere nervous excitement for true holiness. If the anxiety of your mind has led to debility of body, recal your attention at once to the matter of health. If you are one of the Lord's people, *your body is his*, as well as your soul; and as a steward of both, you will afterwards have to give an account. Moreover, till your bodily derangement has been in some measure corrected, you will not be able to judge well of your mind. Health of body and soundness of mind are not only compatible with the highest degrees of sanctity, but they are in some respects necessary to the right enjoyment of divine things, and true usefulness in the service of God. We press this the more, that we have known especially young persons, getting into a state of low nervous debility, which of itself rivetted their attention on spiritual things, and rendered them utterly careless of a progress, which, if allowed to go on, would have unfitted them for all useful duties, and probably, unsettled the mind itself.

We would also warn religious friends, against falling into a like mistake. In most cases, parents and other relations are more alive to the health of the body than that of the soul. And they are in this way, often causes of hindrance to true godliness. But this very habit leads others so to identify a certain measure of anxiety and even distress, both of body and mind, with true religion; and in this way, they are blamelessly neglectful of the bodily health of those, for whom they ought to care. Such is the connection between mind and body, that intense thinking and great anxiety, however sanctified, will affect health, and in some constitutions, induce morbid sensibility and strong nervous excitement. On the other hand, certain habits of body, when these meet, will spread such a gloom over the mind, and induce so much nervous timidity and apprehension, as to tinge with a corresponding character whatever passes before it to the endangering even of its sanity. We have known instances of this kind; and believing as we do, that in nine cases out of ten, the immediate cause is physical, we would say to the friends of such persons, lose no time in consulting a prudent and, if practicable, a pious physician. It will often happen, that by mere attention to special regimen, the incipient evil may be checked, and this without at all hindering or even discouraging any thing like true godliness.

And finally, we would recommend to experienced Christians, and such as are in the habit of knowing the state of others less experienced than themselves, to pay particular attention to their state of bodily health, both when judging of their moral and spiritual character, and when it may be in their power, to counsel and direct them. We know, that some who are truly Christian people, will consider such counsel as savouring too

much of carnal things. But such as have fully learned what Christianity is, know that true godliness leadeth not to the destruction of either body or soul, and neither is it in itself any cause of gloominess. Instead of this, it "is profitable unto all things, having promise of the life that now is," as well as "of that which is to come." Moreover a state of felt reconciliation with God, is alike removed from gloominess and frivolity. It awakens in the soul a feeling of satisfaction and joyousness, which is health even to the body. And yet, this is so tempered with sobriety of spirit and decision of character, as to prevent the usual effects of mere temporary excitement. In the language of our Saviour, it is "in him," as "a well of water springing up into everlasting life."

#### A LETTER TO A NEWLY MARRIED COUPLE.

BY THE REV. S. SIMPSON,

*Minister of the Scotch Church, Usher's Quay, Dublin.*

MY DEAR FRIENDS,—I would address you in the words of good Philip Henry, who was accustomed to say on a similar occasion, "I wish you all *holiness*, and there is no doubt you will have *happiness*." I hope you possess those qualities of mind and of heart which form the basis of conjugal felicity. I trust you have sought divine direction, and that, under a guidance which cannot err, you have been led to take this important step. By many, however, it is totally overlooked; and, as Mr Jay remarks, they contract marriages on considerations purely accidental, or worldly; as if they wished to marry, not to be happy; to gain each other, not to enjoy. Who forms this alliance as a Christian? Who enters it with those views and motives which the Gospel supplies? Who consults God in the undertaking? Who has the benams published in heaven, to ascertain what impediments are pleaded there? Thus persons are often unsuitably bound together by an engagement which can only be dissolved by death, that comes to release them from one prison, and conducts them into another. May the God of heaven, who instituted and blessed the marriage state, pour upon you his richest, choicest favours! May he bless you in providence, by liberal bestowments of temporal good things; and to these may he add a better portion, enriching your souls by spiritual communications!

You will see the duties of Christian husbands and wives in Ephesians v. 22-33, and in 1 Peter iii. 1-7. Enter, my friends, the temple of revelation—bow before the divine oracle—say, "Lord, what wilt thou have me to do?" "Speak, Lord, for thy servant heareth." Extract from the Scripture the mind of God concerning yourselves individually. Read—compare—resolve—reform. Let not the husband take away the duties of the wife, nor the wife the duties of the husband; but let both take respectively their own, and say, "O that my feet were directed to keep thy statutes!" "Through thy precepts I get understanding; therefore I hate every false way." "I have sworn, and I will perform it, that I will keep thy righteous judgments."

I hope that you will conscientiously regard *devotional exercises*. It is impossible for a Christian to live without prayer. He prays alone, and he prays with others. The field, the temple, the closet, the family, are all with him places "where prayer is wont to be made." How necessary is prayer in the marriage state! How does social devotion sweeten social life! It obtains strength for its duties, and succour for its trials. It gives a direction to the mind, by which we escape numberless snares; an elevation, by which we rise above a thousand vexations. How it sanctifies

our comforts! How it prepares the soul for disappointment, or success! How it calls down the blessing of heaven to "attend the labour of our hand!" How it attracts the divine presence, and places Him within our reach, "who is nigh unto all them that call upon him; to all that call upon him in truth!" Of a prayerful habitation it may be said, How glorious is this place! "This is none other than the house of God, and this is the gate of heaven." "The voice of rejoicing and of salvation is in the tabernacles of the righteous." O happy mansion! where all the members of the family "dwell together in unity," living with each other here as those who expect to be associates for ever; maintaining a friendship, the centre of which is religion, the duration of which is eternity, the bands of which are "faith and love which are in Christ Jesus."

I invite, then, the God of the families of the whole earth, who loves the dwellings of Jacob, to come and take up his abode with you; erect an altar for his worship, and offer daily the sacrifice of prayer, and never be ashamed to avow your attachment to him and his service. Seek to make those arrangements in your household, which shall secure time for the regular and daily exercise of devotion. Let the Sabbath be sacred to religion, and suffer not its hallowed hours to be infringed on by unlawful indulgences, or ceremonious visitings. Sunday visitings are much to be reprobated; they disturb the repose of the family, and convert what ought to be a day of rest, into a day of unusual bustle; they deprive the servants of all opportunity of attending the means of grace; and they consume, in unprofitable conversation, that precious time which should be devoted to God and the soul. Guard against all this at first setting out, since it is much easier to avoid than to break off pernicious customs. Permit me to add, that having made religion the basis of domestic happiness, let your abode be the scene of order, frugality, temperance, hospitality, and friendship.

Beware of raising your expectations of felicity too high. Perfect bliss is a flower which once bloomed in Eden, ere sin entered; but since that period, it has never arrived at equal perfection: in some favourable situations it yet produces a few flowers, and a little fruit; and the greatest degree of it may be expected, where there is a union of heart and soul, in the conjugal state; but, under the most favourable circumstances, expect trials; remember that the serpent yet lurks in the most pleasant bowers of the earthly paradise; your greatest trials may arise out of your choicest comforts; and never forget that the firmest and most endearing bonds may soon be burst asunder by death; and the bridal ornaments may, ere long, be exchanged for the funeral shroud, and the bridal chamber for the silent sepulchre. May you long be spared as mutual helps and comforts; and may the separation, which death will assuredly occasion, be followed by a reunion in the heavenly paradise, where all will be uninterrupted harmony and love, and where perfection in bliss will be crowned with eternal duration.

As ivy twines around the tree,  
And holds it in a close embrace,  
So may they, Lord, both cleave to thee,  
Upheld and strengthen'd by thy grace.

As partners of the grace of life,  
May they each other's burden bear;  
May mutual love exclude all strife,  
And kindness banish ev'ry care.

Thus blest and happy may they live!  
And when they're call'd by death away,  
The wreck of time may they survive,  
And reign with thee in endless day!

Wishing you the best of blessings, in time and for ever, I am, your affectionate friend and pastor, &c.

## CHRISTIAN TREASURY.

*The Offence of the Cross.*—One may say the most unchristian things even down to deism,—the most enthusiastic things, so they proceed but upon mental raptures, lights and unions; the most severe things, even the whole rigour of ascetic mortification; and all this will be forgiven. But if you speak of faith in such a manner as makes Christ a Saviour to the utmost, a most universal help and refuge, in such a manner as takes away glorying, but adds happiness to wretched man; as discovers more pollution in the best of us than we could before acknowledge, but brings a greater deliverance from it than we could before expect.—If any one offers to talk at this rate, he shall be heard with the same abhorrence as if he was going to rob mankind of their salvation, their mediator, and their hopes of forgiveness.—GAMBOLD.

*Encouragement to Perseverance.*—If God had not said, "Blessed are those that hunger," I know not what could keep weak Christians from sinking in despair. Many times all I can do, is to find and complain that I want him, and wish to recover him. Now, this is my stay, that he in mercy esteems us not only by having, but by desiring also, and after a sort, accounts us to have that which we want, and desire to have; and my soul tells me I do unfeignedly wish him, and long after that grace which I miss. Let me desire still more, and I know I shall not desire always. There was never soul miscarried with longing after grace. Oh! blessed hunger that ends always in fullness! I am sorry that I can but hunger and yet I would not be full—for the blessing is promised to the hungry. Give me more Lord, but so as I may hunger more. Let me hunger more, and I know I shall be satisfied.—BISHOP HALL.

*The Love of God.*—Oh, love is an uniting and transforming thing! God is love, and he that dwelleth in love dwelleth in God, and God in him. He dwelleth in us by love, this makes him work in us, and shine upon us. Love hath drawn him down from his seat of majesty, to visit poor cottages of sinners. And it is that love of God reflecting upon our souls, that carries the soul upward to him, to live in him, and walk with him. Then the more unity with God, the more separation from ourselves and the world; and the more unity among ourselves, among the brethren of our family. Because here we are not fully one with our Father, therefore, there are many differences between us and our brethren; because we are not one perfectly in him, therefore we are not one as he and the Father are one. But when he shall be in us, and we in him, as the Father is in the Son, and the Son in the Father, then shall we be one among ourselves; then shall we meet in the unity of the faith in a perfect man, in the measure of the stature of the fulness of Christ, Eph. iv. 13. Christ is the uniting principle.—BINNING.

*The Death of God's People.*—The death of the saints of God is precious in his sight. And shall it seem unto us superfluous, at such times as these are, to hear in what manner they have ended their lives? The Lord himself hath not disdained so exactly to register in the book of life, after what sort his servants have closed up their days on earth, that he descendeth even to their very meanest actions; what meal they have longed for in their sickness; what they have spoken unto their children, kinsfolk, and friends; where they have willed their dead carcases to be laid; how they have framed their wills and testaments. Yea, the very turning of their faces to this side or that, the setting of their eyes, the degrees whereby their natural health hath departed from them; their cries, their groans, their pantings, breathings, and last gaspings, he hath most solemnly commended unto the memory of all generations.—HOOKER.

## SACRED POETRY.

## DELIGHT IN GOD ONLY.

I LOVE, and have some cause to love, the earth :  
 She is my Maker's creature ; therefore good :  
 She is my mother, for she gave me birth ;  
 She is my tender nurse ; she gives me food ;  
 But what's a creature, Lord, compar'd with Thee ?  
 Or what's my mother, or my nurse to me ?

I love the air : her dainty sweets refresh  
 My drooping soul, and to new sweets invite me ;  
 Her shrill-mouth'd quire sustains me with their flesh,  
 And with their polyphonian notes delight me :  
 But what's the air or all the sweets that she  
 Can bless my soul withal, compared to Thee ?

I love the sea : she is my fellow-creature,  
 My careful purveyor ; she provides me store :  
 She walls me round : she makes my diet greater :  
 She wafts my treasure from a foreign shore :  
 But, Lord of oceans, when compared with Thee,  
 What is the ocean, or her wealth to me ?

To heaven's high city I direct my journey,  
 Whose spangled suburbs entertain mine eye ;  
 Mine eye, by contemplation's great attorney,  
 Transcends the crystal pavement of the sky :  
 But, what is heaven, great God, compar'd to Thee ?  
 Without thy presence heav'n's no heaven to me.

Without thy presence earth gives no refection ;  
 Without thy presence sea affords no treasure ;  
 Without thy presence air's a rank infection ;  
 Without thy presence heav'n itself no pleasure :  
 If not possess'd, if not enjoy'd in Thee,  
 What's earth, or sea, or air, or heav'n to me ?

The highest honour that the world can boast,  
 Are subjects far too low for my desire ;  
 The brightest beams of glory are, at most,  
 But dying sparkles of thy living fire :  
 The loudest flames that earth can kindle, be  
 But nightly glow-worms if compar'd to Thee.

Without thy presence, wealth is bags of cares ;  
 Wisdom, but folly ; joy, disquiet—sadness :  
 Friendship is treason, and delights are snares ;  
 Pleasures but pain, and mirth but pleasing madness :  
 Without Thee, Lord, things be not what they be,  
 Nor have they being, when compar'd with Thee.

In having all things, and not Thee, what have I ?  
 Not having Thee, what have my labours got ?  
 Let me enjoy but Thee, what further crave I ?  
 And having Thee alone, what have I not ?  
 I wish nor sea, nor land, nor would I be  
 Possess'd of heav'n, heav'n unpossess'd of Thee.

FRANCIS QUARLES.

## MISCELLANEOUS.

*My Word shall not return unto me void.*—The late Rev. John Patison, of Edinburgh, having occasion to preach on a Sabbath-day in Dundee, had, previously to his leaving his home, laid aside, and ordered to be packed up with some other necessary articles, a certain note-book, which contained a sermon, on which the good man had bestowed considerable pains, and which he hoped might not be unacceptable to the congregation of Christians, who then enjoyed the stated labours of the late excellent Mr M'Ewen. On his arrival in Dundee, however, which was not till Saturday evening, and examining the contents of his saddle-bags, he found the note-book missing, nor had any other been substituted

in its place. He was, therefore, late as it was, obliged to make choice of a new subject, and to cast his thoughts together upon it, in the best manner he could ; and, after all his pains, and all his prayers, was not a little apprehensive that such defective preparation would not only affect the respectability of his appearance in the pulpit, but in some measure mar the success of his work. "Not by might," however, "nor by power, but by my Spirit, saith the Lord." It happened, in his adorable providence, on the afternoon of that Sabbath, that a poor fish-woman, notorious for clamour and profanity, stumbled into the meeting, and felt the sermon, particularly in the application, come home with such life and peculiar energy to her soul, as instantly to produce the most happy effect on the dispositions of her heart, and tenor of her conduct. On Monday she attended, with her fish-basket as usual,—but, O how changed ! Instead of her former noise and profanity, she was quiet and calm as a lamb ; instead of asking from her customers double or triple the value of her fish, she spoke to them with discretion, and told them the lowest price at once. Surprised at this new behaviour of the woman, some who were present, judging she might be indisposed, began to inquire after her health : one of them in particular said to her,—“Dear ! Margaret, what is the matter with you ? you are not at all as you used to be.” “No,” replied Margaret, “and I hope never shall. It pleased God to lead me yesterday to Mr M'Ewen's meeting-house, where I heard words I shall never forget, and found something come over me the like of which I never knew before.” This woman lived to give the most satisfactory evidence of the soundness of her conversion, by a walk and conversation becoming the Gospel.

*Rev. W. Herring.*—Mr Herring, one of the puritan ministers, was eminently distinguished for Christian meekness, and for love to his greatest enemies. Dr Lamb, a violent persecutor of the Puritans, and especially of this good man, being on a journey, unhappily broke his leg, and was carried to the inn where Mr Herring happened to be staying for the night. Mr H. was called on to pray that evening in the family, when he prayed with so much fervour and affection for the doctor, as to surprise all who heard him. Being afterwards asked, why he manifested such respect to a man who was so utterly unworthy of it, he replied, “The greater enemy he is, the more need he hath of our prayers. We must prove ourselves to be the disciples of Christ, by loving our enemies, and praying for our persecutors.” On another occasion, Archbishop Laud having said, “I will pickle that Herring of Shrewsbury ;” the good man meekly replied, “If he will abuse his power, let it teach Christians the more to use their prayers, that their enemies may see they have a God to trust in when trampled upon by ill-disposed men.”

\* \* \* Volume I., elegantly bound, either in one, (Price Seven Shillings,) or in two parts, (Price Eight Shillings,) is now ready.

Separate Numbers, to complete Sets, may at all times be had.

Portfolios, for preserving the Numbers, may be had of the Publisher, Price Two Shillings and Sixpence.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 104, High Street, Edinburgh, and 19, Glasgow Street, Glasgow ; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London ; W. COREY, Junr. & Co., Dublin ; and W. M'COMB, Belfast ; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland ; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh and Leith will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher, or with John Lindsay & Co., 7, South St. Andrew Street.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE YEAR OF THE LORD, THAT IS WISDOM."

No. 52.

SATURDAY, FEBRUARY 25, 1837.

PRICE 1½d.

THE MYSTERIES OF REVELATION.

No. III.

BY THE REV. MARCUS DODS,

*Minister of the Scotch Church, Belford.*

It may be asked, perhaps, what is the use of mysteries? Would it not have been better had there been no such thing, especially in a revelation, since no two ideas can be more apparently incongruous than revelation and mystery? To this it may be replied, in the first place, that even though mysteries were of no use, yet they were altogether unavoidable, as has been already shewn. Beyond the boundaries which limit human knowledge, lies unspeakably more truth than is to be found within these limits. And however widely these limits may be extended, there will still lie beyond them a world of truth, of some portions of which we shall have some dim, mysterious intimations, and of other portions of which we shall have no notice or knowledge whatever.

But it may be replied, in the next place, that mysteries are directly useful. So that even had there been a possibility of avoiding them, in a revelation which was to make any real addition to our knowledge, as there was not, yet it would not have been proper to avoid them. One use of them is to furnish, not an objection against the truth of Christianity, but an argument in support of it. Had an impostor attempted to palm a forgery on the world, under the form of a revelation from heaven, he would have taken care to have no mysteries in it. Should any of those who object to mysteries proceed to frame a revelation, they would keep abundantly clear of mysteries. And had the sacred writers been framing only a pretended revelation, we may be sure it would have had no mysteries. Nay, they could have had none. They could not have carried their announcements beyond the limits of their own comprehension, nor consequently beyond that of other men. That revelation, then, does contain mysteries, is an additional proof that it comes from God. The way in which they are stated, too, is an additional proof of this. No formal announcement is made of them, nor is any attempt made to obviate objections to them. A statement is made which is profoundly mysterious.

But no attention is directed to the fact of its mysteriousness, and no attempt is made to remove, or explain away, any difficulties which that mysteriousness may occasion. This is what the very objection made to mysteries assures us that no impostor would have done.

Mysteries, then, give to revelation one of the characteristics of the works of God, for they are all mysterious. And the sacred writers state the mysteries in a way which no forger ever did, or could do. They never attempt to palliate, or extenuate, the mysteriousness of their doctrines, or to apologise for that mysteriousness, or in any way to obviate the difficulties which the mysteries may occasion. There stands the statement. It is made upon divine authority. If we respect that authority, we will readily admit the truth of the statement which rests upon it. If we do not receive it on that authority, an explanation of the mystery could do us no good. Even divine truth, believed on any other ground than divine authority, can avail us nothing. It can never be too often inculcated, nor too deeply impressed upon the minds of men, that when we believe any truth, not because God has said it, but because we can prove it, whether he had ever said it or not, then our faith rests not upon the Word of God, but upon our own wisdom, and will never lead us to heaven. In short, if our belief in the truths revealed to us, rests upon the testimony of God, we will not hesitate to believe mysteries upon that testimony; and if our belief of them rests upon any other ground, that belief will never cause us to experience their divine power and efficacy.

Again, some of the points that are most mysterious, are also most important. Look, for example, to the statement, "The Word was made flesh." Here is an announcement profoundly mysterious. But is it the less important on that account? Or would it be more important though it were so explained to us, as to divest it of every thing mysterious? No man can comprehend the incarnation; but every Christian is sensible, that from this mysterious fact springs all our knowledge of God; that from it our every privilege proceeds; and that on it our every hope is founded. It is a mystery. But take this mystery away from the Gospel, and what is left in it? The

fact itself is a mystery; but how rich, how varied, how extensive, and how important is the knowledge which that mystery reveals! The stream that gladdens the country through which it flows, is neither the less pleasant, nor the less useful, because the secret paths through which the waters reach the springs by which it is fed, are hidden deeply from the eye of man in the bowels of the earth; even so the rich stream of knowledge, of privilege, and of hope, which flows from the incarnation, is not the less rich, because the fact to which we trace up that stream; is involved in mystery which man may not fathom. The fact itself we cannot comprehend; but believing it on the authority of God, its mysteriousness does not prevent us from gathering and enjoying the rich and happy fruits which it produces.

Look also to the "mystery of godliness," which the apostle mentions in 1 Tim. iii. 16. Every particular which he gives, as included in it, is deeply mysterious; and the apostle himself admits, that beyond all controversy the mystery is great. But is not every one of these particulars fraught with instruction of the most important kind? Do they not all furnish us with the most powerful and urgent motives for the cultivation of all holiness? Mysterious as they are, who does not feel that they are mysteries of godliness? The range of instruction which they embrace might be widened, were they all explained, but the motives which they set before us for the cultivation of godliness, could hardly be of a more resistless nature.

Thus, mysteries are directly and extensively useful. They not only furnish a strong argument in behalf of revelation, but they are the fountains of the most valuable knowledge, of the most important practical principles, and of the happiest privileges which we possess.

Mysteries have also an indirect use, similar to that which belonged to parables of old, as explained by the Lord,—Matt. xiii. 10–15. They afford a ground of cavil to those who are disposed to be captious; and they furnish the means of manifesting the faith and humility of those who are disposed to receive the kingdom of God as little children, and to rest their faith, not upon their own wisdom, but upon the Word of God.

We may conceive several men commencing the study of the Gospel. They go on equally well till they meet with a mystery,—suppose that of the incarnation. There are questions connected with this, which they will feel themselves alike incapable of solving. This circumstance will operate upon them variously, according to the various views and dispositions with which they began the study. One is presently offended. Unless this be explained to him, he will proceed no farther; for he will have nothing incomprehensible in his creed. It is obvious, that whatever object this man had in view, in commencing the study of the Gospel, he was not impelled to it by a sense of sin leading him to seek for a Saviour.

Another is disposed to stop at this point also; but it is from a very different motive. Instead of

being offended at the mystery, he is delighted with it. Here is something which strongly excites his curiosity, something upon which he may dwell, which he may inquire into and talk about, and thus have all the appearance of a man deeply interested in religious questions, while his conscience remains untouched, and his heart uninfluenced. To him the mystery is highly exciting, while to all the plainer truths of the Gospel, and to all the practical importance of the mystery itself, he is entirely blind. Of this man, also, it is plain, that it was no sense of sin, no conviction of his need of a Saviour, that sent him to the study of the Bible.

But a third receives the mysterious fact simply as it is stated. He is neither so presumptuous as to deny the fact, because he cannot understand it, nor so idly vain, as to waste his time in attempting to penetrate into the secret things which belong unto the Lord. He believes the fact, because God has stated it; and he is only anxious to see how the fact bears upon the system of revealed truth, of which it forms a part, and how it bears upon his own personal interests. And this, being a legitimate subject of inquiry, he soon learns. If asked what is the use of the incarnation, he can readily give an answer. He can tell how this fact shews the fearfulness of the state into which sin has brought us, and from which no other means could set us free. He can shew how it manifests the love of God, who, when no other means could avail, spared not his own Son, but delivered him up for us all. In short, he can shew how every portion of revealed truth radiates from this as its central point, and how inexhaustibly rich is this fact in the communication of those truths, which make men wise unto salvation. But if he be asked how he can explain the mysterious circumstances connected with this fact, his reply is, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

It is obvious that this man is in earnest, and studies the Bible through no vain curiosity, but with an anxious desire to become a partaker of that salvation which is to be found there, and there alone.

Whether, then, mysteries can be considered as affording any objection to revelation; or which of these men whom we have supposed to meet with them, deals with them in the wisest manner, and with which of them he would wish to be associated, is now left to the determination of the reader.

#### SABAT THE ARABIAN.

BY THE REV. ROBERT M. M'CHEYNE,  
*Minister of St. Peter's Church, Dundee.*

SABAT was the son of Ibrahim Sabat, of a noble family in Arabia, who trace their pedigree to Mahomed. Abdallah was his intimate friend, and also a young man of good family. They agreed to travel together, and to visit foreign countries. Both were zealous Mahomedans. Accordingly, after paying their adorations at the tomb of their prophet, they left Arabia, travelled through

Persia, and thence to Cabul. Abdallah was appointed to an office of state under the king of Cabul, and Sabat leaving him there, proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible belonging to an Armenian Christian, then residing at Cabul; for the Word of God is the sword of the Spirit. In Mahomedan countries it is death for a man of rank to become a Christian. Abdallah endeavoured, for a time, to conceal his conversion; but finding it no longer possible, he determined to flee to some of the Christian Churches near the Caspian Sea. He, accordingly, left Cabul in disguise, and had gained the great city of Bochara in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him by the sacred tie of their former friendship to let him escape with his life. "But, sir," said Sabat, when relating the story, "I had no pity. I caused my servants to seize him, and I delivered him up to Morad Shah, king of Bochara. He was sentenced to die, and a herald went through the city announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he, 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side, but with little motion. A physician, by desire of the king, offered to heal the wound if he would recant. He made no answer, but looked stedfastly towards heaven, like Stephen the first martyr, his eyes streaming with tears. He did not look with an eye towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, sir," said Sabat in his imperfect English, "he never changed,—he never changed. And when he bowed his head to receive the stroke, all Bochara seemed to say, 'What new thing is this?'"

Sabat had hoped that Abdallah would have recanted when offered his life; but when he saw that his friend was dead he resigned himself to grief and remorse. He travelled from place to place, seeking peace, but unable to find it. At last he thought he would visit India. He accordingly came to Madras. Soon after his arrival he was appointed, by the English government, a Mufti or expounder of Mahometan law. And now the time drew near when a striking change was to take place in his own views. While he was at Visagapatam, exercising his professional duties, Providence brought in his way an Arabic New Testament. He read it with deep thought, the Koran laying before him. He compared them with patience and solicitude. And, at length, the truth of the Word fell on his mind, as he expressed it, like a flood of light. Soon after he proceeded to Madras, a journey of three hundred miles, to seek Christian baptism; and having made a public profession of his faith, he was baptised by the Rev. Dr Ker, in the English Church, by the name of Nathanael, in the 27th year of his age.

When his family in Arabia heard that he had followed the example of Abdallah, and become a Christian, they sent his brother to India to assassinate him. While Sabat was sitting in his own house at Visagapatam, his brother presented himself under the disguise of a laqueer or beggar, having a dagger concealed under his mantle. He rushed on Sabat and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognised his brother! The assassin would have become the victim of public justice, but

Sabat interceded for him, and sent him home in peace, with letters and presents to his mother's house in Arabia.

Sabat seemed now desirous to devote his life to the glory of God. He resigned his office, and came, by invitation, to Bengal, to assist in translating the Scriptures. There he published several works. His first was entitled, "Happy news for Arabia," in the common dialect of his country, containing an eloquent elucidation of the Gospel, and a narrative of his conversion.

It was in the end of the year 1807, that Sabat arrived at Dinapore, and joined himself to Henry Martyn, who was then labouring at that place. In him Mr Martyn confidently trusted that he had found a Christian brother. No sooner had he arrived than he opened to Mr Martyn the state of his mind, declaring that the constant sin which he found in his heart filled him with fear. "If the Spirit of Christ is given to believers, why," said he, "am I thus, after three years' believing? I determine every day to keep Christ crucified in sight, but soon I forget to think of him. I can rejoice when I think of God's love in Christ; but then I am like a sheep that feeds happily, whilst he looks only at the pasture before him, but when he looks behind and sees the lion he cannot eat." "His life," he said, "was of no value to him; the experience he had had of the instability of the world had weaned him from it; his heart was like a looking-glass, fit for nothing except to be given to the glass-maker to be moulded anew." It is not to be wondered that Mr Martyn believed all things, and hoped all things, concerning one who uttered, with much earnestness, such sentiments as these; so that he observed to Mr Brown, who had sent Sabat from Calcutta, that, "not to esteem him a monument of grace and to love him, is impossible."

It is true that Martyn was often grieved by the ungovernable temper of the Arabian,—often to such a degree, that he could only find relief in prayer for him. It is true, also, that the few notices we have of him in Martyn's correspondence, almost always speak, with sorrow, of his pride—his vanity—his wrath. Still, it does not appear, that during the two years in which they laboured together in translating the Scriptures, the faithful missionary was ever shaken in the good opinion which he had at first formed of him. But "the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart."

On 1st Oct. 1809, Martyn left Cawnpore, and came with Sabat to Calcutta. On 7th January 1811, he left the shores of India, never to return. He did not live to hear of the sad apostasy of his dearly beloved and longed for Arabian.

It was in 1815 that Sabat openly apostatised from the faith which he had so long espoused, by publishing in Calcutta, a virulent attack upon the Gospel, "denying the Lord that bought him." Calcutta rung with the intelligence,—the righteous sorrowed,—the unrighteous triumphed. Spiritual religion was derided. Native converts were suspected. Contempt was poured upon the blessed office of the missionary. But "the Lord hath made all things for himself; yea, even the wicked for the day of evil."

Sabat soon deserted Bengal for the settlement of Penang. He made an unsuccessful trading voyage to Rangoon, after which he reappeared at Penang with the wreck of his fortune. A British Officer, then a resident there, has detailed the rest of Sabat's history.\*

"During his stay in this island I had the opportunity of knowing him thoroughly. I saw in him a disappointed man, uneasy, and agitated in his mind. He attributed all the distress of his soul to the grief he felt for having abandoned Christianity. He desired to re-

\* The account which follows is obtained from the statements of Colonel Macimes, inserted in the life of Mr Thomas.

ceive again this holy religion, as the only means of recovering the favour of God. He declared that he had not had a moment's peace since he had published his attack upon Revelation, at the instigation of Satan,—an attack which he called his 'bad work.' He told me also that what had led him to this fatal step was the desire of revenging himself upon an individual to whom he thought an attack upon Christianity would be more painful than any personal injury. But he had no sooner executed this detestable project, he added, than he felt a horror of the action, and now he only valued his life that he might be able to undo the pernicious tendency of his book, which he thought would be great in Mahometan countries. He never spoke of Mr Martyn without the most profound respect, and shed tears of grief whenever he recalled how severely he had tried the patience of that faithful servant of God. He mentioned several anecdotes to shew with what extraordinary sweetness Martyn had borne his numerous provocations. 'He was less a man,' he said, 'than an angel from heaven.'

His apostasy had excited much observation in the East. There appeared in the Penang Gazette an article which announced the arrival and the opinions of this famous person, but which expressed the apprehension that was generally entertained of his sincerity. Sabat had no sooner read this article than he himself wrote to the Editor. He affirmed that he did indeed profess Christianity anew, and that it was his intention to consecrate the remainder of his days to the advancement of this holy religion in the world. In conformity with these declarations, rather than lodge with a Mahometan, he went to stay at the house of an Armenian Christian, named Johannes, a respectable merchant who had known him at the time of his baptism at Madras. While there, he every evening read and expounded the Scriptures, to the great satisfaction of his host, who was a very worthy man, but very inferior to Sabat in talents and knowledge of the Scriptures. In this last respect I imagine few men have surpassed Sabat.

But, in spite of these promising appearances, he continued to frequent the Mosque, where he worshipped, indiscriminately, with all the other Mahometans. In defence of this conduct, he cited the example of Nicodemus, who, although a disciple of Jesus, persevered in the public profession of Judaism. Sometimes he reviewed the arguments in favour of Mahometanism, as if to display his talents in defending a thesis which was manifestly untenable; but soon confessed, though with manifest repugnance, that Mahometanism only owed its success to fraud and violence, and that Mahomet himself deserved no better name than that of an impostor.

During his stay at Penang this island was visited by Jouhuroolalim, king of Acheen, a neighbouring state in the island of Sumatra. A number of his subjects, disgusted with their prince, had invited Hosyn, a rich merchant of Penang, who had some pretensions to the throne, to come and help them to depose Jouhuroolalim. Hosyn, advanced in years, made over his family claims to his son, who, under the name of Syfoolalim, (or 'sword of the universe,') went to Acheen. The king, reduced to extremity, appeared at Penang, in order to procure arms and provisions. Sabat offered his services, with no other end, as he assured me, than to attempt the introduction of Christianity among the Acheenois. His imposing manners,—his reputation as a man of talents,—and the high esteem which Indian nations have for Arabian auxiliaries, procured him a favourable reception with the Malay king. Sabat accompanied him to Acheen, gained such an ascendancy, as to manage all public affairs, and was regarded by his adversaries as the greatest obstacle to their final triumph. But, as months rolled away, and the issue of the struggle appeared doubtful and distant, Sabat resolved to retire. Whilst occupied

in effecting his retreat, he fell into the hands of Syfoolalim, who gave orders that he should be strictly imprisoned on board a vessel.

From this prison-house Sabat wrote several notes to Johannes and me, calling on us to observe, that it was with his own blood that he had traced the characters, his enemies refusing him the usual materials. In these notes, written some in Persian, the others in bad English, he recited his sufferings, which he wished us to consider as the consequence of his attachment to Christianity, and that he was in some sense a martyr. In addressing himself to me, Sabat hoped to obtain the intervention of Government in his favour; as, however, he was not a British subject, he was disappointed in his expectation. Without loss of time I made use of my private influence with Hosyn, to ameliorate the captivity of Sabat, if I could not procure his enlargement. All that I could obtain was a promise that his life should be held sacred,—that Hosyn would write to his son not to make any attempt against it, and that he would mitigate the sufferings of his captivity. Whether the request of the father never reached the son, or whether the latter was only embittered against Sabat, by these efforts in his favour, cannot be known, but I had not the success I desired; and some time after, we learned that the days of the unfortunate captive had been violently terminated by a frightful death; it was tied up in a sack and thrown into the sea!"

Thus lived and thus died the apostate Sabat. Let us learn three lessons from the eventful history.

1. Let us learn to expect from the labours of our Missionaries no more than Scripture and experience warrant us to expect. In apostolic times there was a Judas who accompanied with the twelve all the time that the Lord Jesus went out and in among them, and remained altogether unsuspected up to that very night, when Jesus said, "Verily I say unto you that one of you shall betray me; and they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?" There was a Simon Magus who seemed to believe, and was baptised, and continued with Philip, yet his "heart was not right with God," and he became the bitterest of the Gospel's enemies. There was a Hymenaeus, and a Philetus, and an Alexander the Coppersmith, who, though at one time esteemed members of the Christian Church, yet became opposers, and, "concerning the faith, made shipwreck." There was a Demas, of whom, though twice recorded among the saints, yet it is written, "Demas hath forsaken me, having loved this present world."

And now, among ourselves, what is the experience of every faithful minister of Christ? Is it not that many who once "did run well," have been as it were "bewitched," and "soon removed unto another Gospel, which is not another?" Is it not that many who seemed to have "escaped the pollutions of the world, through the knowledge of the Lord and Saviour, have been again entangled therein, and the latter end has been worse with them than the beginning?"

Why then shall we expect different results from the labours of our Missionaries? Is human nature different in India from what it is and has been in other parts of the world? Or shall we demand from the godly men who have gone to preach Christ among the heathen, a penetration in reading the hearts of men, which was not granted even to apostles?

If God shall indeed bless the labours of our Missionaries with an abundant harvest, more full and rich than we have either asked or thought, still let us form our expectations, tutored by Scripture and experience, and we shall not be greatly amazed as if some strange thing happened unto us, when many who are called disciples go back and walk no more with Jesus.

2. Let us learn to cleave all the faster to the Lord Jesus. If others fall away, it is because they only seemed

to be cleaving to Christ, and did not really cleave to him. Let us make sure that we cleave to him. "They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us."

Just as when one vessel makes shipwreck, every wary Captain is made tenfold more vigilant than before, examines to see that all his timbers are sure, his cordage and his anchors strong,—so let every falling away of those who seemed to be like minded, make us look more anxiously to our own souls, that all our moorings are secure, and our anchor indeed within the veil. When others are offended and walk no more with Jesus, may we hear the gentle voice of the Saviour saying to us, "Will ye also go away?" And may our inmost heart reply, "Lord, to whom shall we go?"

3. Let us learn the awful vengeance of God upon apostasy. It is written of such men, "They bring upon themselves swift destruction." Of Judas we are told that when he saw that Jesus was condemned, he "went and hanged himself;" and "falling headlong, he burst asunder in the midst, and all his bowels gushed out." Of Ananias and Sapphira, who were arrested on the way to the crime of apostasy, we are told that they fell down at the apostles' feet, and yielded up the ghost. Of Sabat, the apostate Arabian, we have seen that he was tied up in a sack and cast into the sea.

And O! if God's judgments upon them be so dreadful, even in this life, who can imagine the doom that waits them in the world beyond the grave, when "fearfulness shall surprise the hypocrites." These are "wandering stars to whom is reserved the blackness of darkness for ever."

#### HEBREW GLEANINGS.

BY THE REV. ROBERT SIMPSON, A. M.,

*Minister of Kintore.*

No. I.

#### THE SABBATH.

THE Sabbath forms a prominent and very remarkable feature in the system of Hebrew institutions; and several ancient Pagan historians advert to it, as one of their national peculiarities. Ever since the promulgation of the ten commandments at Mount Sinai, that is, during a period of about 3300 years, the seventh day has been observed by the Israelites, as a stated season of holy rest and religious worship. Its sacredness, in virtue of a divine appointment, was guarded by the most solemn sanctions. At no subsequent time has the outward observance of it been wholly intermitted by that interesting people. In the best and purest days of Israel's history, its weekly return was hailed with delight; and the profanation of it was looked upon and punished as an aggravated crime.

But while the solemn publication of the decalogue evidently gave a more definite form to the ordinance of the Sabbath, and imposed new obligations to keep it holy, does not the fourth commandment itself contain sufficient proof, that its origin belonged to an earlier period? The terms by which that commandment is introduced, "Remember the Sabbath-day," plainly shew, that it was not then proposed or mentioned for the first time. The casual previous notice of it, in connection with the gathering of the manna, does not explain this marked reference to a former announcement and recognition of its sanctity. And the concluding sentence of the same commandment distinctly assigns a special reason for the consecration of the seventh day, carrying us back to the creation of the world, as the occasion of its original appointment to a sacred use. "For in six days the Lord made heaven and earth, the sea, and all

that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." The notion of some writers, that what is said concerning the Sabbath, in the second chapter of Genesis, ought to be understood by way of anticipation, is exceedingly unsatisfactory, and wholly inconsistent with the usual plainness of Scripture language; while the opposite and commonly received opinion is supported by Jewish writers generally, and especially, by the authority of Josephus, whose words are: "God rested on the seventh day, and ceased from his labours. This is the reason that we do no work upon that day, but give it the name of Sabbath, which, in the Hebrew, betokens rest."

Specious doubts, however, have been started on the subject, grounded chiefly on the silence of the Scriptures. To these doubts it might almost be enough to reply, that even the entire absence of all reference to the Sabbath, during the period in question, would not conclusively prove that it was neither known nor observed by the patriarchs who flourished before and after the flood. For allowing to the argument its greatest possible weight, surely it could never subvert the positive evidence already adduced, namely, the solemn institution by the Creator when he rested from his work on the seventh day, and the explicit reference to that institution in the decalogue. But is it the case, that no allusion to the Sabbath can be found in the sacred narrative, from the creation to the giving of the law? To some of the ablest biblical critics it has appeared highly probable, that "the end of days," spoken of as the time when Cain and Abel brought their respective offerings to the Lord, is to be understood as denoting the termination of the week; though others, of equal ability it must be admitted, have suggested, that the yearly ingathering of the fruits of the earth may be there meant. Again, it has been thought that an allusion to the religious observances of the Sabbath may be discovered in the beginning of the book of Job, which confessedly belongs to the patriarchal times, where it is stated, that "the sons of God," a form of expression peculiar to primeval antiquity, "presented themselves before the Lord." Far greater weight, however, seems to be due, on this point, to the fact, that the division of time into portions of seven days obtained as early as the deluge. "And he (Noah) stayed yet other seven days, and again sent forth the dove out of the ark: and the dove came in to him in the evening, and lo, in her mouth, was an olive leaf plucked off. So Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again to him any more." Why seven rather than any other number of days? unless we suppose that the mode of reckoning by weeks was then observed. And if this supposition be correct, the practice, doubtless, had its origin in the example of the divine procedure at the creation, there being no process in nature to suggest it, as in the case of day and night, and the revolution of the seasons. The quarters of the moon would neither be an exact nor an obvious guide in the matter. The same circumstance appears to have influenced the conduct of Laban, though, perhaps, more indirectly, when he said, "Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven years. And Jacob did so, and fulfilled her week; and he gave him Rachel, his daughter, to wife also." The term *week* here, according to the best authorities, is to be interpreted, not as indicating the seven additional years of Jacob's servitude, but as having reference solely to the seven days of the customary marriage festival. And to the naturally recurring question, Why seven days? the same answer only can be returned. Do not these facts clearly involve an acquaintance with the Sabbath? For would it not imply something very wonderful, to suppose the men of

these ages to have retained the knowledge of the division of time into such periods, and yet to have lost all remembrance of the seventh day's rest.

It has, moreover, been maintained by various authors well conversant with antiquity, that traces, however faint, of the original institution of the Sabbath, are discernible in the writings of several ancient heathens. The seventh day is certainly spoken of by some of them as being distinguished from other days. One calls it the illustrious light of the sun; and another styles it sacred or holy. Josephus, in his answer to Apion, hints at the same fact, but appears to refer it to a more recent source. "Nay, such is the reputation," says that historian, "we have had a long time in the world for our piety and good government, that there is hardly any nation, either Greek or barbarian, that does not live in some sort of conformity to our example, either in the observation of our *seventh day's Sabbath*, the use of lamps, the celebration of fasts, abstinence from such and such certain meats." May not the conformity here alleged, however, have had its origin, as to some points, in traditional remains of a primeval revelation? It is, indeed, highly improbable, that Pagans, who affected to despise the Hebrews, would have directly adopted their rites and institutions. And if any nation of remote antiquity can be supposed to have possessed from tradition a knowledge of the Sabbath, the Egyptians, above all others, were likely to be acquainted with it. And if so, one obvious reply would be furnished to the insidious question, Did their Egyptian taskmasters allow the Hebrews to rest from their labours on the Sabbath? Should the opposite ground be taken, that no such institution existed in Egypt, a ready answer may yet be given. To say nothing of the immunities granted to the Israelites on their settlement in the land of Ham, might not a sense of their own interest, founded upon the beneficial effects of the weekly repose on the health of their slaves, or the yearnings of humanity, have, for a time at least, reasonably enough induced their oppressors to yield their acquiescence? But, even should the negative view be insisted on, namely, that it was a part of the cruel policy pursued towards the oppressed race, altogether to deny them any periodical respite from their arduous toil, still no real difficulty stands in the way. If the children of Israel acted from constraint in the matter, no proof can hence be derived that they had forgotten the God of their fathers, or ceased to regard the Sabbath as holy. May not rather the deprivation of its sacred exercises and observances, to which they were subjected, have constituted no inconsiderable part of the grievances under which they groaned, and from the intolerable pressure of which they so earnestly cried to God for deliverance? Of this we are certain, that the plea urged by Moses, when he petitioned Pharaoh to let the people go, expressly was, that they might observe, without restraint, the rites of their religion in the wilderness.

The alleged discrepancy between Exod. xx. 11, and Deut. v. 15, is merely apparent. In these two passages, the observance of the Sabbath is enforced by two different but perfectly consistent motives; the one drawn from the original consecration of the seventh day, the other from the occasion on which the institution was publicly and solemnly revived after a period of greater or less neglect of it.

The rest of the Sabbath, when observed most strictly, according to its original intention, was prepared for with seriousness and care. A portion of the preceding day was set apart for the purpose, and called the preparation. In accordance with the general method of computing time in use among the Hebrews, the seventh day began at sunset the previous night, and it lasted twenty-four hours. "From evening to evening shall ye celebrate the Sabbath." It was entirely devoted to religious purposes, though works of necessity and mercy

were not forbidden. Prayer, meditation, and the reading and study of the sacred writings, formed the principal employment. A burnt-offering of two lambs was added to the daily sacrifice; the shew-bread was also changed. The work of creation was called to grateful remembrance, and the Omnipotent Creator reverently adored. Thanksgivings were devoutly offered up for all blessings received. National mercies were solemnly commemorated, and, in particular, the deliverance from Egyptian bondage; while from the recollection of that deliverance, and from other motives to benevolence, feelings of charity and goodwill were cherished and exemplified. In such exercises, especially in their "holy convocations" or public assemblies, the pious Israelites engaged with devout fervour, and derived from them the greatest delight. "This is the day," exclaimed David exultingly, "this is the day which the Lord hath made; we will rejoice and be glad in it." In order that their minds might be entirely disentangled from secular affairs, all work was suspended, and a moderate abstinence observed till sunset, after which it seems to have been customary to partake, with temperate and social freedom, of choice viands, and to exercise hospitality. Even travelling was limited to the small distance of two thousand cubits, or something less than a mile—the extent of the Sabbath-day's journey. The rigour with which a total cessation from worldly pursuits of business or of pleasure was enforced, has often been animadverted on as extreme and unnecessary. And the punishment of death, inflicted for disobedience, was, doubtless, severe in the last degree. This penalty, however, is not awarded in the fourth commandment; and we have no reason to think that any, except the most flagrant and impious breaches of the Sabbath, were visited with its infliction. But in considering these circumstances, with the view either to praise or blame, it ought always to be carefully remembered that the situation of the Israelites, as a chosen people, was very peculiar. Every act of resistance to the divine authority on their part, implied direct audacious rebellion against the Most High, as their King, as well as their God; and being committed in the face of the most signal manifestations of his visible miraculous interposition, became highly aggravated. The great object of their separation from the other kindreds of mankind, was to preserve alive on the earth the knowledge and worship of the true God, so as to prepare the way for the Gospel dispensation. All the means employed for these ends, therefore, must have been vastly important. And since the prevalence of idolatry was so inveterate and extensive around them, and their proneness to fall into it so strong, the most rigorous checks were, humanly speaking, absolutely requisite.

As general corruption, however, grew up and spread among the ancient Hebrews, the neglect and desecration of the Sabbath ensued. They began to account it, as well as other parts of divine service, a weariness, saying in their hearts, "When will it be gone, that we may buy and sell and get gain,—that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit?" But it happened in this, as in many points of their religious declension, that the judgment of God, in the captivity, at length produced a salutary change. They never, after that calamitous event, relapsed into grossly idolatrous practices; neither did they, in general, again fail to manifest external respect for the Sabbath. That great national catastrophe was sent upon them, in part, as the punishment of their former remissness in reference to the duties of the seventh day; and the awful miseries they endured under it, and in consequence of it, had the proper effect, though not immediately, as we learn from Nehemiah's grievous complaint, yet eventually, to the extent, at least, of outward reformation.

But while they henceforth clung, with immovable

stiffness, to the form of the institution, they seem still, in too many cases, to have misunderstood or disregarded its holy design. In this, as in numberless other instances, we may see, exhibited in their conduct, the tendency there is in human nature to rest in the mere formal observance of a religious ordinance, and to lose sight of the important moral object it was intended to promote. Spiritual homage, proceeding from a lowly and submissive frame of mind, is a far costlier sacrifice to flesh and blood than any amount of bodily service; and the unrenewed heart would always gladly compound for the deficiency of the one by the abundance of the other. Under the strongest operation of this bias the Jews of later ages appear to have acted. They sought to render the burden of their ceremonial observances, in every branch, altogether intolerable. They racked invention to multiply minute directions for the scrupulous keeping, rather than the godly sanctification, of the Sabbath. But these generally referred to points of the most frivolous description. It was enjoined to avoid walking upon grass so as to bruise it, because that partook of the nature of threshing, according to the ancient oriental process of treading out the corn. It was forbidden to kill even a troublesome insect, because such an act was a species of hunting. Such unmeaning and absurd prohibitions, when attended to, would often unavoidably interfere with the discharge of duties of the highest importance, in a religious and moral point of view.

This pharisaical tendency to strain at a gnat and swallow a camel had reached an almost incredible pitch in the days of our Lord. His disciples were censured for plucking the ears of corn on the seventh day, though suffering from hunger, on the ground that by so doing they virtually engaged in the operation of reaping. And Christ himself, when he mercifully healed the sick on the Sabbath, was condemned under the pretext, so precise was their code of rules, that the diseases he cured were chronic and not acute, that is, of a long standing and lingering, not of a severely painful or suddenly fatal kind. Our Saviour, on all these occasions, expressed his marked disapprobation of such trifling and preposterous distinctions. He reminded the Jews of what had taken place in a purer age of their Church. He directed their attention to an incident in the history of David, which, viewed in a strict light, implied a much greater violation of the divine commandment than the act of his followers, and yet was vindicated on the same plea of necessity. He also referred them to some of the more servile functions of the priestly office, which were regularly performed in the temple on the Sabbath-day. In reference to this subject, he charged their rulers and teachers with hypocrisy. He accused them of making void the law by their traditions. But in all his remarks he chiefly inculcated the great principle, "that mercy is better than sacrifice."

The same important truth is incidentally taught, though the lesson be somewhat quaintly expressed, in the following tale from Hurwitz's Collection: "Rabbi Tan-chum was once asked whether it was allowable to extinguish a candle on the Sabbath, in case it incommoded a sick person? 'What a question you ask!' replied the Rabbi, 'True you call a burning candle a light, so is the soul of man; nay, it is called a heavenly light. Is it not better to extinguish an earthly light, than a heavenly light?' " Whatever else might have been implied in this rabbinical illustration, it surely teaches, even from Jewish lips, "That the Sabbath was made for man, and not man for the Sabbath."

The strictness with which the Jews observed the rest of the Sabbath frequently operated to their disadvantage when engaged in war; and on many occasions did their regard for its sanctity expose them to disasters which might otherwise have been avoided. In some cases they declined even to defend themselves against the at-

tacks of their enemies, on the Sabbath-day. "A memorable instance of this is recorded in the first book of the Maccabees. "Now, when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men who had broken the king's commandment,"—(the impious mandate of the cruel and profane Antiochus,)—"were gone down into the secret places in the wilderness, they pursued after them, a great number, and having overtaken them, they camped against them, and made war against them on the Sabbath-day. And they said unto them, let that which ye have done hitherto suffice; come forth and do according to the commandment of the king, and you shall live. But they said, we will not come forth, neither will we do the king's commandment, to profane the Sabbath-day. So then they gave them battle with all speed. Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; but said, let us die all in our innocency: heaven and earth shall testify for us, that you put us to death wrongfully. So they rose up against them in battle on the Sabbath, and they slew them with their wives and children, and their cattle, to the number of a thousand people." The adversaries of the Jews having thus taken such fatal advantage of their sacred regard for the Sabbath, the practice was henceforth changed, and the law so explained as to admit of self-defence on the seventh day; but it was still considered unlawful to attempt any act that had the least appearance of aggressive warfare.

In concluding these cursory remarks, we shall briefly advert to three points intimately connected with the subject; the changes of the day of rest and religious worship among Christians; the vast importance of the Sabbath, and its typical import.

1. Some have contended that, though the Sabbath was not a new institution, yet as a new computation of time was adopted by the Israelites when they left Egypt, an alteration of the day took place; that is to say, the Sabbath of Eden and the seventh day, which the Hebrews were commanded at Sinai to keep holy, were not the same. And in order that some use might be made of this theory, which has been plausibly defended, it is alleged that the first day of the week, as observed by the Christian Church, is more likely than any other to coincide with the Sabbath of paradise. The dedication of that day to the sun, by some of the ancient heathens, which is no doubt a very remarkable fact, has been adduced in the shape of a proof. And the circumstance that, in many instances, the rites of the Hebrews seem to have been purposely varied from those of the idolatrous nations, by which they were surrounded, might also be made available, more especially, as the Sabbath was said to be a *sign* between God and his chosen people. Upon such arguments, however, we here place but little stress. Much better reasons can be assigned for the change. He who is "Lord also of the Sabbath" had power to alter the day of its observance. His inspired apostles certainly changed it with his evident sanction. All things connected with the Sabbath that had peculiar reference to the ancient economy ceased to be in force when that dispensation closed, and yet the spirit of the institution is in nowise essentially affected by the alteration. And surely the first day of the week, the day on which our Saviour burst the barriers of the tomb, ought to be peculiarly sacred in the eyes of his believing followers; because on it his divine mission received its most convincing seal, the happy result of his atonement was signally manifested to the world by his rising again for our justification, and a gracious pledge was thus given of our resurrection.

2. So obvious is the beneficial tendency of a Sabbatical rest, considered merely in reference to the interests of this life, that the institution of it might well be

advocated on pure grounds of philanthropy. Men who have differed widely as to the origin of the Sabbath, agree as to the expediency of such an appointment. It affords a salutary respite to the labourer from his toils; it forms a breathing time from the harassing cares and anxieties of business; it provides, and was expressly intended to provide, a period of repose to that part of the brute creation which man has subjected to the yoke. The stated return of its holy calm, seems necessary for maintaining in healthful operation all the springs of life and action among civilized men. But it serves yet a higher end. It is a religious ordinance; and the opportunities it gives of attending to spiritual and divine things, constitute its chief value. But for it, how could the care of the soul, and the all-important concerns of eternity, be adequately secured to the great body of mankind? Besides, when duties of a spiritual nature are left to be performed at whatever time men please, or find convenient, they are seldom attended to with due regularity and effect. The manner in which the Christian Sabbath is observed in countries professing Christianity, is justly considered a fair criterion of the state of religion in them. And the same test is equally applicable to families and individuals. How anxious then should all professors of the Gospel be to guard the sanctity of the Lord's day, and improve to the utmost the inestimable privileges it brings!

3. The Sabbath, however, may be viewed under yet another aspect. Both the Psalmist and the Apostle of the Gentiles, regarded it as, directly or indirectly, symbolical of a future and more perfect repose. The latter, in the Epistle to the Hebrews, reasons fully and conclusively on the subject. Many Jewish writers, too, inculcate similar sentiments. And does not this consideration tend to confirm the opinion of those, who look upon it as strictly binding on Christians, according to the Christian mode of observance, in opposition to the lax notions of some who deny its moral and perpetual obligation? There is certainly no reason why a type of heaven's blessedness, so appropriate and edifying, should exist under one dispensation and not under the other. May it not, therefore, be affirmed as truly of the Lord's day, as of the Hebrew Sabbath, that it is a fit emblem of the heavenly state,—the rest that remaineth to the people of God?

THE SORROWS OF IDOLATERS:  
A DISCOURSE.

BY THE LATE REV. WILLIAM STARK,  
*Minister of Dirleton.*

“Their sorrows shall be multiplied that hasten after another god.”—PSALM xvi. 4.

FROM whatever cause, it is found in universal experience, that the pursuit of happiness, in which all mankind are engaged, partakes of the nature of a struggle. Independently of the loose, inadequate, and erroneous conceptions on the main object of desire which are generally prevalent among all ranks and classes, there are many obstructions perpetually arising which must be overcome,—causes of annoyance that must be removed,—sources of vexation and sorrow that must be shut up, ere the most sanguine aspirant can come within sight of what he conceives the supreme good of his nature.

It is on this account, deeply to be deplored, that it is so difficult to bring mankind to entertain correct notions on a subject so closely connected with their highest interests.

Amidst the crowd, however, who appear so utter-

ly reckless of their most important concerns, it is encouraging to think, that there are here and there persons to be found, whom the mercy and grace of God has happily brought to a different mind, and who are prepared to testify, not merely the vexations, and disappointments, and sorrows with which they were continually beset, while they followed the course of this world, but the substantial and permanent joy they have since found in pursuing a different line. Now, as it is the great object of the ministry of the Word of God, combined with the operations of his providence, to bring thoughtless sinners back from their wanderings, and guide their steps into that path which can alone conduct them to true happiness, there is no reason to despair of any one who has not made up his mind to repel all the counsels of heavenly wisdom.

With the view of obtaining so blessed a result, I would, looking for the indispensable influences of the Holy Spirit, earnestly solicit your serious and candid attention to the declaration and resolution of the Psalmist, as expressed in the words of the text, “Their sorrows shall be multiplied that hasten after another god.”

I. To the question which naturally presents itself, who those are over whom this fearful denunciation is suspended, “their sorrows shall be multiplied,” how various are the answers which different classes of mankind might be disposed to give! A very numerous class, we fear, would, without hesitation, pronounce that those are chiefly to be commiserated, who meet with what are generally called reverses of fortune, whose secular resources for show, or sensual gratification, are expended, or who, by loss of health, have lost all capacity for enjoying them. There are others who, if they allow moral considerations to enter into the determination of this question, may be disposed to say, that those are sowing the seeds of a very wretched harvest, who indulge in any of those gross and scandalous vices, which are either subversive of the peace and order of civil society, or which notoriously commit the most dreadful havoc on personal and domestic comfort. Now, in the last, there is a great deal of truth, for it is utterly incontrovertible, that as vice is inseparably connected with misery, so there are some kinds of it in which the mischievous consequences are more speedily and palpably evolved than in others. But how little are many, even of the professors of Christianity, prepared to trace the monstrous evil to its source! And yet while this is not done, we hold that nothing is done to any good purpose. Who then, we again ask, are those who, in the estimate of David, as the type and representative of the Messiah, are regarded as having their sorrows multiplied? The answer is plain; those who “hasten after another god.” Though the term “god” is not expressly stated in the original language, there can be no doubt that the ellipsis is properly supplied by our translators, for the allusion to the rule of religious worship, in the conclusion of the verse, sufficiently shews that



there could be nothing else in the mind of the sacred writer. We are thus impressively reminded, that there is but One, the fountain and the centre of being,—One for whom are all things, and by whom are all things, the great and exclusive object of religious homage, and joyful confidence to all his holy and rational creatures. But when man, in the perversity of his fallen nature, lost the knowledge of the only living and true God, he was given up to a reprobate mind, by which he transferred the homage of his supreme regards to others, and placed his confidence in a multitude of subordinate and imaginary beings, representations of which he formed with his own hands, and bowing down to them, said, "Ye are our gods."

With this extraordinary infatuation, which may be ready to fill us with astonishment, it is not merely the more brutal and uncivilized part of mankind that have been chargeable. Never did the monstrous evil prevail to a greater extent than among the refined and philosophical Greeks and Romans, who were accustomed to speak of every other nation by the name of Barbarians; and, with the exception of one little family, whom all the rest of the world had learned to despise or abhor, the whole world had received into its creed, absurdities fit to make the most illiterate Christian blush. And even in regard to that little nation, separated, as they were, from the rest of the world, with the express design of maintaining the knowledge and wisdom of the only true God, it is very humiliating to reflect, that never did the perverse tendency of the human race, towards a state of complete alienation from Him, appear in so affecting a light, as in their perpetual proneness to lapse into the idolatrous practices of those that hated and despised them. "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord, for my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

That there is something analogous to this in the disposition with which idolaters, in every age, have been accustomed to pursue after the strange gods which they made for themselves, we have, to this very day, a striking evidence in the splendid monuments of the temples erected to their worship; and in the still more humiliating fact, that the Jews, as the peculiar people of God, when they became mad upon their idols, are expressly charged with having shed the blood of their own offspring in their honour; for it is expressly recorded, "Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood."—Ps. cvi. 37, 38.

But some may be disposed to say, what is all

this to us? What have we, in this Christian land, to do with idols and idolatry? We can feel at once amazed and mortified, in contemplating the costly and splendid monuments which the most refined nations of antiquity had erected to the honour of their imaginary deities. We can shudder at the diabolical rites by which the smiling innocent, clinging to the hand of its parent, was thrown into the fire, in honour of Moloch. But, besides giving scope to the ordinary feelings of humanity at a spectacle so revolting, what else have we to do with idols and idolatry?

Forgive me, my brethren, if I venture to say you may have a great deal more to do with this subject than you are well aware of. We are informed, in the prophecies of Ezekiel, that when the elders of Israel came to that venerable man, with the professed design of being instructed in their duty, and were, perhaps, as much as we, prepared to say, of such gross idolatry, as had brought ruin on their country, "we are delivered from all these abominations," he was enabled to penetrate the disguise under which they tried to conceal themselves; and with the dauntless and faithful spirit of a prophet that had no other fear than the fear of God, charged them with having set up their idols in their hearts. The expression is very remarkable, and deserves our most serious consideration. We are reminded by it, that idolatry does not so much consist in forming a graven, or a molten image, before which we prostrate our bodies in the exercise of religious homage, as in the giving to any object, be it what it may, that place in the affections, which the only living and true God ought exclusively to occupy. So that, in point of fact, while we have as little fellowship with the Church of Rome, in trusting to the mediation of saints and angels, as we have with the ancient heathens, in prostrating ourselves before a statue of Dagon or Jupiter, we may no less be hastening after another god, by giving to any creature, real or imaginary, the homage of our supreme regards, in which, I conceive, the very essence of religious worship consists. An inspired apostle expressly testifies, that covetousness is idolatry; and an inordinate love of wealth, is described by another apostle, by a hastening to be rich. From whatever cause, it cannot be denied, that the eager pursuit of the world, in whatever shape it may present itself, may be regarded as the idol which has successfully mounted the throne which the Creator, Preserver, and Redeemer of his people had set up for himself. And will it be pretended, that this is at all an uncommon occurrence? Alas! we have only to look around, to be satisfied how full of such idolaters this world is. Only see how keen the devotee of the riches, the honours, or the pleasures of life, is in the pursuit of the object, call it what you will, on which he has supremely set his heart. Think how it engrosses his thoughts by night and by day. How insensibly and irresistibly it regulates the train of associated ideas! At what sacrifice of time, of health, even of moral obli-

gation, it is incessantly pursued! Let no one be offended at the plainness and fidelity with which we are constrained to speak out on this subject. There is not one of us, who is not by nature thus inclined to "hasten after another god." The human mind necessarily feels its own weakness, and the insufficiency of its own resources. It must have something extraneous to lean upon. If the living God, the only proper stay and confidence of the creation,—if the living God be forsaken, some other god must, of necessity, be sought and resorted to. And, alas, a very superficial glance may suffice to satisfy any candid inquirer, at how low a rate the true God is estimated, even amongst his professed worshippers. Were it otherwise, should we have so much reason to complain of the neglect of ordinances and of the miserable pleas sustained for such neglect? It is no less humiliating to think, with what little heart and spirit the ordinances of Christianity are attended, when not altogether neglected. Then the thoughts and affections of the professed worshipper are often flowing in a different channel; and the consequence is, while all is life, and warmth, and energy in the concerns of secular business, or social amusement, every thing is cold and lifeless in regard to the concerns of the soul and the interests of eternity. Let us then proceed,

II. To consider the wretchedness and the fruitlessness of the pursuits of those who "hasten after another god." It is said, "their sorrows shall be multiplied." The worshippers of the living God may have sorrows,—they must have sorrows,—they are a salutary part of the discipline of their Father's house. These, however, are susceptible of many mitigations, and what is best of all, they are paving the way to a state of being, in which there shall be no sorrow. But, oh, how fearful it is to think of a state of unmitigated, overwhelming, everlasting woe; and yet why should we hesitate, from miscalculating views of humanity, to pronounce that such must be the portion of the cup of those who forget, and forsake, and prefer a rival to God in their affection? "Their sorrows shall be multiplied, that hasten after another god."

In illustration of this declaration, we may observe, that those who observe lying vanities, forsake their own mercies. Who that allows himself to think on this subject with any degree of seriousness at all, will venture to dispute that the Author of our Being, by the beneficent care of whose providence we are continually sustained and blessed, must himself be the exhaustless fountain of happiness? It were discreditable to the wisdom of the divine plans, to suppose that a creature like man, formed after the image of his Maker, and endowed with capacities for holding communion with his Maker, should find his supreme good in any thing subordinate, be it what it may. The Bible speaks of a fulness of joy being in the presence of God. In the smile of his countenance is life,—his loving kindness is better than life. Angels

find it so. Adam in paradise found it so. Redeemed and glorified saints shall find it so in the celestial paradise for ever. This being the case, he must be the only wise man who, amidst the manifold infirmities inseparable from the present state, is enabled, like David, to follow hard after God; and who, thankful for creature enjoyments as the bounty of His hand, does not allow the dearest and the best of them to usurp the throne of his affections. How different must the case of such a man be, even in the most unfavourable circumstances, from that of him "who, hastening after another God," does, by the deliberate act of his own froward mind, shut himself out from what can alone yield to it satisfying and permanent felicity. Even one of the two great evils which, we have already seen, was charged upon the idolatrous Israelites, namely, the forsaking the fountain of living waters, is sufficient of itself to accumulate, on an immortal mind constituted like that of man, a flood of sorrows; and were there no more than such an exclusion, it is impossible not to commiserate the condition of the foolish virgins, who, during the celebration of the marriage festival, had the door shut upon them, leaving them in outer darkness.

But let us not forget that there is a counterpart to the great evil of forsaking the fountain of living waters. Every spiritual idolater heweth out to himself broken cisterns which can hold no water. There is a capacity in the human mind, framed in the likeness of its Maker, which no creature enjoyments can possibly fill. Even if we might be allowed to suppose, that the infatuated man who dethrones the living God from his affections in favour of a rival, never fails to secure the object of his desire to the extent, and beyond the extent, which the most sanguine imagination ever suggested, still it would be found, there is a void which the idol cannot fill, in virtue of which, the poor deluded and wretched wanderer becomes restless, peevish, fretful, and is often tempted to throw away the bauble, in the pursuit of which he had spent his best years and wasted his most valuable energies.

We must notice farther, however, that in supposing that the man "who hastens after another god," may attain the object of his pursuit to the extent of his desires, we suppose what never has happened, and never can now happen. He is grasping a shadow, which, at the moment when it appears most within his reach, vanishes into air. Though, therefore, it is not necessary to our present argument to insist, that the individual who gives the world the homage of his supreme regards, can have no kind, or degree, of enjoyment in the pursuit of his idol,—that enjoyment must be liable to perpetual interruption from the collision of opposite interests, and the constant occurrence of cross accidents, over which his sagacity and power can exercise no control. So that, judging by the ordinary course of things, little else than sorrow must be the portion of that man's cup, who, having forsaken the true God, has,

in a spirit of deep infatuation, taken up with another.

But we would not be doing justice to such a man, were there but one such present, if we left our argument here. We must apprise him, that the true God is no unconcerned spectator of what is going on among his alienated subjects. Jealousy of his own lofty prerogative in this affair, is expressly stated as the great leading reason annexed to that commandment in the decalogue which forbids idolatry, "Thou shalt not make unto thee any graven image." In the exercise of that jealousy, he poured forth his wrath on the earth contaminated by the disaffection of our first parents, and under the tremendous effects of his curse, the whole creation, from that day to the present hour, has never ceased to groan. The earth, faithful to the bidding of her affronted and injured Lord, has never ceased to bring forth briars and thorns, that the alienated worshipper may eat his bread in the sweat of his brow and in bitter sorrow, till he returns to the dust from which he was taken. The effect of the controversy, when pleaded with particular nations, was strikingly expressed in the judgment denounced against Egypt on that memorable night when the angel of destruction passed through the land. "Against all the gods of Egypt," said Jehovah, "will I execute judgment." But nowhere has the displeasure of Jehovah been more remarkably manifested against the estrangement we are at present considering, than in his conduct towards those who were taken into covenant with himself; and this may shew what we professed Christians have reason to expect if we follow the same course. It is thus written, "They provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel."—Psalm lxxviii. 58, 59. We may be permitted, to the same purpose, to quote a passage from the song of Moses: "He forsook God which made him, and lightly esteemed the rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very forward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I

will spend mine arrows upon them."—Deut. xxxii. 15-23.

Now, my brethren, give me leave to ask, in conclusion, what you think must be the condition of those of whom these things are spoken? How multiplied must be the sorrows of that man on whom the arrows of the Almighty are not only shot but expended; the wretched man on whom not merely calamities fall, but mischiefs are heaped, and all this by a power that is irresistible! We may form, from such considerations, some notion of what an inspired apostle means, when he speaks of an inordinate love of the world drowning men in perdition, and of what is meant in the book of Revelation, when it is said that the smoke of idolaters ascendeth up for ever!

#### NATIVE EDUCATION IN INDIA,

UNDER THE GENERAL ASSEMBLY'S INDIAN MISSION.

BY THE REV. JAMES BRYCE, D.D.,

*Late one of the Ministers of St. Andrew's Church,  
Calcutta.*

It would not be easy to convey an idea of the lamentable ignorance, degradation, and depravity, that cover the regions to which the Missionary labours of the Church of Scotland are now devoted. There, superstition, in the most hideous shapes, reigns triumphant; and there may be seen, every day, thousands of human beings falling down before, and worshipping the most frightful and mis-shapen idols that imagination can picture; striving to propitiate the favour, or avert the wrath of the imaginary beings whom these idols represent, by rites and ceremonies the most frivolous, vicious, and sanguinary. Need I add, that from this worship has resulted a state of ignorance the most lamentable, and of morality the most humiliating? Yet the race that are thus not only buried in ignorance of all that man, to be happy, ought to know and to believe, but in the daily and hourly practice, and that under the hallowed name of religion itself, of all that can degrade and debase his nature, are, at the same time, endowed with intellectual faculties the most acute, qualifying them, whenever they will listen, to comprehend the lessons addressed to their understandings; and, moreover, with dispositions singularly tractable, and with a curiosity strongly inviting the advances of the teacher. It is, indeed, a subject of the deepest regret, that these encouragements have, in the great mass of the people, been borne down by superstitious prejudices, which it must prove no easy task to remove; and hence, undoubtedly, has arisen the slender success of the Missionary, when he has addressed himself to the crowds gathered around him in the market place and the highway. But a brighter prospect opens in regard to the rising generation; and it is chiefly for their benefit and instruction that the institution which the Scottish people are now called upon to assist, has been established. It is a subject of peculiar gratitude to heaven, that while this institution avows openly the instruction of native youth, in a better and a purer faith and morality, as well as in a more rational and enlightened education, it has not only met with no opposition from the parents, but has, on the contrary, experienced the support of a very large number, whose children are now attending our school, and the approbation of a still greater class, whose desire to share in its advantages we are not yet in a position to gratify. The fact, of upwards of six hundred Hindoo youth, now in daily attendance on the Assembly's school at Calcutta alone, is decisive of this

important point. My own personal knowledge enables me fully to confirm it. It is at length placed beyond all doubt, that, strong and invincible as we have hitherto believed the prejudices of the Hindus to be, in all matters in which their faith is concerned, and unwilling, as they have hitherto shewn themselves, to profit by the preaching of the Christian Missionary, when he addresses them severally on the doctrines of the Cross, there is arising among them a large and respectable body, able to appreciate the advantages of the education we are bestowing, and willing to receive that education for their children, on the terms on which we offer it to them. In the Assembly's School, the education is openly and avowedly founded on religion, and lessons from the Bible are daily read in the lower and more elementary, as well as in the higher classes. And such is the happy change now working in the native mind, that where there is the desire to obtain instruction in our literature and science for their children, many of the parents send them to the Assembly's school to receive this instruction, rather than to others that also bestow it, just because the fundamental truths and doctrines of religion are with us taught and kept alive. I can bear testimony to sentiments on this subject, every way liberal and enlightened, being now entertained by natives of the greatest respectability and talents. To myself their language has been, "In all you teach our children, preserve upon their minds a belief in God, and a sense of their religious obligation; educate them in your literature and science; teach them even, if you please, and they desire it, the grounds on which you rest the superiority of your faith to ours, and let them chuse for themselves at what altar they will worship; but do not make them atheists." Would to heaven, that those enlarged and enlightened sentiments were more generally diffused than they are; but let us not, in the mean time, overlook the door, narrow as it now is, which they are opening to Christian exertion. It is seen, even by the least acute among the natives whom we strive to instruct, that the education which our schools are bestowing on their children, must demolish all belief in the superstitious fables of the vulgar faith; and the very apprehensions which they evince, lest we make their children atheists, bespeaks a sense and a feeling of fear and reverence for the Deity, which, while it serves in some measure to redeem the dreary darkness through which it gleams, as the yet lingering ray of a once brighter sun, tells the Christian philanthropist himself to beware, lest the education he imparts be such as will encourage atheism rather than lead to the knowledge of the living and the true God. Against this danger, the Assembly's School anxiously provides; for religion stands at the very threshold, to receive and to welcome every entrant. The Scriptures are a class-book in every department; and in the higher forms, the pupils are specially instructed in the evidences and doctrines of Christianity, with a view to their embracing our faith, and, in due time, becoming themselves the instruments of still farther diffusing its knowledge among their countrymen. It is this, principally, that distinguishes the Assembly's School; and it is on this ground that we confidently seek and expect for it the countenance and support of the Christian people of Scotland.

Having once and again assisted at the annual examination to which the Assembly's School is subjected, in the presence of the European and native population of Calcutta, I can speak confidently of the literary and scientific attainments of its pupils; and I can have no hesitation in placing them on a level with any that are attained generally, even in our own country, by youth of the same age, and pursuing the same studies. The system followed at the institution, includes the ordinary branches of knowledge taught in our schools at

home, embracing also, of course, instruction in the spoken language of the country, as the medium, in the first instance, of communicating an acquaintance with the English language. This once attained, and the road to history, geography, natural philosophy, mathematics, astronomy, &c., is opened up. The ardour with which this road is pursued by the native youth, has attracted the notice of all who have witnessed them engaged in their daily labours, while the rapidity of their progress generally keeps pace with their ardour, often, indeed, as I have seen, exciting the surprise, as it gladdens and encourages the hearts of all who take an interest in their progress. Nor let it be forgotten, that since the establishment of the Assembly's School, various fields have been opened up, beyond its walls, for rendering available to the purposes of after-life the knowledge and instruction imparted by it. The introduction of natives to situations in the public service, from which they were formerly excluded, is part of the more extended and liberal policy which the Government of India, at length, finds itself in a position to adopt; and the prizes held out, while they stimulate to an attendance upon such institutions as ours, powerfully encourage our exertions, as they are obviating the great objection long and strongly urged against our schools, that the instruction we were bestowing, was immediately forgotten on the youth returning to scenes where it could not possibly be turned to advantage; or, if remembered, served only to render them more unhappy and discontented with their lot. The erection, within these two years, of a medical college, endowed by Government on a scale the most liberal and extensive, placed under the superintendence of officers distinguished for their zeal and professional talents, and specially devoted to the supply of a race of educated native practitioners in medicine and surgery, is another of the enlightened measures that have lately been adopted; and there may be easily recognised in it, one of the most obvious provisions for rendering the elementary instruction in literature and science, bestowed at our schools, available to the most useful and profitable purposes. The attendance on this college, of students supplied from the Assembly's School and from other seminaries, has been all that was anticipated; and the result is the more gratifying, that this attendance is a triumph over Hindu prejudices, where, by many, they were considered as almost invincible. The object of this college extends beyond the wants of the public service, properly so called, and embraces the establishment, in due time, of native medical practitioners over the whole country, in whose hands the lives of our fellow subjects may, with more safety, be placed, than in those to which, of necessity, they have hitherto been confided. I mention these exertions on the part of the public authorities in India, as they must be gratifying to every philanthropic mind, and as, in point of fact, they are a part of the happy fruits already resulting from the labours which the people of Scotland are now called upon to support.

But passing to a more peculiar feature of the Assembly's School and Mission, I may mention, that before my departure from India, several of our youth were far advanced in a knowledge of Christian truth, with a view of becoming converts to our faith, and being ultimately employed as teachers of it, under the authority of the Indian branch of the Church of Scotland, now happily armed with power from that Church, to receive them into full communion as preachers of the everlasting Gospel. Others, whose views do not extend to this holier and more Christian object, had been trained up as teachers, within the school, and had been found qualified to take upon themselves the charge of branch establishments, planted near the parent institution, and under its general superintendence. This is, undoubtedly, a most important step in the progress of

the Assembly's School. The institution is now sending forth, not scholars, but schoolmasters, from among its pupils; and the sphere of its labours and usefulness is widening all around it. These labours are, as yet, confined to the Presidency and its immediate neighbourhood; but situations the most eligible, at a distance from the seats of Government, have already presented themselves, and as public support is extended by the parent institution, and the committee at home, will also be overtaken. Besides holding out a field where we have every reason to believe that our labours will be both welcome and successful, many of them afford the advantage of a climate highly congenial to European constitutions, and consequently hold out the pleasing prospect of our Missionaries being enabled to recruit their health, when suffering under their labours in less favourable localities, without being obliged altogether to suspend these labours.

I may also mention, as a motive to still greater exertions than ever, that the eminent success of the institution at Calcutta has stirred up the friends of the Church of Scotland at Madras and Bombay, to be included in the General Assembly's scheme, which until lately has been confined to Bengal; a requisition to which the committee has most readily lent an ear. At both of these Presidencies, the Church of Scotland may, indeed, account herself fortunate, in having men zealously devoted to her interests, and distinguished among the foremost scholars in India, for their knowledge of the native character, literature, and languages; some of them, indeed, almost without rivals in these most requisite attainments. If there are any who are afraid that, by attempting too much, we may run the risk of accomplishing less than under narrower endeavours might be attainable, I would say, that the extension of the Assembly's scheme to the other Presidencies in India, has not been taken up, until so strongly demanded from these quarters, as to leave no reasonable doubts of a very liberal measure of local support, by which the services of such eminent Orientalists, and zealous and devoted Missionaries, as are now enlisted, both at Bombay and Madras, ought undoubtedly to be secured for an institution which may well be termed national. Indeed, the concentration of effort, by all the friends of true religion both at home and abroad, in aid of the Assembly's School and Mission—so peculiarly the child of the people of Scotland—is so obvious, that a doubt cannot, I think, exist as to its expediency; and we ought to regard the bringing of the Presidencies of Madras and Bombay within its pale, as a step in our progress promising the best of fruits to the natives in these parts of our eastern territories.

It is well known that the Indian institution—thus enlarged and enlarging in its sphere of duty and usefulness—depends for its activity, and indeed its existence, upon the benevolence of the people of Scotland. It is a tree of their own planting; and now that it is growing up towards maturity, and affording shelter to many under its branches, whose lot has been cast in a "dry and thirsty land," thus promising so well to reward their past care, it must not be forsaken. The policy hitherto pursued by the Indian Government, has prevented any aid being given to our school from the funds provided by the Legislature for the promotion of native education. The time, I trust, will soon come, when this policy will be departed from; and it will certainly come the sooner, that we are able to prove how powerful and efficient we are, as instruments in promoting all the great objects which a British and a Christian Government of India ought to have in view. The most honourable testimony has been borne by the highest authority in India—and this in the most public manner—to the pre-eminent ability and success that have hitherto distinguished the Assembly's School, under the able superin-

tendence of Dr Duff, whose zeal, talents, and unwearied diligence and activity in the cause of the Indian Mission, require no eulogium from me. To enable the institution still more to earn and to deserve this testimony, the exertions of the people of Scotland must not be relaxed. Let this be their encouragement, also, that as we succeed in enlightening the native mind in India, we shall prepare the people themselves for one day taking an active part in the good work, and we shall most effectually remove the difficulties that now stand in the way of our receiving assistance from the public funds. At present, the fear is entertained that, by extending this assistance to an institution avowedly teaching Christianity, the prejudices of our native subjects might be outraged, and their feelings offended. It is impossible not to respect the motives from which this cautious policy has originated; but I venture to think, that it is now acted upon to a greater extent than the necessity of the case demands. Hindu prejudices and fears upon this ground, are vanishing before the well directed and truly judicious exertions to enlighten them, which have been made by the Assembly's School: and it becomes us to take care, that Christian prejudices do not usurp their place, in tying up the hands of the State from granting the same aid to institutions where Christianity is taught, as to those from which it is excluded. But what is, perhaps, still more encouraging, as it is undoubtedly honourable to our exertions, a desire has been generated, even in the most exclusive seminary at Calcutta, to introduce into it the reading of the Christian Scriptures. Several of the native gentlemen, who are directors of the institution to which I refer, have perceived its inferiority to that of the Assembly, in bestowing instructions, in what they have penetration enough to see is a most important branch of knowledge as regards the history of the world, even without reference to the peculiar religious dogmata that are involved in it; and I certainly entertain very sanguine hopes, that the Hindu College will be soon assimilated to that of the Assembly, in putting the Bible into the hands of its pupils, were it merely as a historical record, well entitled to their attention. But should this happy period be more remote than I would fondly anticipate, it is obvious, that as we succeed, under the blessing of God, in removing the prejudices that now stand in our way, and directing the feelings, that now obstruct us, into a proper channel, new sources of pecuniary support will open to us. Already have we succeeded in so far overcoming these difficulties, that the demands for admission into our school are more than can be answered. Besides the six or eight hundred youths now receiving education under our Missionaries, it ought to be borne in mind that there are many thousands, equally anxious to enter the institution, whom we are as yet unable to overtake. The Church of Scotland cannot be otherwise than thankful to heaven, for having been enabled, by the bounty of the people of Scotland, to do so much as she has accomplished; but she cannot shut her eyes to how little that is, compared with the vast field for moral and religious cultivation that lies before her in India. The occupation of this field, to a greater and greater extent, depends on the permanence and extension of that liberal support, which has hitherto enabled her to do so much, as already to have commanded the applause of both the European and native population of India. If this support is not withheld, but farther and farther extended, as her labours more and more expand, the honourable position which she has attained among the bodies devoted to the extension of moral and religious knowledge over our Eastern empire, will assuredly be sustained; and, we trust, rendered still more conspicuous by her continued and increasing success, until, under the blessing of an all-wise and all-disposing Providence, the ignorance and superstition, which now overshadow so many of the

fairest provinces of the globe, shall give place to the life and the light of the everlasting Gospel; and the millions that now acknowledge our political supremacy, shall also accept, in all sincerity and knowledge, of our religious creed; and as they are linked to us by one common civil and social bond, so shall they also be seen bending with us at the same pure and spiritual altar.

We must not rest contented, however, until, with our alms, we also mingle our prayers unto Him, in whose hands are the issues of all things, that he would uphold and prosper the labours of his Church, in extending the Messiah's kingdom over lands that yet "sit in darkness and in the shadow of death,"—that he would be graciously pleased to strengthen the hands, and encourage the hearts, of the humble and pious instruments employed in this good work; and, in his own time, mercifully fulfil the promise he has given unto mankind, that he will, one day, "give unto the Son the heathen for an inheritance, and the uttermost parts of the earth for a possession."

SUFFERINGS OF THE CREW OF THE VIEWFORTH  
OF KIRKALDY, ONE OF THE ICEBOUND  
WHALERS, OF 1835.

NO. IV.

BY THE REV. J. THOMSON,

*One of the Ministers of Dysart.*

HAVING thus imperfectly described the sufferings and the dangers of the crew of the Viewforth, I have now a very pleasing duty to perform, namely, to record their religious exercises while detained in the Arctic regions. This is the more interesting, because it will enable us to see, more distinctly, the connection between their piety and their preservation. The Christian knows that whatever secondary causes may be employed for effecting any purpose, either in the natural or moral world, these are only instruments in the hand of the adorable Ruler of the Universe. His providence is over all his works. "He layeth the beams of his chambers on the waters; He maketh the clouds his chariot; He walketh on the wings of the wind." "His way is in the sea, and his path in the great waters." "They that go down to the sea in ships, and do business in the great waters, these see the works of the Lord, and his wonders in the deep." How becoming is it, therefore, that our seafaring people should habitually cherish an impression of the omnipresence of God, wherever they go, and that, fearing his holy name, they conscientiously endeavour to worship him in the beauties of holiness, and view him as all their salvation and all their desire.

I rejoice in having it in my power to bear testimony to the piety of many of the crew of the Viewforth, a consideration that greatly endears them to my heart. The influence which religion exerted on their dispositions and general deportment, was too marked to escape observation. I have given a brief sketch of their accumulated sufferings and dangers, and I do now state it, as my decided conviction, that, under the pressure of these evils, had it not been for the consolations of the Gospel, they must have all yielded to the hopelessness of despair. But it was their happiness to know in whom they believed; and they found, to their blissful experience, that the effectual fervent prayer of a righteous man availeth much.

Various considerations combined, at an early period of their detention, to awaken deep concern in their minds, regarding their eternal welfare. They were surrounded with dangers from which God only could deliver them. The thought of never more being permitted to see their families and homes, melted their hearts, and drew tears from their eyes. Disease had entered the ship, and death, occurring so frequently,

brought before them, in the most impressive manner, the solemn realities of the eternal world; while the religious instructions communicated to them, and the devotional exercises in which, as oft as possible, they engaged, tended to keep alive on their minds a sense of the value of salvation, and the necessity of preparation for heaven.

The sources of their spiritual improvement and comfort were the following:—

1. The Word of God. That blessed volume was now felt by them to be the anchor of the soul both sure and steadfast. They perused the sacred page with new and inexpressible delight. Every moment they could spare was devoted to this employment. And truly they found the inspired volume to be "a light to their feet and a lamp to their path." One of them told me, with tears of joy flowing down his weather-beaten cheeks, "that in his Bible he always found the sweetest consolation." This was the case with others. The men were seen, when below decks, eagerly reading the Scriptures of eternal truth, and laying hold of the hope there set before them.

2. I learn that much attention was given to Secret Prayer. This is an indispensable duty. To the performance of it, how many powerful motives now united to lift up the voice of that exhortation, in the ears even of the thoughtless, "Arise, O Sleeper, and call upon thy God." Accordingly the mariners' cry was now heard, "Save us, O Lord, we perish;" "Master, Master, save us." Nor was the duty felt to be only a matter of necessity. The truly pious felt it to be an unspeakable privilege. At the throne of grace they experienced peace and joy in believing; and reposing all their hopes on their divine Saviour, they were enabled calmly to bear their sufferings, and to acquiesce in the will of their heavenly Father.

3. Social Worship. The sight of a Bethel Flag in the Arctic Regions is peculiarly interesting. This, it was their privilege occasionally to enjoy. It was hoisted on board the Jane of Hull, whose mate, a truly pious man, conducted the devotional exercises of the assembled worshippers. Mr — writes, Oct. 18.—"This is the Lord's day, and I believe it has been kept as such by a good many. It was a sublime sight to see the Bethel Flag flying in the Arctic Regions, the scenery around us being such as no person at home can conceive. There was a complete turn-out of all the ships, probably not fewer than one hundred and forty men. His prayer was beautiful, expressing our belief that it is not by the hands of men that the ships are to be relieved, and that we look up to a higher power, whom the winds and waves obey. He said, too, that perhaps a brother, a sister, a father, or an indulgent mother might then be praying for our safety, and he prayed that their prayers might be heard. His text was Lam. i. 12. We stood in need of the consolation which he administered. We needed to think of the sufferings of Jesus to keep us from being 'faint and weary in our minds.'"

So long as the vessels kept near each other, and the weather permitted, such opportunities of spiritual improvement were frequently enjoyed. What a blessing it is to have pious officers on board these vessels! The Jane was highly favoured in this respect. And when it is stated, that not one of her crew died during the voyage, or so much as had a headache, notwithstanding all their sufferings and perils, we cannot but mark the benign influence which religion exerted over their minds, and the connection subsisting between their preservation and the prayers offered up for their deliverance.

The Viewforth was also highly privileged with the means of spiritual improvement. The pious young officer from whose journal so many extracts have been given, but whose name, in deference to his modesty, is withheld for the present, was the main and highly honoured instrument of good to the crew. His exertions

were incessant and unwearied. Every alternate night he met with the men, for reading the Scriptures and prayer. Every occurrence which took place, whether deliverance from impending danger, or the death of a messmate, were carefully improved. Thus: "October 22.—Prayer aboard of our ship to-day. It was unanimously agreed by the men, that we should assemble between half-decks, to give thanks to that God who has so mercifully preserved us through the past week. Read also a sermon from the Retrospect on these words of David: 'Bless the Lord, O my soul, and forget not all his benefits.' Sung the 29th Paraphrase, and part of the 107th Psalm. It was truly sublime to hear our voices ascending to the throne of the Most High in such an awful situation, and I am sure many of them sang from the heart." "Sunday, January 7th, read the funeral service over another of our shipmates, and assembled on the half-deck to embrace the first opportunity to give thanks to Almighty God for his unbounded mercies. All hands were present, the sick lying in their beds. It was most solemn and impressive, and many were deeply affected."

Sparing though I have been with extracts on this part of the subject, enough, I trust, is before the reader, to enable him to form some idea of the attention paid to religious exercises by the crew of the Viewforth. And it is a pleasing fact, that this happened not only when they were on the brink of danger, but also when the subjects of a merciful deliverance. The only fair day they enjoyed on their return homewards, was a Sabbath, which was devoted to spiritual exercises. And may we not hope, that, when the records of eternity shall be unfolded to our view, it will be seen, that these holy exercises have been, through the operation of the Spirit of grace and supplication, productive of the most beneficial results to many a soul? Meanwhile, let us not overlook the connection between them, and the exemplary deportment of the mariners, as well as the answers which were returned to their prayers for deliverance. Not an oath was to be heard on board the ship. Intemperance was unknown among them. So great was the restraint imposed by religion upon them, that when they had the spirits belonging to the vessel at their command, when taken out on the ice, they nobly resolved, as one of them told, rather to die than commit an act of inebriety or insubordination. What a contrast to the irreligious and the dissolute belonging to other vessels, and how different also their experience! "Godliness, with contentment, is great gain; having the promise of the life which now is, and of that which is to come." "Blessed is the man that putteth his trust in the Lord, and who walketh in his ways."

The Viewforth arrived in our harbour on the 22d of February 1836; an event which occasioned intense and universal joy. Thankgivings were publicly offered to God, in our Church, on the evening of the following Sabbath, when a large congregation assembled. Some of the rescued sailors were also present. And as an evidence of the impression produced on the subjects of the deliverance recorded in these pages, it may be stated, that several of them united with us, for the first time, on the 20th of November last, to commemorate the sufferings and death of our Lord and Saviour Jesus Christ, at the sacramental table, and experienced, we trust, a foretaste of that communion which the redeemed shall enjoy with him for ever in the mansions of celestial glory and felicity!

#### CHRISTIAN TREASURY.

*The Necessity of an Atonement.*—If we consult our natural sentiments, we are apt to fear, lest, before the holiness of God, vice should appear to be more worthy of punishment than the weakness and imperfection of

human virtue can ever be of reward. Man, when about to appear before a being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. In the presence of his fellow-creatures he may often justly elevate himself, and may often have reason to think highly of his own character and conduct, compared with the still greater imperfection of theirs. But the case is quite different when about to appear before his infinite Creator. To such a being he can scarce imagine that his littleness and weakness should ever seem to be the proper object either of esteem or of reward; but he can easily conceive how the numberless violations of duty of which he has been guilty, should render him the proper object of aversion and punishment; neither can he see any reason why the divine indignation should not be let loose, without any restraint, upon so vile an insect as he is sensible that he himself must appear to be. If he would still hope for happiness, he is conscious that he cannot demand it from justice, but that he must entreat it from the mercy of God. Repentance, sorrow, humiliation, contrition at the thoughts of his past conduct, are, upon this account, the sentiments which become him, and seem to be the only means which he has left for appeasing that wrath which he knows he has justly provoked. He even distrusts the efficacy of all these, and naturally fears, lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime by the most importunate lamentations of the criminal. Some other intercession, some other sacrifice, some other atonement, he imagines, must be made for him, beyond what he himself is capable of making, before the purity of divine justice can be reconciled to his manifold offences. The doctrines of revelation coincide, in this respect, with those original anticipations of nature; and as they teach us how little we can depend upon the imperfection of our own virtue, so they shew us, at the same time, that the most powerful intercession has been made, and that the most dreadful atonement has been paid for our manifold transgressions and iniquities.—SMITH'S MORAL SENTIMENTS, [First Edition.]

*Power of Speech.*—Observe man gifted with the power of speech, the power of communicating thought for thought, and circulating knowledge, and truth, and love, through all his fellow-creatures. Just conceive, for one moment, what we would be without it; how black, how ignorant, how dreary, how comfortless! Where would there be mutual assistance, mutual advice, the communication of knowledge, the interchange of affection? Observe man, the only created being endowed with this glorious faculty, and then consider the use he has made of it. Listen to the curses and the blasphemy against the very Being who bestowed it, who gave it that it might rise before the throne in hallelujahs. Then hear the falsehood, the deceit, the prevarication issuing through the channel where truth should for ever flow; then hear the impure and wanton jest, that circulates poison, and nurses and assists the natural corruption of the heart, when, (God knows!) it has enough to corrupt and brutalise it within; then listen to the scandal, the malice, the invective, and the recrimination, upon the tongue to which God gave the eloquence of affection and benevolence, and the music of pity and consolation; then attend to the lips that can be eloquent and valuable on every subject but one,—that can descant on the market, and its prices; on the world, and its fashion, and its politics; nay, on every little impulse of the feelings, and every fine-spun sentiment of the mind; but if the great God intrudes into conversation, his ways or his dispensations, his mercies and his loving-kindnesses, the tide begins to ebb, the glow of society dies away, and the cold and heartless silence betrays that an unwelcome stranger has made his appearance.—WOLFE'S SERMONS.

## SACRED POETRY.

## TO THE SUPREME BEING.

THE prayers I make will then be sweet indeed,  
 If Thou the spirit give by which I pray:  
 My unassisted heart is barren clay,  
 That of its native self can nothing feed:  
 Of good and pious works Thou art the seed,  
 That quickens only where thou say'st it may:  
 Unless Thou shew to us thine own true way  
 No man can find it: Father! thou must lead.  
 Do Thou, then, breathe those thoughts into my mind  
 By which such virtue may in me be bred  
 That in thy holy footsteps I may tread;  
 The fetters of my tongue do Thou unbind,  
 That I may have the power to sing of thee,  
 And sound thy praises everlastingly.

WORDSWORTH.

## FAMILY WORSHIP.

O LORD, another day is flown,  
 And we, a lonely band,  
 Are met once more before thy throne,  
 To bless thy fust'ring hand.  
 And wilt thou bend a list'ning ear  
 To praises low as ours?  
 Thou wilt! for thou dost love to hear  
 The song which meekness pours.  
 And Jesus, thou thy smiles wilt deign,  
 As we before thee pray,  
 For thou didst bless the infant train,  
 And we are weak as they.  
 O let thy grace perform its part,  
 And let contention cease;  
 And shed abroad in every heart,  
 Thine everlasting peace!  
 Thus chasten'd, cleans'd, entirely thine,  
 A flock by Jesus led;  
 The sun of holiness shall shine  
 In glory on our head.  
 And thou wilt turn our wand'ring feet,  
 And thou wilt bless our way:  
 Till worlds shall fade, and faith shall greet  
 The dawn of lasting day.

KIRKE WHITE.

## MISCELLANEOUS.

*The Force of Superstition.*—The Emperor Charles Fifth of Germany was a memorable instance of the sin and folly of tempting the Providence of God. As an expiation for his sins, he inflicted upon himself discipline in secret, with such severity, that the whip of cords which he employed as the instrument of his punishment was found, after his decease, tinged with his blood. Nor was he satisfied with these acts of mortification. The timorous and distrustful solicitude, which always accompanies superstition, still continued to disquiet him, and, depreciating all that he had done, prompted him to aim at something extraordinary, at some new and singular act of piety, that would display his zeal, and merit favour of heaven. The new act on which he fixed was as wild and uncommen as any that superstition ever suggested to a disordered fancy. He resolved to celebrate his own obsequies before his death. He ordered his tomb to be erected in the chapel of the monastery. His domestics marched thither in funeral procession, with black tapers in their hands. He himself followed in his shroud. He was laid in his coffin with much solemnity. The service for the dead was chanted; and Charles joined in the prayer which was

offered up for the rest of his soul, mingling his tears with those which his attendants shed, as if they had been celebrating a real funeral. The ceremony closed with sprinkling holy water on the coffin in the usual form, and, all the attendants retiring, the doors of the chapel were shut. Then Charles rose out of the coffin, and withdrew to his apartment, full of those awful sentiments which such a singular solemnity was calculated to inspire. But either the fatiguing length of the ceremony, or the impression which the image of death left on his mind, affected him so much that, next day, he was seized with a fever. His feeble frame could not long resist its violence; and he expired soon after.

*How foolish the exchange!*—When Lysimachus was engaged in a war with the Getæ, he was so affected with the torments of thirst, that he offered his kingdom to his enemies for permission to quench it. His exclamation, when he had drank the water with which they furnished him, is wonderfully striking, "Ah wretched me, who for such a momentary gratification, have lost so great a kingdom." How applicable is this to the case of those who for the momentary pleasures of sin, part with the kingdom of heaven? "What shall it profit a man if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?"

*The vanity of talent on a death-bed.*—The latter moments of Steevens, the celebrated editor of Shakspeare, (says Mr Dibdin,) were moments of mental anguish. He grew not only irritable but outrageous; and in full possession of his faculties, he raved in a manner which could have been expected only from a creature bred up without notions of morality or religion. Neither complacency nor "joyful hope" soothed his bed of death. His language was too frequently the language of imprecation, and his wishes and apprehensions such as no rational Christian can think upon, without agony of heart. Although I am not disposed to admit the whole of the testimony of the good woman who watched by his bed-side, and paid him, when dead, the last melancholy attentions of her office—although my prejudices, as they may be called, will not allow me to believe, that the windows shook, and that strange noises and deep groans were heard at midnight in his room—yet no creature of common sense (and the woman possessed the quality in an eminent degree) could mistake oaths for prayers, or boisterous treatment for calm and gentle usage. If it be said why—

—"draw his frailties from their drear abode?"

the answer is obvious, and, I should hope, irrefragable. A duty, and a sacred one too, is due to the living. Past examples operate upon future ones; and posterity ought to know, in the instance of this accomplished scholar and literary antiquary, that neither the sharpest wit, nor the most delicate refinement, can alone afford a man "PEACE AT THE LAST." The vessel of human existence must be secured by other anchors than these, when the storm of death approaches.

Separate Numbers, to complete Sets, may at all times be had.

Portfolios, for preserving the Numbers, may be had of the Publisher, Price Two Shillings and Sixpence.

Published by JOHN JOHNSTON, at the Offices of the SCOTTISH CHRISTIAN HERALD, 104, High Street, Edinburgh, and 19, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; and W. M'CONNELL, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh and Leith will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 53.

SATURDAY, MARCH 4, 1837.

PRICE 1½d.

ON THE PUNISHMENT OF MEN'S SINS IN  
THE PRESENT LIFE.

BY THE REV. ROBERT LEE, A. M.,  
*Minister of Campsie.*

IN God's dealings with men, there are many more indications of his providence and moral government, of his rewarding what is right and punishing what is wrong, than they are willing to see or acknowledge. There are many sins which may be said to inclose their own punishments; they carry them within themselves, and infallibly discharge them in due time. Such sins, as if by the very nature of them, "when finished, bring forth death." Some of these are more fruitful of penalties than others, but none are barren; nor is it necessary here, as in the case of the fabled phoenix, that the parent should die before the offspring begins to live.

There are, however, many other sins which do not appear to us necessarily to involve their own punishment. And yet they are punished, undeniably, signally even in the present life. God hath bound the two firmly together, though the links of the chain are too minute for our discernment; and when in such cases we see vengeance treading on the heels of guilt, we are called upon to acknowledge, "there is a God that judgeth in the earth."

The history of the world is a perpetual comment on this text. For though apparent exceptions do occur, such as perplexed the Psalmist for a moment (Ps. lxxiii.) and threw a painful chill over the hopes, or rather wishes, of the wisest and best among the Gentile sages; yet those exceptions are neither so many nor so decided, as to bring the truth into any dispute, that the good man has a reward, and the evil a punishment, even in the present world. It is not meant to be asserted, that either the reward or the punishment is *adequate*, or *exactly proportioned*. It evidently is not so; and to pretend it is, is to shut our eyes against numerous and obvious facts. But it is equally absurd to deny, that *indications*, both of reward and punishment, are distinctly visible, and, in many cases, *approximations* also to the degrees of the antecedent virtue or vice.

The great use to which a devout mind turns the study of history, is to mark and trace the connection between the vices and miseries, the virtues and prosperity, both of individuals and of nations. And if any person, who has not been accustomed to make such connection the object of his particular regard, will, with the view of noting it, reconsider any portion of history with which he is already familiar, he will probably be surprised by its fertility of proofs that "God hath not forsaken the earth," and he will wonder how he could overlook the footsteps of divine justice where they were so visibly imprinted.

It is true, historians, for the most part, do not trouble themselves with that consideration. It is enough for them, generally, *if they glorify every one but God*. The old heathen narrators are left to recognise something like divinity as existing in the universe, and as exercising some influence in the affairs of mortals. Our modern philosophers have chosen to follow the epicurean sect, who love the notion of a deity that does nothing, and cares for nothing; and so they describe the machine with no more reference to its mainspring, than if it had no moving power at all, but the wheels themselves caused their own motion.

On the other hand, it is, I allow, both possible and very easy, to run into a dangerous extreme; the more carefully to be avoided, as it will often necessarily involve us in uncharitable as well as unjust conclusions regarding the characters of our fellow-men. We must never, in this case, *reason backward*. The *a posteriori* argument, which serves us so well in science, must not be admitted here. If the tower in Siloam falls and kills certain men, we are not permitted to conclude "they were sinners above all them that dwelt in Jerusalem;" nor is a man proved to be "a murderer, whom vengeance suffereth not to live," because, though escaped from the sea, a viper, out of the heat, fastens on his hand. It is, in by far the majority of cases, altogether incompetent for us to pronounce, "thus and thus the man *hath* done," because "thus and thus he suffers." But this incompetence on our part is no reason why, *when we know* both the course of conduct, and the issues of it in the subsequent condition of the individual, or of the nation, we should shut our eyes

to intimations so distinct of God's moral government, as displayed—and that for our instruction—in the history of the world. To do so is both impious and irrational,—is at once the effect and symptom of an atheistical spirit; “because they regard not the work of the Lord, nor the operation of his hand, he will destroy them, and not build them up.”

Lactantius, one of the Latin Fathers of the Church, has left a book, on “The deaths of the Persecutors.”\* Without thinking myself obliged to defend every instance which he has adduced in support of his position, I seem to myself justified in asserting, this at least has been satisfactorily proved by him, that those “bloody and deceitful men” among the Roman emperors and rulers “who made havoc of the Church,” did not “live out half their days,” but were almost, without exception, cut off by untimely and violent deaths.

Of all the histories in the world, those contained in the Sacred Volume abound most in lessons of the justice of God. Indeed, I can see no other end for which many passages of holy writ were composed, or have been preserved, but to afford us those lessons. This intention, indeed, is not stated, for the sacred writers commonly record facts, leaving these to suggest their own instruction; yet this instruction is, for the most part, so obvious, and lies so much upon the surface, that none but the most obtuse or careless reader can overlook it. As an illustration, let us attend to the narrative contained in the 27th chapter of Genesis. Four characters act in this scene, Isaac and Rebekah, Esau and Jacob. The father is partial to his elder, the mother to her younger son; and the *sin* of partiality is *punished* by the introduction of envy, jealousy, and discord, into the bosom of the family.

Isaac, wishing to communicate the prophetic blessing, containing, among other distinctions, a grant of Canaan, and a promise of the Messiah as to come of that family in which the blessing was—Isaac, wishing to confer this on his elder and favourite son, though probably aware the intention of God was different, for we cannot suppose him ignorant of the oracle given to his wife, (Gen. xxv. 23,) sends that favourite son from home, to obtain the means of pampering his appetite, and while that son is absent on that errand, bestows, to his own unspeakable grief, the blessing on his younger son. His *sin* was manifest in his *punishment*. For, had he pronounced the blessing without a feast, or had he been satisfied with feasting on the tame animals, of which he possessed such a multitude, he would not have had the sorrow of exclaiming, in the bitterness of his heart, “Thy brother came with subtlety, and hath taken away thy blessing.” If we suppose Isaac aware of the prophecy as to the superiority of his younger son, his *punishment* is so much the more signal.

Esau was guilty of despising his birth-right,

\* This book has been translated by Bishop Burnet, and, besides his, there is another English translation. It is deserving a perusal.

and he is deprived of his blessing: that was his *sin*—this his *punishment*.

Rebekah, sharing with her husband the sin of partiality to one of her children, shares with him the domestic consequences. But, of these, her portion is the greater; for, as Plato has nobly said, “We are rewarded for doing good, by doing more good,” so, the heaviest penalty of doing evil, is when it leads us to do more evil. Rebekah's sin of partiality for Jacob, produced all the unwarrantable conduct on her part, recorded in this chapter. She instigates Jacob to lie, and deceive his father, to injure and supplant his brother, and she is punished by living in dread that her favourite child should be killed by the hand of her other child, and the latter being slain by the avenger of blood, she should be deprived of “both her sons in one day,” verse 45. Neither Rebekah's sins nor her sufferings ended here. To conceal from Isaac the full extent of the mischief, of which she had herself been the principal author, she states to him a false reason for Jacob's departure, verse 46. He departs, and his mother, as it appears, sees his face no more. Her son is, in effect, dead to her. So also is Esau, who is estranged from her; and is worse than dead to both his parents, whom he lives only to afflict. Chap. xxvi. 35, and xxviii. 8, 9. Jacob, undoubtedly acquainted with the promise respecting himself, instead of permitting God to bring about his own purposes in his own time and way, takes the fulfilment into his own hands. He does evil that good may come; first, ungenerously taking advantage of his brother's extremity to wrest from him his birth-right, then lending an ear to the evil counsels of his mother, lying in words, verse 19, and by actions, verse 22, and, worst of all, expressing his falsehood in the language of piety, verse 20, imposing upon his venerable parent, and defrauding his absent brother. Did God approve all this? Some commentators, I believe, have imagined he did, because no censure is pronounced by the sacred historian. What notions respecting God's character such men must entertain I know not; but of this I am certain, that, as it is impossible God should lie, so it is impossible God should approve of lies. What he cannot allow in himself, he cannot excuse or justify in others. But if the historian does not condemn Jacob's deceit, the history does; for, during almost the whole subsequent life of that patriarch, he suffered the effects of his treachery. Thus God, in a language more impressive than words, taught him, and teaches us, that “lying lips are an abomination unto him.”

Jacob, in consequence of his sin, is compelled to flee from his father's house. For the same reason, he is forced to become a servant, or rather slave, during seven years. Then, as he had imposed upon his father, and wronged his brother, Laban wrongs and imposes upon him. Then he drinks another cup of seven years' bondage—the unkindness and oppression of his uncle succeed—the more bitter, as being accompanied with con-

tentions in his own family. The terror caused by his brother's approach completes the long catalogue of punishments resulting from Jacob's sin. This drove him from the house of his father,—this deprived him of property wherewith he might have paid the dowry for the daughter of Laban, and have immediately received her in marriage, as Isaac did Rebekah, in default of which, he had no choice but to offer Laban seven years' servitude instead. This sin also inspired the dread of his brother,—increased tenfold, not only from all his property, but all his family being exposed to that brother's revenge.

In all this, the moral government and the justice of God are signally displayed. And this history illustrates what is elsewhere taught in Holy Scripture, that men's sins, especially if committed against their fellow-men, are not suffered to escape *temporal* punishment, even when the penal consequences of them, so far as a future state is concerned, are done away. The atonement of the Lord Jesus Christ, removes the *eternal*, not the *temporal*, consequences of sin, as the lives of Jacob and of Eli, of Samuel, of David, of Hezekiah, of Paul, and of almost all the other saints whose sins are recorded in the Bible, very clearly shew.

“And Nathan said unto David, the Lord hath put away thy sin, thou shalt not die: howbeit, the child that is born unto thee shall surely die.”—2 Sam. xii. 14.

BIOGRAPHICAL SKETCH OF THE  
LATE REV. ALEXANDER STEWART, D.D.,  
*One of the Ministers of Canongate, Edinburgh.*

This devoted minister of Christ was born at the manse of Blair in Athole, on the 29th of January 1764. His early education was conducted at home, under the immediate care of his father, but for some years he was placed under the charge of his brother-in-law, Mr Small, the minister of a neighbouring parish. His progress, particularly in the knowledge of the Latin and Greek languages, appears to have been very rapid; so that, at the age of thirteen, he was found qualified to enter the University of St. Andrews.

During his attendance at college, Mr Stewart's love of classical literature gradually yielded to a still stronger partiality for the abstract sciences, as being more completely in accordance with the character of his mind. At the age of eighteen he commenced the study of divinity with the view of preparing for the sacred office; and about the same time he went to reside in the family of Mr Greig of Greigston, as private tutor to his sons. In this family he remained during the whole period of his attendance at the Divinity Hall, discharging his important duties, as an instructor of youth, with the utmost zeal and fidelity.

In 1785 Mr Stewart was licensed to preach the Gospel, and though hitherto he had discovered no marked symptoms of that effectual change, which the Spirit alone can operate in the soul, yet his amiable dispositions, his excellent talents, and various acquirements,

combined with the general regard which was entertained for the memory of his father, excited a considerable interest in his favour. With little difficulty, therefore, his friends were able to procure for him, from the Duke of Athole, a presentation to the parish of Moulin, which had recently become vacant. In the following terms he describes his first visit to the parish, immediately before the moderation of the call:—

“I have had a most agreeable excursion to the Highlands. The object of my journey, the friendly reception I met with wherever I came, good spirits, choice weather, and agreeable company, all conspired to heighten the enjoyment. I thought I had never seen Athole to such advantage before. Every wood, every hill and stream, looked jocund. I felt my heart warmed when I approached the village of Moulin, with an affection somewhat similar, I suppose, to what one feels for his new-born offspring. I preached on the 29th ult. in English and Gaelic. The Church was very full. I am told I gave satisfaction. My call, as far as can be judged, was unanimous. The people shewed great earnestness in my favour. This, you can believe, was highly pleasing to me, and I indulged the pleasure without scruple, because I thought myself in no hazard of gratifying my vanity by that indulgence; for I have been little in that country since I was a child, and, therefore, am little known or liked on my own account. The people's attachment to me proceeds from a cause vastly more grateful than the highest compliments they could pay to my own merits, that is, the respect they retain for my father's memory. I was happy in thinking that I could attribute their attachment wholly to that cause.”

On the same occasion, he thus adverts to his early days:—

“I spent a night at the manse of Blair, in which I first drew breath. The glebe is pretty large, and has some oak and birch on it. I walked out alone in the morning, to make my orisons in the wood where I had often strayed. I found in every tree, and in every spring, an old acquaintance:

‘Dear lovely bowers of innocence and ease,  
Seats of my youth, where every spot could please,’

said I, as I traversed the ground. I stood on a hillock and looked around me,—the view was worth a thousand homilies! The days of other years rushed on my mind; ‘the memory of joys that are past, pleasant and mournful to the soul.’ The sensations and emotions which this visit awakened in my breast, were such as no beauties of nature or art could have raised. They were such as Dr Beattie ascribes to the power of national music, in his essay on that subject. The passage is so singularly beautiful, that I cannot forbear transcribing the whole.

“That man must have a hard heart, or a dull imagination, in whom, though endowed with musical sensibility, no sweet emotions would arise on hearing, in his riper years, or in a foreign land, those strains which were the delight of his childhood. What though they be inferior to the Italian? What though they be even irregular and rude? It is not their merit which, in the case supposed, would interest a native, but the charming ideas they would recal to his mind; ideas of innocence, simplicity, and leisure, of romantic enterprise, and enthusiastic attachment; and of scenes which, on recollection, we are inclined to think that a brighter sun illuminated, a fresher verdure crowned, and purer skies, and happier climes, conspired to beautify, than are to be seen in the dreary paths of care and disappointment.”

From the whole strain of these reflections it is obvious, that when Mr Stewart commenced his labours in the parish of Moulin, his mind was scarcely as yet impressed with the awful responsibility of the trust which had

been committed to him. Of this, his own confessions, at an after period, when he became savingly acquainted with the truths of the Gospel, are sufficiently indicative :

"I was settled," says he, "minister of this parish in 1786, at the age of twenty-two. Although I was not a 'despiser' of what was sacred, yet I felt nothing of the power of religion on my soul. I had no relish for its exercises, nor any enjoyment in the duties of my office, public or private. A regard to character, and the desire of being acceptable to my people, if not the only motives, were certainly the principal motives that prompted me to any measure of diligence or exertion. I was quite well pleased when a diet of catechising was ill attended, because my work was the sooner over; and I was always satisfied with the reflection, that if people were not able, or did not choose to attend on these occasions, that was no fault of mine. I well remember, that I often hurried over that exercise with a good deal of impatience, that I might get home to join a dancing party, or read a sentimental novel. My public addresses and prayers were, for the most part, cold and formal. They were little regarded by the hearers at the time, and as little recollected afterwards. I preached against particular vices, and inculcated particular virtues. But I had no notion of the necessity of a radical change of principle; for I had not learned to know the import of those assertions of Scripture, that 'the carnal mind is enmity against God;' that if any man be in Christ he is a new creature; and that, 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' I spoke of making the fruit good; but I was not aware that the tree was corrupt, and must first be itself made good, before it could bear good fruit. The people, however, were satisfied with what they heard, and neither they nor I looked farther. Almost the only remark made by any on the discourse, after leaving church, was, 'What a good sermon we got to-day!' to which another would coldly assent, adding, 'Many good advices do we get, if we did but follow them.' Such a heartless compliment was all the improvement made of the discourse, and I believe all the fruit of my preaching. The hearers readily gave me credit for a desire to do my duty; and they as readily took credit to themselves for a willingness to be taught their duty. But whether any improvement was actually going forward, whether there was any increase of the fruits of righteousness, was a point which gave neither minister nor people much concern.

If there were any persons in the parish at the time, who lived a life of faith, under the influence of pure evangelical principles, I did not know them, nor was I qualified to discern and understand what spirit they were of. I have since had reason to believe that there were a very few spiritually-minded persons; but their life was hid, and they had left this world, all but one or two, before they could acknowledge me as a brother. I was in a great measure ignorant of the peculiar doctrines of Christianity, the corruption of the human will, the fulness and freeness of the redemption which is in Christ, justification by faith, and the necessity of the Holy Spirit's agency on the human soul; and what I knew not myself I could not declare to others. I never thought of praying for divine direction in my search after divine truth. I believe I had read the Confession of Faith of our Church before I declared my belief of its contents; but I had taken little pains to compare it with the Scriptures. I certainly did not distinctly understand, nor was I at all persuaded of the truth of many propositions contained in it. Yet I do not remember that I had any scruples about subscribing it as the confession of my faith, or about declaring my assent to it solemnly, in the presence of that congregation whereof I was about to take the pastoral charge."

Minister and people were both alike unacquainted with the truth, and both were, therefore, mutually satisfied. The pastor was amiable and kind in his manners, attentive to most of his official duties, and, in fact, lacked only "one thing," but that was "the one thing needful."

At an early period of his ministry, much of Mr Stewart's time was spent in his favourite studies of metaphysics and philology. The Gaelic language in particular he investigated with the utmost care, and succeeded, at length, by perseverance, in acquiring a minute critical acquaintance with it. It does not appear, however, that his mind was yet impressed with the importance and necessity of vital religion. At length, in the mysterious arrangements of Divine Providence, he was brought into circumstances peculiarly fitted to promote his progress in the knowledge of divine things. We refer to the acquaintance which he was led about this time to form with Mr Black of St. Madoes, latterly of Lady Yester's Church, Edinburgh. This eminent servant of God had been early brought to an acquaintance with the truth as it is in Jesus, and was through life characterized by deep personal piety, genuine humility, and peculiarly kind, affable, and attractive manners. In his first interview with Mr Black, Mr Stewart was struck with the frankness, as well as unobtrusive gentleness, with which he spoke on religious topics, and the conversation seems to have been accompanied with an evident blessing from on high.

"Mr Black, as they sat together in an arbour in the garden, took occasion to describe the triumphant dying scene of a deceased sister. Such a fact was not to be accounted for on Mr Stewart's principles; and the event made an impression on his mind never afterwards wholly effaced. Many years after this incident, he writes, 'The dear name (of Mr Black) is always associated with my first perceptions of divine truth and redeeming love. My thoughts took a long flight backwards, and the parlour and the garden at St. Madoes appeared to me like 'an upper chamber in Jerusalem, and like the garden of Gethsemane.'"

Thus was a work of grace begun in Mr Stewart's heart, which, in process of time, led to a maturity of Christian character rarely exhibited in the world. In 1791 he entered into a correspondence with Mr Black, which continued with great regularity, down to the time of the lamented death of the latter. At an early period of their intimacy, Mr Stewart received from his friend and spiritual instructor, a present of Scott's Force of Truth,—a work which, in such circumstances, was remarkably seasonable. Accordingly, in acknowledging the gift, he thus adverts to the resemblance, in one point, of his case with that of Mr Scott :

"I dare say I have just the same dread of being charged with filling my people's heads with uncharitable notions and speculative whims, instead of teaching social duties, as Mr Scott had of being termed a Methodist. Yet it is as clear as day-light, that one may just as well think to gather grapes of thorns, as to make virtues grow on the wild stock of man's natural heart. The operation of engrafting must surely be first performed, or Apollos or Paul himself may water for ages without effect."

In the progress of his correspondence with Mr Black, Mr Stewart evinced an increasing humility and readiness to learn. So far did he carry this amiable disposition, indeed, that he submitted to his friend's inspec-

tion a number of the discourses which he had written for his people, earnestly requesting a free and unsparing exposure of the doctrinal errors into which he had fallen. Nay, in a subsequent letter, he openly confesses, that many of his former opinions now appear to him in a far different light :—

“ Indeed, I seem to myself to have been an indolent inquirer, and to have taken up my religious opinions at hazard, from such books as happened to come in my way, and which I heard well spoken of. I have learned, however, that many of these were unscriptural and erroneous. I have been much indebted, on this occasion, to the writings of Doddridge, Baxter, Newton, &c. I have often consulted, with great satisfaction, Mr Scott’s book, which you gave me, and for which I hope I have thanked you before now. After attending carefully to my own mind, I think I do give a firm and hearty assent to the doctrines which these writers maintain, and which appear to be expressly asserted in the Scriptures.”

Amid this evident increase of his knowledge, Mr Stewart’s mind was ill at ease. Though surrounded by all that was fitted to impart happiness, he felt himself unhappy. He had been recently united to an amiable and affectionate partner, he enjoyed the respect and esteem of his parishioners, his cup of worldly prosperity was full even to overflowing; yet he was unhappy. He was dissatisfied with himself, as having been an unprofitable servant; as being even now shamefully deficient in those Christian graces which characterise the true believer; and as being still in too great a degree under the influence of a corrupt and corrupting world. Conscious of these failings, he could sympathise with the apostle when he exclaimed, “ O wretched man that I am ! who shall deliver me from this body of death ? ”

In such a state of mind, Mr Stewart poured out his feelings with the utmost freedom in his letters to Mr Black, who in turn guided, and consoled, and instructed him. Other circumstances, besides, tended, by the divine blessing, to excite a still deeper anxiety about his spiritual concerns. A few of these he mentions in the narrative which he afterwards wrote of his own conversion :—

“ The biographical sketches in the Evangelical Magazine, were principal means of impressing my heart, of opening my eyes to perceive the truth, of exciting a love to godliness and a desire after usefulness. The power of divine grace appeared illustrious in the composure, the joy, the triumph, with which many pious Christians left the world. I saw their triumphant hope supported, not by a complacent reflection on a well-spent life, but by a confidence in the unmerited love of Christ, and in his power and willingness to save even the chief of sinners. I was particularly struck with the account of ministers who had laboured with much diligence and success, and had died at an early period of life full of good fruits; while I, who had already lived longer, and been longer in the ministry than they, could not say that I had taken any pains with my people, nor that I had been the means of reclaiming one sinner from the error of his way, or of saving one soul from death. The conversation and example of some persons of a truly spiritual mind, to whose acquaintance I was admitted, and who exhibited to my view what I found only described in written memoirs, conducted much to impress on my mind the truths with which I was gradually becoming more acquainted. I cannot omit mentioning, in this connection, the blessing I enjoyed in the preaching, the prayers, and the conversa-

tion of that much-favoured servant of Christ, the Rev. Charles Simeon, of King’s College, Cambridge. He was a man sent from God to me, was my guest for two days in June 1796, preached in my Church, and left a savour of the things of God, which has remained with us ever since.”

This latter circumstance, indeed, the visit which Mr Simeon paid him, was often referred to by Mr Stewart, as having proved of signal advantage to him in a spiritual point of view; and we feel peculiar satisfaction in adverting to the fact, when we reflect, that this eminent servant of the living God, who was so long and so remarkably honoured of his Master, has but recently gone to receive his high reward. Yes; we have a melancholy pleasure in dwelling upon the thought, that to the pious and devoted Simeon, was Mr Stewart indebted, under the blessing of God, for that enlargement of heart which, from this period, he uniformly displayed. “ Ever since,” he says in a letter which he wrote shortly after to Mr Black, “ ever since the blessed period of Mr Simeon’s visit, my thoughts have continued more steadily on divine things, and my communion with God has been more lively by many degrees, than I remember to have experienced before.”

Such intelligence as this was peculiarly refreshing to his friend; and accordingly we find Mr Black thus expressing himself in reply :—

“ O, my dear Sir, ‘ magnify the Lord with me, and let us exalt his name together.’ He ‘ is excellent in counsel, and wonderful in working; ’ and your experience is now added to that of thousands, who can declare, that verily there is a God that heareth prayer.

“ I rejoice to learn, that this lively comfortable frame of mind still remains, and that it is attended with renewed alacrity in your public work. Long may it continue so for your own comfort, and the benefit of your people ! But changes, inward as well as outward, you must expect to meet, with many a dark and rugged step. But, O what a privilege is it to know where relief is to be found ! to know experimentally the power and grace of our Almighty Physician, and under a daily deep conviction of our guilt and helplessness, to be committing our souls, our families, our flocks, our every concern into *his* faithful hands, who careth for us. I have great cause to lament a prevailing deadness and languor of spirit in secret devotion, and cannot say but I was considerably moved, when I read of the happy change which had taken place with you in this respect. O pray for me, my dear friend, that I may be visited, as you have been, with the quickening influence of divine grace, that my views of the glory of God, displayed in the work of redemption, may be more enlarged, and my impressions of divine truth more deep, lively, and abiding.”

No sooner was Mr Stewart awakened from that indifference to personal religion, which had so long occupied his mind, than he felt the utmost anxiety to bring others also under the quickening influence of the truth. His preaching was now of a more searching and definite character, and the result was truly encouraging. A spirit of inquiry arose in the parish; and the question was eagerly put by many a conscience-stricken sinner, “ What shall I do to be saved ? ” The minister was obviously in earnest, and a spirit of respondent sympathy speedily diffused itself over the length and breadth of Moulin. A change was speedily apparent in the whole aspect of the parish; religion assumed somewhat of its due influence over the minds and hearts of the people. But in describing the revival which now took place, it

may be more satisfactory to insert a few passages from the account which Mr Stewart himself published in the form of a letter to Mr Black :—

“ The novelty of the matter, and some change in my manner of preaching, excited attention. People began to think more, and sometimes to talk together, of religious subjects, and of the sermons they heard. But I did not yet know of any deep or lasting impressions having been made. The two persons before mentioned as earliest converted, had by this time got clearer views of the Gospel, were enabled to derive comfort from the word of salvation, and began to bear their testimony to the grace of God their Saviour. They were in use of visiting occasionally a poor infirm woman, who had long walked with God, and who now lived alone in a mean cottage in a neighbouring village. It was proposed that they should come together to her house at a time appointed, and that I and some of my family should join them, and spend an evening hour or two in reading, conversation, and prayer. In process of time, different persons, who were inquiring after the one thing needful, hearing how we were employed, and believing that God was with us, were at their own request admitted of our party. In this poor woman's little smoky hovel, we continued to hold our weekly meetings, till August 1799, when she was called away to join the general assembly of the first-born above. Her growth in grace had been very conspicuous, and her death was triumphant.

“ March 1799, I began a course of practical sermons on Regeneration, which I continued to the beginning of July following. These were attended with a more general awakening than had yet appeared among us. Seldom a week passed, in which we did not see or hear of one, two, or three persons, brought under deep concern about their souls, accompanied with strong convictions of sin, and earnest inquiry after a Saviour. It was a great advantage to these, that there were others on the road before them; for they were seldom at a loss now to find an acquaintance to whom they could freely communicate their anxious thoughts. The house of one of our most established Christians, became the chief resort of all who wished to spend an hour in reading or conversing about spiritual subjects. Some who had but newly begun to entertain serious thoughts about religion, and who had not yet come so far as to speak out their mind, would contrive an errand to this person's house, and listen to her talk. She was visited at other times by those who were drawn only by curiosity, or a disputatious spirit, who wanted to cavil at her words, or draw her into controversy. Such visitors she did not avoid, and at last they ceased to trouble her.

“ The external effects of a general concern about religion, have appeared in the behaviour even of those who do not seem to have experienced a change of heart. While the younger people attended a Sabbath School, those who were grown up used to spend the evening of that day in sauntering about the fields and woods in gossiping parties, or visiting their acquaintance at a distance, without improving their time by any profitable exercise. Now there is hardly a lounge to be seen, nor any person walking abroad, except going to some house or meeting, where he may hear the Scriptures read. Swearing, profane talking, foolish and indecent jesting, have in a great measure ceased. At late wakes, where people assemble to watch by the body of a deceased neighbour, the whole night used to be spent in childish, noisy sports and pastimes. Even the apartment where the corpse lay was the scene of their revelry. This unnatural custom, which is still pretty general over a great part of the Highlands, is almost wholly discontinued in this part of the country. They still assemble on such occasions, but they pass the time

in reading the Bible, or some religious book, and in sober conversation.”

It is often when the believer is in the full enjoyment of spiritual blessings, that the Almighty is pleased to try his faith, by an afflictive dispensation of one kind or another. This, at least, was Mr Stewart's experience, for, amid the joy with which his heart was refreshed, in consequence of the awakening which had taken place in his parish, he was visited with a sore domestic trial, in the death of his amiable and affectionate wife. The bereavement was deeply painful, but he bore it with a truly Christian resignation to the divine will. It was no small consolation to him, that on looking abroad over the parish which had been committed to his care, there were so many striking evidences that he was not labouring in vain. She who had so warmly sympathised with him in his toils, was no doubt gone to her rest, but the work in which he was engaged was so glorious and delightful, that it was well worth living for, though one of the strongest ties which bound him to earth had been snapped asunder. In his ministerial labours he was now more zealous and unwearied than formerly. He went from house to house, carrying the glad tidings of salvation to a people ready and anxious to hear; and not merely from Sabbath to Sabbath did multitudes repair to the house of God, hungering and thirsting for the bread and the water of life, but every evening, numbers of the villagers stately bowed along with him at his family altar. Though more faithful than ever in admonishing, warning, and reproving his people, they loved him as their friend, their counsellor, and their guide.

(To be concluded in our next.)

#### THOUGHTS ON INFANT SCHOOLS.

By THE REV. WILLIAM MUTR, D.D.,  
Minister of St. Stephen's Parish, Edinburgh.

SOME of the mere accompaniments of the plan of Infant Schools have exposed the system to misrepresentation, and raised the feeling of contempt against it. For example, to gain the attention of children, from the age of three years to five, their instructor is obliged to have recourse to methods that are seemingly useless and frivolous. Certain things are said and done, and certain evolutions are gone through by the little scholars, which, viewed in themselves, are no doubt exceedingly trifling. Separated from their design, it cannot be wondered at that the spectator of them utters the contemptuous opinion of the system which gives a place to them; and it is expected that when he speaks of the infant pupils rising and sitting down at some fanciful signal, moving from their place in one order of marching, and returning to it in another; alternately lifting and lowering their hands, and saying this merry rhyme and chanting that—it is expected that he will represent the whole as being very foolish, and infer that the system is unworthy of the time and expense employed on it. But what is thus censured is not the substance and end of the scheme. It is only an accompaniment—yet a most necessary one. It quickens and keeps up the attention of the scholars; it supplies, too, a certain degree of muscular exercise that is beneficial to health; and since it is done, also, in consequence of an order given by the teacher, and done according to method, it carries on, beneath what wears the aspect merely of childish recreation, the system of salutary discipline.

The most formidable objection urged against the

whole design of infant school tuition is this, that it interferes with the duties of parents, and serves to weaken, if it does not destroy, the affection which should be fostered between them and their children. Now, in answering this objection, let it be considered that I refer at present to Infant Schools for the children of persons in the laborious or the destitute situations of life. It is for *these*, I am inclined to think, that the plan of early tuition, conducted out of the parent's house, is required; or, perhaps, I ought to say, it is for *these only* that such a plan should be provided. There may be many examples of gross ignorance, as to the useful and Christian mode of training children, displayed in those classes of society in which both time and every advantage are given to parents for educating their infant offspring. Want of subordination in these, and utter perverseness, as the consequence of misrule, and the result of folly, or incapacity, may not be rare. But, are we bound to make a provision for remedying an evil which springs from neglect or absence of right principle among those who ought to know better things, and to practise them? Or are we called on to introduce any plan for meeting certain wants in the families in which these wants ought never to have arisen? Surely the strongest law binds on parents the duty of watching, to the extent of their power and means, over their own children in infancy, and of not resigning too soon the care of them to strangers; but of employing, as long as they can, every day in discharging their sacred trust for all the purposes which parental wisdom and affection ought to be exercised in accomplishing. Now, when the system of Infant Schools is objected to, as if it interfered with *that* sacred trust, the reasoning must be held upon instances where the bountiful arrangements of Providence supply the parents, especially mothers, with opportunity and ample time for training the minds of their offspring previous to their entering such a School as has hitherto been regarded as the earliest School. The objection cannot fasten on the system, when the peculiar case, for which I apprehend it is provided, is duly considered. The objector has not duly considered the situation of families that are supported by daily labour; and especially that, with all their labour, still experience the pressure of want. He can never have visited them, nor minutely observed them, nor sympathized with their poverty and cares; otherwise he would perceive how groundless the argument is which he brings against Infant Schools; as if, in such an instance, the establishing of them committed a trespass on parental duty, and weakened the bond of affection, which ought to be strengthened, between parent and child. How does the case really stand?—or, rather, what is it we do by which we may incur the censure of injuring a bond that is so sacred? We *are* the means, we confess, of removing the children from home during five, or, at most, six hours in the day; but *then*, these hours (first of all,) form the very time in which the parents are thoroughly occupied—the father at his toils out of doors, and the mother at her portion of toils within. If so, the objector must allow that *we* have not separated the children from their father during these hours; *that* separation was to be effected though no school of ours had been opened for receiving the children. And though it is still said that the mother should be allowed to take the charge of her own infants, yet, with regard to the mother of a family in the necessitous situation which has been described, it is not possible that the toiling and anxious being can find the opportunity, during the hours of the day to which I refer, for giving her children the full measure of superintendence that is needed for their welfare. Whether she be fit to give the needed superintendence is questionable; or, rather, it would be extraordinary, considering all things, if she *could* give it. But, even allowing that she were able,

and, at the same time, desirous to give it, how obvious is it that the circumstances of a poor man's house preclude the very opportunity of her attempting to bestow it, during the hours of the day which may be called the busy and laborious hours. Though we had not drawn away her infants to our school, therefore, during *these* hours, they could have received no benefit from her affectionate watchfulness, however able and solicitous to exercise it. Her hands are too full. She is taking her part in providing for the daily bread; she is beset with many cares and annoyances; and is endeavouring to gain her way through perplexities and toils, which, by a want of method, seem often to grow more intricate and burdensome. Nay, in this scene of bustle and trouble, the very children whom she loves, are actually felt,—with their importunate clamours for what she may not have to give, or what ought not to be given to them, though she had it,—are actually felt as a grievance for the time; yea, as causes of irritation and fretting to her. And instead of that scene of domestic endearment and instruction, which the objector paints for the purpose of illustrating the impolicy of our scheme of infant tuition, there is literally nothing but what serves to nurse up the children in almost unceasing animosity and brawl. The consequence of this will shew, that the separation between parent and children has actually, in the greater number of cases, ensued, because temporary relief is sought for, by removing the petty assailants on the patience and fully occupied hands of the laborious inmate of the poor man's house. The children are *sent*, if not *driven* to the street. Health is there endangered, and morals are there exposed to contamination, while the mother, whose thoughts wander after them still, is vexed between the care of accomplishing her household toils and anxiety for their safety.

Now, that you may feel how unreasonable is the objection to our plan of infant tuition, that would resist it on account of its separating the children from their parents, consider the nature and the obvious effect of our arrangement. The children, instead of being sent to the street, are sent to the school. Instead of being exposed to the hurtful changes of the weather, they are sheltered in comfort, and they promote their health by the exercise, both of body and mind, in which they are trained. Instead of the hazard of their being tainted by practices which they ought never to know, they receive the very means of moral purifying which God himself has appointed for sanctifying us. Instead of their being confirmed in the wildness of insubordination and disobedience, they are placed under discipline, and are taught submission. And, instead of listening to the language of profaneness, and joining in it, they are brought to hear the words of Scripture, and to unite with their fellows in hymns to the praise of the Saviour.

And what, moreover, follows their return to home after the periodic absence? Their appearing has something of the freshness of a new visit, and they are the more heartily welcomed. Their parents have now leisure to attend to them; they hear the lessons of religious and moral truth repeated, and may themselves receive that benefit, from listening to their children, which shall, in one sense, realize the declaration of the Bible, that "out of the mouths of babes and sucklings God ordaineth praise." It is perceived, also, that the children are more easily managed at home; and surprise and delight have been expressed by the parents, that tempers which they had despaired (through their unskilfulness without doubt) of ever subduing, are at length made pliant and mild. Thus, the good principles and habits gained at school, may be transferred whither by no other means they could have found their way; and thus, too, instead of destroying, or even weakening the affection between parent and child, the very means are used of upholding and confirming it.

Infant Schools may well be pleaded for on account of their filling up an important season in the life of those for whom they are designed, with the tuition and training suited to their capacities, and which, otherwise, would never be received by them. Sabbath Schools, it is true, do much for improving the rising generation, and are most useful auxiliaries to the cause of religion and morality. But Sabbath Schools are, in general, attended by those, at the earliest, who have entered on their eighth or ninth year. An important season, therefore, has been passed by the children in many cases without their having come under proper training at all. Previous to their ninth year, they may have unhappily acquired the most pernicious habits. It is a fact, proved by the Reports of the Police Board, that mere infants are brought to show an expertness in crime that raises astonishment as well as pity. And though those who have been thus early acted on by evil communications may be drawn to Sabbath Schools, yet the miserable influence of the wrong beginning continues. It is felt in the extreme difficulty which opposes the teacher's attempts to reduce them to subjection. It renders the system of Sunday evening tuition unavailing in numberless instances, for any good, and often turns what should be a place of order and pious exercises into a scene of misrule, noise, and the desecrating of a holy season. And then, in consequence, our Jails and Bridewells may still have inmates who have acquired some knowledge of the Scriptures and the Church Catechism. How desirable that we make the attempt to reach the families of the labouring classes and poor with the means of instruction, at a period still earlier than that at which Sabbath Schools have usually received them! We do not say, indeed we can never say, that the having access to them even at the earliest period of life at which they can be instructed, is without failure to accomplish the design of instructing them. We are to feel while we own our dependence on the free and sovereign grace of God. We are never to separate in our thoughts his blessing from our exertions, and we are to undertake our plans, imploring his aid, and confiding in it. But, if the means hitherto employed for training to religion and righteousness the children of the labouring classes and poor have, in so many instances, failed of answering their end, is it not worthy of consideration whether these means, (good in themselves,) have been employed so early as they ought to be for best promoting their success? Surely it is obvious that, since educational plans are some of the correctives to a diseased nature, the longer we delay to apply the prescription, the malady must increase; and since all will admit that the children for whom Infant Schools are chiefly designed are commonly so situated as to want the skilful interposition at home for applying early the means of spiritual regimen and health, should we not feel the imperative-ness of the motive to adopt the only plan which can meet their case? That plan is the **INFANT SCHOOL SYSTEM.**\*

THE CRIMINALITY OF LOT'S CHOICE:  
A DISCOURSE.

BY THE REV. JOHN PURVES,  
*Minister of Jedburgh.*

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where," &c.—GEN. xiii. 10-13.

ABRAM, and Lot, his brother's son, had now both journeyed and sojourned together for a considerable number of years in mutual harmony and happiness. But it is a true saying, and was remark-

\* The above remarks were circulated by the Author, among his people, before establishing an Infant School in the Parish.

ably verified in the case of these two individuals, that prosperity often separates the friends whom poverty hath but knit the more closely together. Their flocks and their herds multiplied so rapidly, that the land was no longer able to bear them; and so great did their substance become, that they could not dwell together. This increase of their substance rendered their separation indispensably necessary; for, instead of increasing their contentment and peace, it was the occasion "of strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle;" and had not this been speedily healed, it might, as but too often happens, have ultimately grown into a strife between Abram and Lot themselves. In these circumstances, Abram, anxious about the cause of God, which such a contention must have deeply injured in the sight of the surrounding heathen—for the Canaanite and Perizzite dwelt in the land,—and, with an almost parental generosity and kindness which do him the greatest credit, made this proposal to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." And it was in consequence of this proposal, which so beautifully manifests Abram's concern for the interests of religion, and his indifference about worldly things, that Lot made the choice recorded in the text—a choice which was prompted by a disposition precisely the reverse of that displayed by the father of the faithful. In this choice, indeed, the men of the world will see nothing at all to blame; for it is exactly the choice which they themselves would have made in similar circumstances. Yet, tried by the principles of Scripture, the only proper standard by which every thing in the universe will ere long be tried, it will be found to be altogether unjustifiable; while the manifold consequences by which it was followed emphatically demonstrate, that, whether temporally or spiritually considered, it was not more unjustifiable than it was disastrous and ruinous. It was a choice in which religion had no part; and had even that been all, it was enough to have made it obnoxious to blame; for in a matter of such vast importance as the choice of a profession or of a place for life, to leave religion altogether out of consideration, to give it no place, or not to give it even the highest place, is to be guilty of an offence of the very greatest magnitude in the sight of God, whatever it may be in the estimate of men. And yet with this offence the choice of Lot was evidently chargeable; for, in looking abroad for a place where he and his family, and his domestics, might pitch their abode, we do not read that he was at all influenced by any regard to his or to their spiritual welfare; the advantages or disadvantages of the future abode, in a religious point of view, did not at all enter into his thoughts and calculations; no inquiry seems to have been instituted which place would



be most conducive to the health and prosperity of their souls, most suitable for carrying on the great business for which man was sent into this world,—his preparation for eternity; there appears to have been no consideration that influenced his decision but one, and that was purely and exclusively a worldly one. It was simply because all the plain of Jordan was well watered every where, and fertile even as the garden of the Lord, that his choice fell upon it; that is to say, his temporal prosperity was every thing, his eternal well-being was nothing in this choice; it was the choice of a mere worldling, not a Christian; he thought exclusively of his cattle, he thought not at all of his soul.

But we have a heavier charge against this choice than merely that religion had no place in it; whereas, in every such choice, it should have the very first and highest place. Religion was not simply omitted, it was positively sacrificed in this transaction; and the full charge against Lot is this, that in selecting a situation for life, not merely did he pay no regard to that interest which should always have the first regard of a rational and immortal creature, but actually ventured into a place in the pursuit of a mere temporal good, where he could not but be sensible that his dearest, even his eternal, interests stood in danger of being completely ruined. The place of which he made choice was not more eminently suitable for the increase of his flocks and herds, than it was awfully unsafe for precious souls; the deformity of its moral aspect stood in appalling contrast to the beauty and fertility of the material landscape; and the plain, which looked to the eye of sense, and to the eye of the worldling, rich and lovely as the garden of the Lord, was, in reality, and in the estimate of a spiritual mind, little better than the borders of hell. Was it, then, a Christian, was it a justifiable thing, for a man of God, the father of a family, the head of a household, to expose himself, and all the precious souls committed to his care, to the moral contagion pervading such a place as Sodom; to the evil and ruinous influence of such a sink of iniquity, in the pursuit of a merely temporal good, for the sake of his flocks, and the furtherance of his worldly interests? It will not do to say, that perhaps he was not aware beforehand of the moral state of Sodom, and did not, therefore, know the imminent jeopardy to which his choice of such a place exposed the all-important interests of his soul and eternity. Even supposing this to have been true, his ignorance in such a case will form no excuse, and hardly any palliation of his offence; for in such a matter he should have made it his business, and his first business, to ascertain the spiritual statistics of the place before he ventured to settle in it with his children and domestics. It was of vastly more importance to ascertain, whether the plain that lay before him was safe and good for the spiritual beings whom he was about to place in it, than whether it was good for the mere beasts of the field. The first inquiry that demanded his attention was, not whether it was well watered and fit for cattle,

but whether it was well conditioned in a spiritual sense, and fit for souls. And had he instituted this inquiry, which, as a man, a pious man, and a parent, he was solemnly bound to do, he could not have failed to discover, that the whole plain, whose well watered and fertile fields he so eagerly fixed on, was infested with a moral pestilence, which it was dangerous to approach, and certain death to inhale. So that if he was previously ignorant of the spiritual plague which made Sodom the unfittest place in the universe for the residence of a righteous man, this does not in the least excuse, it rather inculpates him; his very ignorance, on such a point, constitutes no small measure of his guilt: he should have known, and would and must have known, had he not been most blameably and criminally negligent in his inquiries as to that point which demands the very first and prime attention in selecting a place of settlement for ourselves and families. But, in reality, Lot could not possibly be ignorant of the point in question. The state of Sodom was such, that it could not but be known far and wide. It was so sunk in moral pollution, so fearfully overspread with every species of wickedness, that even at that time it was, as it ever since has been, a proverb in the earth. It is said, with peculiar emphasis, "the men of Sodom were wicked, and sinners before the Lord exceedingly." And since, as elsewhere said, "the cry of its iniquity went up even to heaven, and its sin was very grievous;" so grievous, that the most patient and long-suffering of beings could no longer endure it; how could that cry fail to go over the surrounding country, and that iniquity to be known by all who knew of the existence of such a place? It must, therefore, have been with the clear knowledge of its awful spiritual condition, that Lot chose that tainted and infected plain as the place of his residence. With such knowledge, he could not but be sensible of the awful hazard to which he put the spiritual principles and the eternal destinies of himself and all connected with him, by venturing to pitch his tent in such a place. Consequently, it was at the deliberate risk, the high probability, the almost certainty of sacrificing all the interests that should have been dear to him as an immortal creature, that he went to seek the possessions and pleasures of a moment in that suburb of hell. And was not this a measure of criminality, which it is difficult to estimate? Does it not invest his choice with an attribute of guilt unspeakably dark and deep? What a fearful preference of the things of time to the things of eternity! What an awful sacrifice of spiritual well-being to worldly wealth! How high was it to rate the prosperity of his flocks! How cheap to hold the damage, it may be the loss, of souls! And were we not well certified of the fact from other quarters, how difficult would we feel it, to attribute any thing like real religious principle to a man who could prosecute his worldly interests at the certain cost of his spiritual welfare, and at the terrible risk of entailing eterna. ruin on himself, and on all who were dear to him!

The choice of Lot, then, is liable to the charge of being altogether a worldly choice,—in which respect was had merely and exclusively to his temporal good,—in which no regard whatever was paid to the interests of religion, to the welfare of the soul, and the prospects of eternity,—in which, in fact, the interests of religion were not only omitted, or subordinated to worldly interests, but actually and completely sacrificed; the well-being, nay, the very life of the soul, and the vast and ever-during interests of eternity being put most imminently and recklessly to hazard, for the mere good of his flocks, the increase of that substance which perishes in the using. And it may help to expose, not only the guilt, but also the infatuation and ruin involved in such a choice, to glance for a moment at some of the appalling consequences which flowed from it as their bitter source. God has left his sentiments regarding it recorded, not in feeble words, but in deeds of disastrous suffering, enough to deter our race in all time coming from such a fatal step. From the very moment this worldly and irreligious choice was made, the life of Lot, hitherto peaceful and happy, became one uninterrupted series of disasters and misery. His personal comfort and tranquillity were terminated the moment he set his foot within the precincts of Sodom. In such a place, and in such society, it was as impossible for a man of his principles to find true happiness, as it is for the man to be at ease who is cast into a bed of thorns, or who takes a nest of vipers into his bosom. Every thing he saw and heard must have been a source of purest misery; and we are accordingly told, “that Lot was vexed with the filthy conversation of the wicked, for that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds.” This was the amount of personal comfort which he reaped from his well watered plain! Nor was the loss of happiness more complete than was the ruin of his worldly substance, the hope of increasing which had lured him into that abandoned place. For, not long after he had taken up his residence among them, and when he was beginning, perhaps, to exult in his accumulating stores, the wicked inhabitants of the plain thought fit to rebel against Chedorlaomer, their lawful king, who coming against them with a powerful army, routed them with a great slaughter, pillaged their whole land, rifled their houses, and carried every thing away captive; and as the sword makes no distinction between the righteous and the wicked, and as it is determined that the companion of fools must share in their fate, the houses and lands of Lot, like every other, were laid desolate, and himself, his flocks, his family, his domestics, and every thing that belonged to him, were carried away captive. This total shipwreck of his worldly estate, indeed, was speedily repaired by the timely interposition of his uncle, Abraham. But the next calamity, coming as it did directly from the hand of God himself, was more ruinous in its nature, and more irreparable in its consequences. Having

filled up the measure of their iniquity, and exhausted the patience of God, the cities of the plain were at last completely consumed by fire and brimstone rained down from heaven; and this desolating judgment, while it utterly consumed all beside, left the once prosperous Lot a scared, and blighted, and desolate wreck. His life, indeed, was miraculously spared; but when we consider the hair-breadth escape which he made, and how he required to be forcibly dragged out of the ill-fated, yet fascinating, city, we may say that he was “but scarcely saved.” It was the bare life, however, that was spared to him. His house, his flocks, his herds, and all his substance, were consumed to ashes. His daughters that were married to the men of the place, regarding his warnings and entreaties to escape as idle dreams, were, with their husbands and their children, overwhelmed in the universal ruin. His wife, almost beyond the range of the fiery deluge, but casting a lingering look behind, was rivetted to the spot, and turned into a pillar of salt by his very side. The only survivors of his family that escaped, his two daughters, were, to all appearance, spared, rather as a judgment both to themselves and him; for, carrying with them the worst crimes of Sodom, they brought the deepest infamy on his old age, and embittered the miserable remnant of his weary life, becoming, in a manner, too horrid to be named, the mothers of two heathen nations,—the Moabites and the Ammonites,—to whom the curse of heaven was doomed for ever to cleave. While the desolate and wretched old man himself, peeled of all his substance, bereft of all his friends, childless, companionless and alone, was forced to seek an asylum for his declining days in the dreary cave of Mount Zoar, where, sitting like the leafless trunk of some tree which the lightning of heaven had smitten and shivered, he had ever before his eyes that once well watered and fertile plain, which had been the object of his infatuated choice, but which was now turned into an awful monument of the divine displeasure, and had become the grave of all his family, all his friends, and all his fortune; and this was all the fruit of the well watered and luxuriant plain, which was chosen as the place of his residence, simply because it was fit for flocks, without ever once considering whether it was safe for souls! All this came of a choice in which God and religion had no part, in which the well-being of the soul was not only disregarded, but recklessly sacrificed to the interests of a present life; and worldly prosperity was pursued at all hazards, even at a risk so vast as the loss of the soul and the ruin of eternity.

In this page of sacred history, God has left, inscribed in large and indelible characters, the guilt, and infatuation, and ultimate ruin of every mere worldly choice, of every choice in which the world is the only element in the calculation, and in which the interests of the soul and eternity are either left entirely out of the account, or subordinated, or, it may be, completely sacrificed to the interests of a present perishing life. And yet it is greatly

to be feared, that the principle which actuated the choice of Lot, is the very and the only principle on which thousands, and tens of thousands, are daily acting, down to this present hour. It is greatly to be feared, that notwithstanding the lesson that has been read them, the infatuated and guilty part of Lot is acted over again every day, and by all classes of men, from the very lowest to the highest. It is done so by those servants, who, in looking out for a place, never think of any thing but where they will get the highest wages, the easiest work, the best fare; who never inquire whether it be a situation in which their morals will be safe, their religious instruction attended to, their spiritual welfare consulted and advanced, the time of the Sabbath religiously secured to them, and every facility granted for their attendance on the means of grace; and who, for the merest pittance of additional wages, rush into places and families, where the conversations and examples that prevail, render them little better than another Sodom, the atmosphere of which is pregnant with death to all who approach it. The same part is acted over again, in substance, by many parents, who, in the training of their children, have no other end in view than how they may best accomplish them for making a conspicuous figure on the theatre of this present world; who, with this view, send them to masters who will teach them every thing but how a guilty sinner may be saved; who will store them with all knowledge but that which it most behoves a fallen creature to acquire,—the knowledge of Christ Jesus, and him crucified; or place them in seminaries which, in a fearful majority of cases, prove the grave of modesty, and virtue, and undefiled religion, and the nursery of vanity, frivolity, pride, and every sin; and who, in the settlement of their children for life, never almost take any thing into consideration but where they will best succeed in acquiring a competency, or in accumulating wealth, and who think they have done well for them in putting them in a way to gain the meat that perisheth, even though it be by sending them to a country, or setting them up in a place where their souls are left to famish for want of that meat which endureth to everlasting life. The same part is acted over again, as might be expected, indeed, from this miserable training to which they have been doomed, by a great majority of those who are entering upon the active business of life, who, in choosing a profession, or a place where to exercise it, never once consider the religious advantages, or disadvantages, which it presents, think of nothing but its relations and bearings on a present world; are actuated in all their elections and in all their movements by the hope of mere temporal good, and who, in order to realize this hope, will venture to prosecute their worldly calling in scenes and circumstances where the preservation of virtuous, still more religious, principle is next to a moral impossibility, where deprived, perhaps, of a Gospel ministry, and surrounded by every species of wickedness, their souls can hardly

fail to perish, and their eternal welfare to be undone. In short, the principle that actuated the choice of Lot, is acted upon by thousands in conducting the common and every day business of life, where worldly gain is prosecuted with an ardour and engrossment of mind, to which every thing is made to bend, and by which every precious spiritual interest is remorselessly sacrificed; where men are determined to be rich at all hazards, and at all costs; where, if a worldly advantage can be secured, and wealth amassed, and honours acquired, though at the expence of every thing like spirituality of mind and progress in holiness, and to the deep and lasting injury of the soul, it is done without compunction, and without scruple; where even the deadly and the soul-destroying pestilence of Sodom will be encountered, and the vast calamity of a ruined spirit and an undone eternity be hazarded, so be they can only reap the fruits of the well watered and fertile plain. Oh, it is lamentable to see such multitudes of rational immortal creatures acting a part like this,—a part pregnant with all the guilt and folly, and with still more dismal and dreadful consequences than what were involved in the choice of Lot! No doubt men may prosecute their worldly business, and consult their worldly advantage, in so far as this involves no sacrifice of religious principle, and infers no loss to the precious soul; and when a well watered and fertile plain can be found without a spiritual Sodom in its bosom, it would be folly not to choose it. But surely it is obvious as day, that if man has a soul as well as a body to care for; if he has to make provision for a long eternity as well as for the little inch of time, the first consideration with every rational human being is, not, where shall my perishing body thrive, but where shall my immortal never-dying soul; not, how shall I best promote the interests of a passing hour or day, but how shall I best secure the vast and imperishable interests of that eternity on which I must so soon, and may so suddenly, be called to enter? And I know not, if to the eye of a superior Being, that clearly sees time and eternity in close connection; the insignificance of the one in contrast with the magnitude of the other; the littleness of every thing here with the vastness of every thing hereafter; if to such there be a sight upon earth more pregnant with guilt and folly than that which may be so lamentably often seen,—immortal creatures, in all their plans and projects, thinking, and planning, and labouring for nothing but the comfort of the life that now is, leaving altogether unprovided for the life that is to come; or it may be deliberately and recklessly sacrificing that coming life, with all its imperishable interests, on the altar of worldly prosperity, at the shrine of Mammon. Individuals who are acting such a part, are chargeable with all the guilt, and with all the infatuation which characterised the choice of Lot; and though their conduct may not involve them in the same disastrous consequences in a present life, yet they should remember, that while temporal judgments are more

alarming, just because they are obvious to the eye of sense, they are, in reality, nothing at all,—light, even as a feather,—when compared with those eternal retributions which guilt and folly, if unpunished and uncorrected in a present life, never fail to draw after them in a world to come. It is not the calamities which such guilt and folly will sometimes be visited with in a present life, but the endless penalties with which, if passed with impunity in this world, they will be the more certainly visited in the next, that are to be dreaded by a never-dying creature; and it is all the more awful to have none of sin's certain retributions endured in a present world, and to have all reserved entire to that world which is to come,—the place of final reckoning, the place of full and never-finished woe. Pointing, then, to the smoking plain, when overwhelmed by the judgments of heaven, or to the only remaining fragment which survived the universal ruin, the miserable desolate old man, with his two incestuous daughters, cowering in the cave on Mount Zoar, as if half-afraid lest the whole judgment of heaven was not yet discharged; or pointing to a scene, in comparison with which Sodom, even in desolation, was a perfect paradise, and where the guilt and ruin of such conduct as I have been referring to, are written in characters of everlasting fire, in the agonies of an undying and, therefore, infinite misery; we would say to servants and to parents, to the young who are entering on the world, and to those who are now immersed in its cares, to all, in fact, see here the consequences of a mere worldly choice,—a choice in which religion has no part,—a choice in which no regard is had to the poor perishing soul,—a choice in which the increase of flocks, the prosperity of farms, the acquisition of this world's wealth, are more considered, and are held of higher moment, than the everlasting welfare of the spirit, whose property it is to live for ever.

---

#### EXPERIENCE OF THE HEATHEN.

BY THE REV. J. A. WALLACE,

*Minister of Hawick.*

No. IV.

#### TRACES OF SCRIPTURE DOCTRINES IN THE EAST.

THERE are, perhaps, few spots on the face of the earth, which have not, at some period of the world's history, been visited, more or less, with the light of divine truth. In places now shorn of all their privileges, and overspread with the ruins of many generations, He who holdeth the stars in his right hand, and who walketh amid the radiance of the golden candlesticks, has, in days of old, been invoked by vast and august assemblages of worshippers; whilst nations not a few, which, in former ages, were walking in darkness, and given to idolatry, have, in these latter days, been visited with times of reviving from the presence of the Lord, and have heartily responded to the heavenly call, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "The true light, which lighteth every man that cometh into the world," has not, in-

deed, been shining perpetually on the same spot, nor have all nations simultaneously been quickened and made glad by the healing of its beams. Like the sun, whose tabernacle is established in the heavens, it has sometimes been shedding the splendours of morning on one hemisphere, and leaving another to the darkness of night. But still the light has always been shining *somewhere*—in the east if not in the west, in the north if not in the south. And whilst its circuit has been unto the ends of the heavens, its line has gone out through all the earth, and its radiance to the end of the world.

Hence, in forming an estimate of the moral and spiritual condition of the heathen, we might err greatly, did we proceed on the assumption that they have been left entirely to the guidance of unassisted reason. Had that been the case, the probability is, that their condition would have been much more deplorable than it is; and many of the religious notions which they now entertain, might have been altogether unknown to them. But we think there are reasonable grounds for believing that the heathen world universally has not been left to itself, and it would even, perhaps, be difficult to fix upon any considerable number of savage tribes which have at all times been so completely isolated, or so totally abandoned by God, as to justify a different opinion. Portions of the true leaven have been conveyed, we believe, directly or indirectly, either by men bearing the Christian name, or by the scattered remnant of Israel, into almost every quarter of the globe. The great mass of the world's population has thus been more or less subjected to its powerful and irresistible agency. In fact, the light of nature has, in most places of the earth, been so blended with the light of revelation, as to make it extremely difficult, if not altogether impossible, to mark out the precise limits to which the one has been able to reach independently of the other. And in the case, not perhaps of every heathen nation without exception, but of many of them, the traces of Scripture doctrines are so clearly discernible in their very superstitions, in the fashion of their idols, in the form of their ceremonies, and in the architecture of their temples, as to suggest the idea of a responsibility for higher privileges than the light of nature alone is able to confer, and to shew at the same time how true it is, even in their experience, that "the light shineth in darkness, yet the darkness comprehendeth it not."

These remarks are borne out, we conceive, by the following extract from Buchanan's *Christian Researches in Asia*; at least in so far as they relate to the vast and populous regions of the East:—

"In passing through the regions of the East, and surveying the various religious systems which prevail, the mind of the Christian traveller cannot fail to be impressed with the strong resemblance which some of them bear to doctrines which are familiar to him. However varied or disguised they may be, there are yet some strong lines, which constantly recal his thoughts to the doctrines of revelation, and seem to point to a common origin.

"The chief and distinguishing doctrines of Scripture may be considered the four following: viz., The Trinity in unity—the incarnation of the Deity—a vicarious atonement for sin—and the influence of the Divine Spirit on the mind of man. Now, if we should be able to prove, that *all* these are represented in the systems

of the East, will any man venture to affirm, that it happens by chance?

"1. *The Doctrine of the Trinity.*—The Hindoos believe in one God, Brahma, (the Creator of all things,) and yet they represent him as subsisting in *three* persons; and they worship one or other of these persons in every part of India. And what proves distinctly that they hold this doctrine is, that their most ancient representations of the deity are formed of one body and three faces. The most remarkable of these is that at the caves of Elephanta, in an island near Bombay. The author visited it in the year 1808; nor has he seen any work of art in the East, which he contemplated with greater wonder, whether considered with respect to its colossal size, its great antiquity, the beauty of the sculpture, or the excellence of the preservation. From causes which cannot now be known, the Hindoos have long ceased to worship at this temple. Each of the faces of the triad is about five feet in length. The whole of the statue, and the spacious temple which contains it, is cut out of the solid rock of the mountain. The Hindoos assign to these works an immense antiquity, and attribute the workmanship to the gods. The temple of Elephanta is certainly one of the wonders of the world, and is, perhaps, a grander effort of the ingenuity of man, than the pyramids of Egypt.

"Whence, then, have the Hindoos derived the idea of a triune God? It should seem as if they had heard of the *Elohim* of revelation in the first chapter of Genesis, 'Let us make man.'

"2. *The Doctrine of the incarnation of the Deity.*—The Hindoos believe that one of the persons in their trinity, and that, too, the second person, 'was manifested in the flesh.' Hence their fables of the *Avatars* or incarnations of Vishnoo. And this doctrine is found over almost the whole of Asia. Whence, then, originated this idea 'that God should become man and take our nature upon him?' The Hindoos do not consider that it was an angel merely that became man, but God himself. Can there be any doubt that the fabulous incarnations of the Eastern mythology are derived from the real incarnation of the Son of God, or from the prophecies that went before it? Jesus, the Messiah, is the true Avatar.

"3. *The Doctrine of a Vicarious Atonement for Sin, by the Shedding of Blood.*—To this day, in Hindoostan, the people bring the goat or kid to the temple, and the priest sheds the blood of the innocent victim. Nor is this peculiar to Hindoostan; for throughout the whole East, the doctrine of a sacrifice for sin seems to exist in one form or other. Ever since 'Abel offered unto God a more excellent sacrifice than Cain;' ever since Noah, the father of the new world, 'offered burnt offerings on the altar,' sacrifices have been offered up in almost every nation, as if for a constant memorial to mankind, that 'without shedding of blood there is no remission of sin.'

"4. *The Influence of the Divine Spirit on the minds of men.*—In the most ancient writings of the Hindoos, some of which have been published, it is asserted that 'the divine Spirit or light of holy knowledge' influences the minds of men. And the man who is the subject of such influence is called 'the man twice born.' Many chapters are devoted to the duties, character, and virtues of 'the man twice born.'

"Other doctrines might be illustrated by similar analogies. The characters of the Mosaic ceremonial law pervade the whole system of the Hindoo ritual and worship. Now, if these analogies were merely partial or accidental, they would be less important; but they are not casual, as every man who is versed in the Holy Scriptures, and in Oriental Mythology, well knows. They are general and systematic. Has it ever been alleged, that the light of nature could teach such doctrines as those we have enumerated? Some of them

are *contrary* to the light of nature. Every where in the East there appears to be a *counterfeit* of the true doctrine. The inhabitants have lost sight of the only true God, and they apply their traditional notions to false gods. These doctrines are unquestionably relics of the first faith of the earth; they bear the strong characters of God's primary revelation to man, which neither the power of man, nor time itself hath been able to destroy; but which have endured from age to age, like the works of nature, the moon and stars, which God hath created, incorruptible."

## SOME PASSAGES IN THE LIFE OF MOSES.

BY THE REV. ROBERT JAMIESON,

*Minister of Westruther.*

NO. II.

### THE CHOICE OF HIS MANHOOD.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of reward."—HEB. xi. 24-26.

At the period referred to, it is evident that Moses was an inmate of the palace, and a most distinguished member of the family of Pharaoh; and by what train of events he, who was the son of two obscure and degraded Hebrew slaves, had risen to such princely grandeur, it is unnecessary to explain by any lengthened details, familiar as every one is with the incidents of that interesting story—the exposure of the little innocent on the banks of the Nile—his discovery by the princess—the remarkable providence, by which he was restored to the fostering care of his mother, and the dignified place which the daughter of Pharaoh assigned him, in respect of herself and the royal family. It is sufficient simply to direct the reader's attention to the fact mentioned by the apostle, that having probably no child of her own, she solemnly adopted him as her son, had influence to procure a public and legal acknowledgement of his title to succeed as her heir to all the honours and the privileges of the throne, and gave him the name by which he has ever since been known—a name significant, as was customary in ancient times, and in Eastern countries, of the peculiar circumstances of his early years, and of her claims to his filial duty,—so that being thus received into the household, and honoured with a name by his adopted parent, he was, throughout the whole land of Egypt, regarded and called "the son of Pharaoh's daughter." Now, in order to form a proper idea of the condition of Moses, and the powerful obstacles that lay in the way of his making common cause with his kindred, it must be borne in mind, that Egypt was at that time the greatest and most flourishing kingdom in the world; and that, if to be invested with authority and honour in a petty and inconsiderable state, be a prospect tempting to the ambition of the human mind, how much more must the ambition of a worldly person have been fired with the prospect of obtaining the sovereign power in a country to which all others looked up as the mother of sciences, the nursery of arts, the emporium of commerce, the favourite residence of all that stood high in the estimation of the age. To have been simply a native of Egypt was sufficient, as Josephus tells us, to make one's fortune in any of the then countries of the world. Think, then, how commanding must have been the situation, how extensive the influence, how exalted the honour of swaying the sceptre of such a country—whose court was resorted to by all the learned of the world, and which had at command all the refinements and luxuries which nature or art could yield! Of a fortune so splendid as this, Moses was the heir. He

had already been placed in that dignified attitude by the only individuals who had the right to nominate the successor to the crown; he had, through the influence of his royal patroness, been acknowledged as the heir-apparent by the people at large, and no obstacle, therefore, from that quarter could have stood in the way of his claims, had he only, in the language of the world, been true to himself, had he possessed the wisdom to maintain his position, and been sensible of the honour of his royal connections. Nor was there any impediment ever likely to arise on the score of his birth; for, obnoxious though the whole pastoral tribes were to the natives of Egypt, and sharing, as Moses must naturally have done, in the general odium that fell on his race, yet time, and his Egyptian education, had entirely removed all the prejudices that might have been secretly harboured against him from his having sprung from a degraded caste; and, consequently, he had just as little reason to anticipate any difficulty in mounting the vacant throne of the Pharaohs on the side of the people as of their royal masters. Moreover, in addition to those incentives, which arose from the road to power being so patent and easy, a generous and patriotic mind would, in the circumstances of Moses, have cherished a longing desire for the influence of royalty, for the magnanimous purpose of relieving his countrymen from the servile condition to which the cruel policy of his predecessors had reduced them, and of placing them on a footing of honourable equality with the rest of his subjects. Had Moses, therefore, been actuated by worldly principles, he had every motive that could inflame his ambition as a man, or animate his patriotism as a Hebrew, to be desirous of continuing "to be called the son of Pharaoh's daughter."

A great change, however, occurred in his temporal condition and prospects; and although the apostle has employed a variety of expressions to indicate the nature and consequences of that change, to each of which we shall advert in succession, it may be proper here, in one word, to observe that it consisted in his renouncing his connection with the royal family, and resolving to cast in his lot with the people of Israel. There can be little difficulty in conceiving the means by which he came to the knowledge of his extraction, and to cherish such an attachment to the faith of his fathers, as led to the voluntary and unconditional surrender of all the honours of his royal condition. It is well known that he spent his earliest years under the care of his own natural parents, who being themselves imbued with the fear of God, and cherishing, as his true people do, an earnest solicitude about the spiritual as well as temporal interests of their offspring, would, there can be little doubt, take many opportunities of instilling into his infant mind a hatred of the abominations of Egyptian idolatry, and a knowledge of the principles of the true religion, together with those precious promises which the Lord had made to them and their kindred as his peculiar people. Nor would they fail to make him acquainted with the stratagem by which they saved him from the fate of the other Hebrew boys, and with the arrangements through which he was destined to be separated from them, and to pass his maturer years within the precincts of the palace. And oh! with what earnestness of tone and gesture, may we suppose that those pious Hebrews, while they looked upon their son as the last earthly hope of Israel, would paint to his young imagination, the mortal dangers that beset that splendid scene, and exhort, and persuade, and implore him to remember his Creator in the days of his youth, and to turn neither to the right hand nor to the left from the way in which they had taught him to go. Counsels such as these, given in the interesting circumstances of their founding child, and enforced with all the fervour of parental solicitude, would entwine themselves with the earliest associations of his mind; and established as

they were in their influence over the strongest feelings of his heart, by the power of divine grace; not all the fascinations of the court, not all the seductive examples of those with whom he was linked by the tenderest ties of duty and gratitude; not all the imposing solemnities of the Egyptian ritual, nor the still more engrossing charms of the wisdom of the Egyptians, "could seduce his bosom to forego" the simple and sublime principles of the true religion which he had learned in the hovel of the Hebrew slaves. Looking with a calm and observant eye on the race from whom he had sprung, and the people with whom his destiny seemed to have allied him, on the pure faith of the one, and the dark ceremonial of the other, on the virtues of his Hebrew brethren, which the furnace of affliction served only to exhibit in greater brightness, and the gross impurities and crimes that stained the character of his adopted countrymen, he was at no loss to perceive which were the people of God; and believing that, whatever light afflictions might press on them for a time, an eternal weight of glory would be theirs only who were devoted to Him, his pious mind formed the magnanimous resolution that, cost what it might, he would, in the face of Egypt and of the world, refuse "to be called the son of Pharaoh's daughter."

It cannot be supposed, however, consistent with the meek character of Moses, and with the pious principles under which he acted, that, by an abrupt and precipitate flight, he would break all connection with his royal benefactress, and treat with disdainful contempt all the kind and conciliatory efforts which the affection of that amiable princess might make to shake his resolution, and attach him to herself. No; it was not in some fit of peevishness or sullen disappointment that he took that step, which he found it afterwards impossible to retrieve; nor was it rendered necessary by that generous, though impetuous, act of patriotism he performed, when he vindicated the cause of an oppressed countryman, and was obliged to consult his safety in a foreign land. His refusal to be called the son of Pharaoh's daughter was neither a momentary impulse of feeling, nor a sudden act, of which, till he put it in execution, he had given no premonition, but it was the calm and settled purpose of his mind, which had grown with his growth, and strengthened with his strength, and which having been formed and cherished under the influence of faith and prayer, was the natural and inevitable measure of one, who felt that he could not be in his proper element, till he was among a people of one heart and spirit with himself. During the first period of his introduction at court, we may naturally suppose that the novelty and imposing grandeur of the scene, the incense of flattery that would be constantly offered to him, and the wide field of observation and enjoyment which Egyptian science would open to his mind, might draw off his attention, in some degree, from the principles and hopes he had been taught to cherish, and produce many a painful conflict in his mind. But the work of grace, whatever difficulties it might have to contend against, was advancing in his mind. The more that he felt its power, the more did he feel that he could no longer continue in a society, whose principles and ways were so diametrically opposite to his views, and that he must either overlook them with sinful connivance, or sail with the stream, in order to purchase the countenance of those around him. But this to him, who formed his estimate of things by the eye of faith, seeming too high a price at which to gain even the power and honours of a throne, he made up his mind, with every feeling of respect for his royal friend, of gratitude for her maternal attentions, and of solicitude for her welfare, no longer to continue in that state, which gave him the title and the privileges of "the son of Pharaoh's daughter."

Nor was it merely the surrender of a princely inhe-

ritance, which this resolution of Moses comprised. Had it been only to step from the splendours of a royal station, to retire into the simplicity of private life, there are some, mentioned in the annals of history, who, having made a similar descent, shew, that such a measure, however rare and extraordinary, is not altogether without a parallel. But never since the world began, has there been any other than Moses, who, without any disgust, and from no apprehension of danger, having every reason to anticipate a long and uninterrupted course of prosperity and honour, resigned his claims to a throne, from love to God and fidelity to his service, and placed himself in a condition where he could expect nothing but persecution in its severest form. It was not that the station of eminence to which he had been destined was necessarily incompatible with the maintenance of religious principles and the practice of religious duties—for there is no condition in the world where faith may not flourish, and the fruits of piety may not be produced—but it was because he saw it was absolutely impossible for him to serve the true God among a people wholly given to idolatry; and, therefore, persuaded as he was that fidelity to the divine service was infinitely more important to his well-being than if he could secure “all the treasures of Egypt,” he cast in his lot with those who were the people of God by virtue of a special covenant, but who were in a very different temporal condition from those he had left. It would be superfluous to detail, for who does not know the severe and tyrannical measures by which they were oppressed, by which injury was added to insult, and by which their strength was so greatly enfeebled, and their spirits so much crushed, that there was not one of all that populous race who dared to vindicate their wrongs, or demand a respite from their toils. Suffice it to say, that such was the relentless policy of the government, that even the princes and the leaders of Israel were compelled to labour under the lash of their unfeeling taskmasters. All this, which was well known to Moses, he was prepared to submit to: and whether he was doomed to bear a personal share in all the hardships of his brethren—whether he was driven, like an abject slave, to work in the kiln, and encounter the wasting heats of the furnace—or whether the royal partiality might have exempted him from the stern decree that consigned the whole of the Hebrew race to a hopeless servitude—he saw, that in all the afflictions of his people he would be afflicted. But none of all these things moved him; for having weighed in the balance of his judgment all the advantages of the situation he held, and all the difficulties of that for which he exchanged it—knowing, that if he clung to the family of Pharaoh, he must renounce the people of God—and that, if he joined himself to the people of God, he must bid a long farewell to all his greatness—he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;—to make common cause with those whose character and distinction has ever been, that, living by faith in that Saviour who was promised from the foundation of the world, they have, in every age, been separated from the world, and doomed to suffer reproach. How great must have been the strength of that faith, and the integrity of that heart, which could lead one, who enjoyed the highest dignity, the luxuries of literature, the honours of a royal state, to renounce every prospect of fame and distinction, and to part with objects which were likely to take so firm a hold of a young and active mind! All this Moses renounced, esteeming the reproach of Christ—a Saviour unknown for many ages after, and desecrated only by the eye of faith—greater than all the riches of Egypt. When we consider the magnitude of that sacrifice, which this heir of royalty made in the cause of religion, and the strength of resolution requisite for making it—when we consider that the objects and advantages which

he surrendered appeal to the strongest principles of our nature, and entwine themselves with the firmest grasp around the desires that are uppermost in the human breast—we must feel convinced, that the self-denial of Moses was a greater act of faith than was exhibited by those heroic spirits who subdued kingdoms, and stopped the mouths of lions, and that his was, indeed, “the victory that overcometh the world.”

#### CHRISTIAN TREASURY.

*Consider what preparations Mercy has made for your Salvation.*—God is ready to entertain you, and pardon all that you have done against him, if you will but come. Long as you have sinned, wilfully as you have sinned, heinously as you have sinned, he is ready to cast all behind his back, if you will but come. Though you have been prodigals, and run away from God, and have staid so long, he is ready even to meet you, and embrace you in his arms, and rejoice in your conversion if you will but turn. Even the earthly worldling and swinish drunkard may find God ready to bid them welcome, if they will but turn and come. Does this not move thy heart within thee? O sinner, if thou hast a heart of flesh, and not of stone in thee, methinks this should melt it. Shall the infinite Majesty of heaven even wait for thy returning, and be ready to receive thee, who has abused him, and forgotten him so long? Shall he delight in thy conversion, that might at any time glorify his justice in thy damnation; and yet does it not melt thy heart within thee, and art thou not yet ready to come in? Hast thou not as much reason to be ready to come, as God has to invite thee, and bid thee welcome? But this is not all: Christ has, upon the cross, opened a way for thee to the Father, that on his account thou mayest be welcome, if thou wilt come. And yet art thou not ready? A pardon is already expressly granted and offered thee in the Gospel; and yet art thou not ready?—BAXTER.

*The Grace of God.*—The grace of God in the heart of man is a tender plant in a strange unkindly soil; and, therefore, cannot well prosper and grow without much care and pains, and that of a skilful hand, and which hath the art of cherishing it.—ARCHBISHOP LEIGHTON.

*Praise.*—No one need to be told, that the surest method to obtain new favours from an earthly benefactor, is to be thankful for those which he has already bestowed. It is the same with respect to our heavenly benefactor. Praise and thanksgiving are even more prevalent than sacrifice and prayers. I have somewhere met with an account of a Christian, who was shipwrecked upon a desolate island, while all his companions perished in the waves. In this situation, he spent many days in fasting and prayer, that God would open a way for his deliverance, but his prayer received no answer. At length, musing on the goodness of God, in preserving him from the dangers of the sea, he resolved to spend a day in thanksgiving and praise for this and other favours. Before the conclusion of the day a vessel arrived, and restored him in safety to his friends and his country. Another instance, equally in point, we find in the history of Solomon. At the dedication of the temple, many prayers were made, and many sacrifices offered, without any token of divine acceptance. But when singers and players on instruments began as one to make one sound to be heard in praising and thanking the Lord, saying, “for he is good, for his mercy endureth for ever;” then the glory of the Lord descended and filled the temple. The reason why praise and thanksgiving are thus prevalent with God, is, that they, above all other duties, glorify him. “Whoso offereth praise,” saith he, “glorifieth me;” and those who thus honour him he will honour.—PAYSON.

## SACRED POETRY.

## PRAYER.

PRAYER is the soul's sincere desire,  
Unutter'd or express;  
The motion of a hidden fire,  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear;  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer the sublimest strains that reach  
The Majesty on high.

Prayer is the Christian's vital breath,  
The Christian's native air;  
His watchword at the gates of death,  
He enters heaven by prayer.

Prayer is the contrite sinner's voice  
Returning from his ways;  
While angels in their songs rejoice,  
And say, "Behold, he prays!"

The saints in prayer appear as one  
In word, and deed, and mind,  
When with the Father and his Son,  
Their fellowship they find.

Nor prayer is made on earth alone,  
The Holy Spirit pleads:  
An Jesus on the eternal throne  
For sinners intercedes.

O Thou by whom we come to God,  
The life, the truth, the way,  
The path of prayer Thyself hast trod:  
Lord teach us how to pray!

MONTGOMERY.

*Importance of habitual consistency in the Ministers of the Gospel.*—"It is impossible," says the late Dr Adam Clarke, "that a minister of God should ever be a private man; even in his most trivial intercourse with others, it is never forgotten what his office is: the habit of every one's mind is to expect information or example from the company and conduct of a public minister. Such as we (ministers) are constantly living under the observation of mankind, and he who is always observed, should never venture on dubious conduct, or suppose, for a moment, that what he does in the view of another, can ever be a matter of indifference, or regarded as a trifle. I will tell you a curious circumstance that happened to me a few years ago:—I was about to set off from London to Ireland; a friend desired me to take charge of a young lady to Dublin, to which I readily agreed, and she was sent to me at the coach. I soon found, from her conversation, that she was a Roman Catholic; and I also quickly perceived that she had been led to entertain a very high opinion of me. After we had travelled some distance, talking occasionally on various subjects, the daylight began to sink fast away, when she took out of her reticule a small Catholic book of prayers, and commenced most seriously her evening devotions. While she was reading, such thoughts as these occurred to me, 'I believe this lady to be sincere in her religious creed, which I think to be a very dangerous one; she appears to be of an ingenuous temper, and to feel much personal respect for me; is there not here, then, a good opportunity, as well as subject, to exercise my influence, and to deliver her, if possible, from her erroneous creed?' 'But,' continued I in my thoughts, 'was she not intrusted to my

care? would her friends have so intrusted her, had they ever suspected that an attempt at proselytism would be made? Would not the attempt be a breach of trust? and should I be a morally honest man, even if ultimate good were to accrue to Miss ——?' I instantly felt that my own honesty must be preserved, though the opportunity of apparent good might be lost. In a short time Miss —— closed her book with this observation, 'We Catholics, Dr Clarke, think it much better to believe too much than too little.' I replied, 'But, madam, in our belief we should recollect that we never should yield our assent to what is contradictory in itself, or to what contradicts other ascertained truths.' This was the only observation I made that looked at all toward Catholicism; in process of time we arrived at our journey's end, and I deposited her safely in the hands of her friends. From that time, till about two years ago, I never heard of Miss ——, till we met in the following way: I had been preaching at Chelsea Chapel, and entering the vestry, after the service, a lady followed me, shook hands, spoke with much emotion, and said, 'Do you not recollect me, Dr Clarke? I am Miss —— whom you kindly took care of to Ireland. I was then a Roman Catholic, now I am a Protestant, and have suffered much in consequence of the change.' I inquired how the alteration in her views was effected, and she gave me, in detail, the account which I shall shortly sum up to you. When she heard to whom she was about to be intrusted, she resolved closely to watch and observe this well known Protestant minister; she was pleased with the conversation, and with the friendliness shewn to her, and was so struck with the observation I had made in the coach, that she said it absolutely afterwards haunted her; caused her to examine and think for herself, and, at last, led her to freedom from her thralldom. 'But,' said she, 'I should never have been induced to examine, had it not been for the examination I had previously made of you. From the first moment you entered the coach I watched you narrowly; I thought now I have a fair opportunity of knowing something of these Protestants: and I will judge if what I have heard of them be true. Every word, every motion, every look of yours, Sir, was watched with the eye of a lynx: I felt you could not be acting a part, for you could not suspect that you were so observed. The result of all was—your conduct conciliated esteem, and removed prejudice; your one observation on belief, led me to those examinations, which the Spirit of God has blessed to my conversion: and I now stand before you, the convert of your three days' behaviour between London and Dublin.' 'You see from this account,' continued Dr C., 'how much all ministers should ever feel themselves as public men; how cautious should be their conduct; and how guarded their conversation. Had I attempted to proselytize this lady, all her prejudices would have been up in arms; had my behaviour been unbecomingly light, or causelessly austere, she would have been either disgusted or repelled, and her preconceived notions of Protestants would have been confirmed: she saw and heard what satisfied her. Thus, even in social intercourse, the public minister may, and should always be, the CHRISTIAN INSTRUCTOR.'

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glasford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBROOK, London; W. CURRY, Junr. & Co., Dublin; and W. McCORMACK, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh and Leith will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glasford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 54.

SATURDAY, MARCH 11, 1837.

PRICE 1½d.

ON THE NECESSITY OF DIVINE  
REVELATION.

No. II.

BY THE REV. GEORGE GARIOCH,

*Minister of Meldrum.*

"Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me."—JOHN xiv. 6.

THE history of mankind, when traced up to the period which immediately succeeded the fall, affords a lamentable proof, not only of their moral guilt, but of their ignorance of God. The very first religious act which is recorded in the book of Genesis, as having been performed by Cain, the oldest of the sons of Adam, was the presentation of "an offering" unto the Lord, and in relation to it, the sacred historian says, "unto Cain and his offering," God "had not respect." There is every reason to believe, that it was ignorance of the holy nature of God, and of the manner in which he is to be approached by guilty creatures, that led Cain to present an unacceptable gift. During the long period which elapsed between the fall, when sin was introduced into the world, and the deluge, when iniquity had advanced with such fearful rapidity as to have converted the whole earth into one horrid mass of sensuality, profligacy, and ungodliness, which could no longer be permitted to exist before the holy and righteous Creator, it is to be remarked, that, in addition to Abel, who presented an acceptable offering unto the Lord, there are only *two* of the antediluvian patriarchs, Enoch and Noah, who are said to have "walked with God." Noah, however, enjoyed the privilege of a personal revelation of the will of God,—a privilege which, at a subsequent period, was bestowed on Abraham, Isaac, and Jacob. But even at this early period of the world, whenever such revelations were long withheld, the grossest darkness and ignorance prevailed among mankind. The posterity of Jacob, groaning under the miseries of Egyptian bondage, would have sunk at length under the deplorable superstition and idolatry of their oppressors, had they not been delivered by the special interposition of God. Moses received a personal revelation, and to him were, at length, committed the precepts of the moral law. During many succeeding periods of

Jewish history, revelations from heaven were made to the servants of God: prophets arose, and the Old Testament Scriptures were committed to writing. Whatever knowledge, then, of the nature of the true God may have existed, at different times, among the people of Israel, it cannot be looked upon as the product of the human mind. Proceeding, therefore, to an examination of the records of profane history, it will not be very difficult to shew, that human reason is incapable of conducting mankind to the knowledge of the true God; and that one of the most constant and melancholy proofs of original apostasy, is their profound ignorance of the principles of true religion.

The mind of man can never be in a neutral or quiescent state, in regard to a supreme object of veneration. Hence, whenever a true and spiritual acquaintance with the nature and perfections of the great and glorious Creator is lost, it speedily adopts very degrading and revolting ideas of supernatural power. It becomes the dupe of its own hopes and fears, and their combined production has been that diversified system of superstition and idolatry, which has spread over all the limits of the heathen world. One of the earliest transitions in the mind of fallen man, from the worship of the true God, was to the adoration of those works of his power, from which the race imagined they obtained the greatest accessions of comfort and enjoyment. The sun is one of the most wonderful of the material works of God,—the source of light and heat; under the influence of his benignant rays the fruits of the earth advance to maturity, and his presence diffuses hilarity and joy over the life of man. The absence of his light is, in some degree, supplied by the moon and stars. The knowledge of the great Creator himself being lost through ages of spiritual darkness, and the benefits being so apparent which the inhabitants of the world derive from the great luminaries of the firmament, these luminaries became the earliest objects of idolatry. We find from the Old Testament history, that they were worshipped among the heathen nations, whom the Israelites were enjoined to destroy, previously to their settlement in the land of Canaan; and the high places, the groves, and the altars taken

notice of in the sacred record, seem to have been the appointed places where the profane rites of idolatry were celebrated, and which were; therefore, demolished by the express command of God. The same mode of worshipping the creature instead of the Creator, was practised among the ancient Persians and Babylonians.

The principle of *utility* seems thus to have been the basis on which some of the earliest systems of idolatry have been founded by mankind, when they had lost the knowledge of the one true God; and it is obvious, that it admits of an extensive development and a varied application, in proportion to the wants of the race, and to those inexhaustible sources, from which, through the continual goodness of a merciful Creator, they may be supplied. The consequence has been, that, in addition to the heavenly bodies, those creatures of God which are useful to man have been exalted as objects of worship by fallen beings, whose understanding was no longer enlightened by direct emanation from the source of true religious knowledge, or through the medium of a revelation of his holy will. None, however, of the material works of creation is calculated to make such a striking impression upon the senses and the mind of man, as the magnificent luminaries which adorn the firmament; none to excite such a universal feeling of the dependence of the race upon a higher power than their own for the continuance of life; and none which seems so unceasingly to appeal to mankind for the expression of thanks, on account of the obvious benefits which they confer. But when the attention of the idolater was not fixed upon them,—when his mind was yet in a state of degrading ignorance in regard to the nature of the true God, and when, directed by the general principle of selfishness, it recognised utility alone as the foundation of homage, it was under the necessity of seeking upon earth, for the objects to which it was to render its acknowledgments. Among the innumerable proofs of the Creator's care, and of his kindness to the children of men, we are struck with the abundant provision which he has made for the support of life. The earth, by culture, produces food for man; and the Almighty hath replenished it with the inferior animals, which are given for his use, and contribute, in a very great degree, not only to the sustentation, but to the comfort of his existence. Hence, another species of idolatry is that which made the vegetable productions of the earth, and the inferior tribes of living beings, the objects of worship. It is difficult to suppose, that the mind of man, in a state of civilization, should be capable of such degradation; but among the ancient Egyptians, although they were celebrated for their wisdom and learning, the productions of the field and garden were acknowledged as deities; and the mockeries of religious worship were offered to the ox, the dog, the cat, the crocodile. It seems exceedingly probable, that it was a portion of the idolatrous rites of the Egyptians, with which the mass of the Israelitish nation was leavened during

their long captivity, which led them to that forgetfulness of God, which manifested itself at Mount Sinai, when they made the golden calf, and worshipped it.

In various regions of the world another species of idolatry has prevailed, which rests upon the same principles as that which has already been noticed, although it involves a greater degree of complication in its details. When the selfish feelings of mankind, in a state of deplorable ignorance in regard to the divine truths of religion, have led them to pay homage to the great luminaries of the heavens, the sun, the moon, and the stars,—to the vegetable productions of the soil,—and to the inferior animals, because they perceived that they were dependent upon them for the continuance of life and all its comforts, it is not an improbable supposition, that extending themselves in the same direction, towards objects of utility or advantage, the idea would be entertained of exalting to supernatural honours, such of the human race as were eminently distinguished as the benefactors of their country. Idolatry actually turned itself into this channel, and the knowledge of this fact affords an explanation of the mysteries of the pantheon. The deification of the illustrious dead formed the main foundation of the polytheism of the far celebrated states of Greece and Rome, to which more particular allusion will afterwards be made. In the meantime, we may remark that this species of idolatry is such a natural consequence of the operation of the principle of false religion, that we find it established amongst the earliest nations of antiquity, and prevailing in heathen lands, even to the present day. The Egyptians paid homage not only to Osiris and Isis, the chief objects of idolatry, out to many other imaginary deities; the Persians also acknowledged a multiplicity of false gods. The objects of Hindu idolatry are endless, presiding over the air, the sun, the moon, the rivers, and fountains. The following extract is from Davis's General Description of the Empire of China, and its Inhabitants:—"China has in fact her mythology in common with all other nations; and under this head we must range the persons styled *Foh-shin-woong*, *Hoding-ty*, and their immediate successors who, like the demi-gods and heroes of Grecian fable, rescued mankind, by their ability or enterprise, from the most primitive barbarism, and have since been invested with super-human attributes."

One of the most natural consequences of raising the illustrious dead into objects of sinful homage and adoration, was image worship, which is another step in the downward progress of the human mind, when it is left to its own resources in the investigation of the great truths of religion. Nor was this practice confined to the construction and adoration of images of men; for representations were formed of the heavenly bodies, and of the inferior animals. But whatever may have been the objects which the image was intended to shadow forth, the degradation of worshipping the works of man's hands was equally

great. The process is easily conceived, by which a transition may have been made from the original object of worship to its image, and especially, if a departed fellow-creature was that object. It is a pleasing gratification of affection to possess a likeness or representation of those who are respected and loved, after death has removed them from the observation of the eye; and the feelings from which it arises may have been the foundation of image worship in the minds of those who are already degraded by the practices of idolatry. The image itself being constructed, it was but one other act in advance, to assign to it the place which was occupied by its prototype. But in the progress of time, image worship, even without reference to a prototype, became prevalent over almost every part of the heathen world. Mankind having transferred their adoration to an object which their own hands had constructed, imagination lent its aid to complete what memory had begun, and the temples were filled with representations of beings, whose existence was merely potential.

The brief historical sketch which has now been given, will serve to illustrate the position, that human reason, unassisted, is incapable of arriving at the knowledge of the true God, or even of preserving it, when communicated, in a state of purity, unless when the mind is enlightened by personal revelation from heaven, or by the records of such revelation. Ignorance of God, therefore, along with moral depravity, affords a proof of the degradation and misery in which the posterity of Adam have been involved since the fall. The deplorable consequences of such ignorance are most powerfully described by the Apostle Paul, in the account which he gives of the degraded condition of the heathens: "They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever." Rom. i. 23-25. How wretched, then, and miserable is man, when left to himself,—born, living, and dying, in a state of alienation from God! How indispensable to his comfort and happiness is the glorious light of divine revelation!

BIOGRAPHICAL SKETCH OF THE

LATE REV. ALEXANDER STEWART, D. D.,

*One of the Ministers of Canongate, Edinburgh.*

(Concluded from p. 134.)

For some time, about the commencement of the present century, as is well known, the whole of Scotland was thrown into a state of alarm, by the dread of a threatened invasion from the French. Many of the people were trained to the use of arms; volunteer regiments were raised in different parts of the country, and even

from the pulpits of the parish churches, exhortations were given to bravery and manly fortitude, in the view of the approaching calamity. In such circumstances, Mr Stewart could not be indifferent to the interests of his country. He accepted, accordingly, of the appointment of chaplain to the Athole regiment of volunteers. This situation, which was without emolument, he the more readily undertook, hoping to be useful to the soldiers. His expectations, however, in this respect, were scarcely realized; and he felt himself exposed to many temptations which were far from agreeable to his high-toned Christian feelings.

At the invitation of several clerical friends in Ross-shire, he took a journey into that county in 1802, where he was welcomed by many of the pious ministers who had heard with joy of the revival at Moulin. A lively interest had been excited in his behalf; and wherever he went, his character and recent conversion had made him already extensively known. Among other esteemed brethren in that country, he visited Mr Charles Calder, minister of Urquhart, whose piety and devoted zeal Mr Stewart was now prepared fully to appreciate. He was persuaded to remain for a few days, and assist at the Sacrament, which was about to be dispensed; and he left the manse of Urquhart, grateful to God for the refreshing intercourse he had there enjoyed. He was afterwards connected with the family by a closer tie, having married Mr Calder's eldest daughter; and on that occasion he says in a letter to Mr Black, "that it had pleased the Lord to enrich him with one of the most precious temporal blessings he had to bestow."

As Mr Stewart's family was increasing, it was evident that his income at Moulin was far from being adequate to their support. Arrangements were therefore attempted to be made to procure his translation to some other parish. Several plans were at first in agitation to secure his valuable services for Edinburgh, and into these plans Mr Black of course entered warmly. But before they were fully matured, the parish of Dingwall became vacant, and a very general desire was felt in that town to secure the presentation for Mr Stewart. For a time, however, the prospect appeared to be blasted, when suddenly the whole aspect of affairs changed, and the appointment was obtained. On this subject Mr Stewart writes thus to Mr Black:—

"Prepare, my dear brother, to hear what will surprise you. Our times are in the Lord's hands, and his counsel shall stand. When every prospect and symptom of a change of place was removed, and when my people and I were set down again quietly and comfortably together, a new and unexpected turn has agitated us afresh. The post brought me a letter subscribed by the whole town-council of Dingwall, stating the general desire of the parish to have me called to minister to them the word of life,—the providences that had frustrated the views of other candidates, and promoted those respecting my appointment,—and containing a cordial and a pressing invitation to accept the charge.

"Besides this, I had a letter from some of the serious inhabitants of the place, narrating the various turns of Providence, the offers made to other ministers connected with members of the council, their refusal, the persevering prayers, and other means employed by the godly all over the country, to gain the council; the delays, alarms, and disappointments, and at last the complete success of their wishes.

"You will learn every thing more particularly, when

I shew you the correspondence in Perth, if it please God we meet there. When I considered all the steps and circumstances,—a worldly engine put in motion by the breath of prayer, the ‘iron-gate opening of its own accord,’—I could not but acknowledge the divine call, nor hesitate to accept it. I have, accordingly, written my answer, accepting the council’s invitation. How to manage with the poor Moulin people, is the present difficulty. I took a number of them into my room last night, after worship, read my letters, and conversed with them. They were, indeed, sorely grieved, yet they did not deny the call being of God, and nothing but their personal attachment to me hindered them from fully acquiescing in it.”

As the time drew near when he must leave his beloved flock at Moulin, Mr Stewart was delighted to see that their attachment to him continued unabated:—

“Now,” says he, “that the time of my departure is almost at hand, you will be anxious to know how it fares with us all. There is really much composure and quiet acquiescence that prevail. Some weeks ago, I used only to make distant allusions to the situation in which we stood. Of late, I have thought proper to speak of our separation more explicitly, and make the mention of it somewhat familiar to our ears, so as to be able to think and talk of it without overpowering emotions. Our evening readings are crowded. The people seem to swallow the Word greedily, considering that their time may be short.”

His reception in Dingwall was warm and cordial. Every one seemed to vie with his neighbour in shewing attention to their new pastor. They hung upon his lips as he faithfully and affectionately declared to them the words of eternal life; and in his private ministrations, he met with much to encourage him in the responsible charge which he had undertaken.

About seven months after he had entered upon his new charge, Mr Stewart was deeply affected by the mournful intelligence of the death of his warm friend and kind instructor, Mr Black, who was suddenly cut off on the 25th February 1806. The stroke was severe, more especially to one who regarded him as to a certain degree his spiritual father, by whom he had been begotten in the bonds of the Gospel. They had been united in the closest bonds of Christian affection, and the whole of their correspondence was pervaded by a spirit of tenderness and mutual charity, such as well becomes the consistent followers of the meek and the lowly Jesus. They, each of them, esteemed the other better than himself, and thus with the utmost cordiality, they aided and encouraged each other in the way to glory.

In little more than two years, however, Providence raised up to Mr Stewart, in place of the friend whom he had lost, one with whom he enjoyed a frequent and intimate correspondence by letter, though they never met face to face. The first letter received from this hitherto unknown friend, who was a clergyman in Staffordshire, was dated in June 1808; and Mr Stewart acknowledges, in the letter which he wrote in reply, that he had been much comforted and refreshed by the unexpected communication.

In the discharge of his duties as a faithful minister of Christ, Mr Stewart was called to contend with many difficulties, which, had he not been a man of faith and prayer, might have discouraged and depressed him. The appearances were by no means so favourable at Dingwall as at Moulin, and accordingly we find him

thus describing the spiritual condition of his parish in a letter to a friend:—

“To your queries about the state of religion in this parish, I fear I must answer in a complaining tone. Irreligion, indifference about spiritual concerns, attachment to the world, the intemperate use of spirituous liquors prevail to a melancholy extent. The doctrines of the Gospel are heard, in the main, I think, with indifference rather than dislike, which I ascribe to their not being understood or attended to. Some weeks ago, on occasion of preaching on the necessity of regeneration with close application, a strong and general dissatisfaction was openly expressed in many companies during the ensuing week, and some declared they were on the point of quitting the Church. I thought there was something hopeful in this movement. They seemed, at last, to have felt a little the sword’s point. But, alas! it went no farther. They only knit their brows, muttered something against the preacher, and then sat as composedly on their seats as ever. But still, amidst this abounding aversion and resistance to the truth, the good seed appears not to have altogether perished. There are several, among the lower ranks, who shew an earnest desire for religious knowledge, and the company and fellowship of pious persons, and appear to receive ‘the truth in the love of it.’ Our advanced Christians bring me some encouraging intelligence of this kind, from time to time. While I am ready to cry, almost in despondency, ‘Who hath believed our report?’ one or two instances of awakened souls encourage me to say, ‘Behold, is not here the arm of the Lord revealed!’”

These remarks were intended to apply to the English congregation, who were by no means satisfied with his mode of preaching; while, by his Gaelic people, he was often strengthened and encouraged in his Master’s work. By the blessing of God, however, upon his unwearied exertions, a decided change soon began to manifest itself in the outward aspect, at least, of the parishioners of Dingwall; and even where vital religion had not taken possession of the heart, there was an evident improvement in the external deportment of the people.

Zealous and active as Mr Stewart was in his ministerial duties, he found leisure to engage, to some extent, in literary pursuits. Besides occasional contributions to periodical works, he continued to prosecute his favourite study of the Gaelic language; and, as the fruit of his labours, he at length gave to the world his well-known Gaelic Grammar. So much were the public satisfied with the talent and research displayed in this work, that its author was requested, by the Highland Society of London, to revise the originals of Ossian’s Poems, which they had resolved to publish. The task thus assigned him was one of no small difficulty, owing to the age and mutilated state of the manuscripts; he performed it, however, with singular ability and success. Such was the reputation which Mr Stewart had now acquired as a Gaelic scholar, that a proposal was made to him by the Highland Society of Scotland to execute a Dictionary of the language: at the same time an offer was held out of a handsome remuneration on the completion of the work. After weighing the matter fully, he declined the proposal, chiefly on the ground that it would withdraw his mind too much from the laborious duties of his spiritual calling. At the same time he devoted his leisure hours to the translation of the Shorter Catechism into Gaelic, the revival of the Gaelic Psalms, and the preparation of some valuable Tracts in the same language. Dr Stuart of Luss also applied to

him for assistance in the great work which had been committed to his hands—a revision of the entire Gaelic Bible.

While thus adverting to Mr Stewart's useful labours as a translator, an incident may be mentioned in connection with this subject, which displays, in a very striking light, his amiable dispositions. Having observed in the reports of the Baptist Missions a letter from the celebrated Dr Carey of Serampore to Mr Fuller, complaining of the weak state of his eyes, and begging Mr Fuller to procure for him a copy of Van Der Hooght's edition of the Hebrew Bible, Mr Stewart immediately said to himself, "I wish the worthy man had my copy," and sitting down, wrote, offering it, and requesting to be informed how it might be transmitted. The offer was gladly accepted, and "I with great pleasure," he says, "followed the direction, wrote a letter of some length to Carey, and sent off my parcel to London. I dare say you remember my favourite Hebrew Bible in two volumes. I parted with it, with something of the same feelings that a pious parent might do with a favourite son, going on a mission to the heathen,—with a little regret, but with much good will." This circumstance led to an interesting correspondence with Mr Fuller and Dr Carey, which was carried on for some time.

Mr Stewart's labours, both as a faithful minister and an ardent lover of literature, were so multiplied and exhausting, that his health was at length seriously affected; and in two years after his settlement at Dingwall he was seized with a severe and protracted illness, which weakened his constitution. In 1811, four years after his previous attack, symptoms of an internal disorder began to manifest themselves, which, though it might be alleviated for a time, must sooner or later, bring him to the grave. He still continued, however, amid frequent paroxysms of the most acute pain, to discharge his duties in his parish. But the following extract from a letter which he wrote to a friend, shews that he sometimes gave way to feelings of despondency, the consequence, probably, of his bodily ailments:—

"I wish I could cheer you with good news from this little town and parish, but, alas! we seem to be doing nothing, almost quite dead. I was laid aside for some weeks, having been seized with a topical complaint, which might have proved fatal, no surgeon being at hand, if I had not been mercifully directed and enabled to use the proper means for procuring relief. I hoped that my own spirit had been softened and warned by this visitation, but, alas! all was like the morning cloud. My own vineyard I have not kept, and now it is growing over with thorns. I have not a heart nor a soul to employ in the honourable service of the most honourable of all Masters, but I am to try, at least, to employ my silly body in the work, and am to begin this day a course of parochial examination. Woes me! for the day goeth away, the shadows of the evening are stretched out over me, and little or nothing done for Him that loved me, and gave himself for me,—unprofitable servant!"

In addition to his personal sufferings, Mr Stewart was called to endure a heavy trial in the death of his beloved father-in-law, Mr Calder of Urquhart. The loss of such a man was deeply felt, not merely in his own parish, but in the whole surrounding neighbourhood. His death is thus described, briefly, by Mr Stewart:

"He was removed to glory," says he, "after seven

days' illness. This last stage of his journey was indeed a very painful one to the flesh, but he was blessed with perfect composure of mind. While he shewed the deepest self-abasement, yet the love, the grace, the fullness, and glory of his adorable Redeemer, were his constant theme. Though torn with acute inward pain, he never uttered a complaining word; not a feature of his face indicated a struggle to suppress complaint. The most serene, resplendent luminary of our horizon, is set. His affectionate, bereaved parish, are left for a time as sheep without a shepherd. His pious, venerable widow, bowed down with infirmities and broken health, is left a solitary pilgrim in the wilderness. His tender attached daughters, who doated on their father with almost more than filial piety, have felt a pang in parting with him, which time alone can heal."

For some years Mr Stewart continued to officiate regularly every Sabbath, and to discharge his parochial duties with fidelity, though amid much weakness. At length, in 1819, the symptoms of his disorder had become so alarming, that he was strongly advised to set out for Edinburgh, that he might obtain the most skillful medical aid. The journey he accomplished without any material injury to his health, but having experienced no permanent relief from the means employed, he returned home. As the disease still increased in severity, however, it was thought to be of great importance that he should again venture on a journey southward, and try the effects of a winter's residence in Edinburgh.

He had not been more than a few months in the metropolis, when the death of the minister of the first charge of Canongate led to his appointment to that charge, where, in conjunction with his truly excellent colleague, Dr Buchanan, he laboured during the short remaining period of his life. The disease, from which he had suffered so much, soon returned with unabated severity, and in the course of 1820 he was several months laid aside from duty. His constitution, already much enfeebled, sustained a violent shock from this attack, and though, after a partial recovery, he resumed his pulpit duties for a time, the Sacramental Sabbath, in May 1821, was the last occasion on which he had strength sufficient to appear in public. From that day he gradually became weaker in body, and more sensibly impressed with the prospect of his approaching departure.

"Two of his sons having laid him down one evening to rest, 'My dear boys,' said he, 'take your father's blessing, it may be the last time I will give it you.—May the God of your fathers bless you, and keep you, and make his countenance to shine upon you, and give you peace!'

"On another occasion, to one of them, supporting him under a fit of pain, he said, 'You will not have it to do long.' 'All shall be well with you, my dear father,' said the affectionate youth. 'O yes,' cried he immediately, 'I have evidences which I cannot deny, that the Lord has been gracious to me. But I now live by faith, I have no sensible enjoyments.'

"On these occasions of intense pain, the grace of patience had its work so perfect, that it was a common remark of his, 'David had to sing of mercy and judgment together, but it is all mercy with me.'"

Death, at length, came as a release from his sufferings, and on Sabbath the 27th of May his happy spirit winged its flight to another and a better world. To him "to live" had been "Christ," and, of course, "to die was" unspeakable "gain." "He had finished his course, he had kept the faith," and it was now his high privilege to receive that "crown of glory which

had been laid up for him in the heavens." "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

## CHRISTIAN PHILOSOPHY.

### No. VIII.

#### MECHANICS.

BY THE REV. JAMES BRODIE,

*Minister of Monimail.*

**MECHANICS** may be aptly defined the science of motion, as practically applied by man; for the immediate object of all our contrivances is either to produce, or to regulate motion. Machines are divided into two classes, according to the kind of motion on which their action depends, each class being regulated by its own peculiar laws.

**UNIFORM MOTION.**—When the motion is uniform, we have only to attend to three particulars—the force employed, the quantity of matter moved, and the velocity communicated. These bear to each other certain definite relations, which may be expressed in the following propositions, naturally deducible from the laws of motion, formerly described:—

I. The force, being directly proportioned both to the quantity of matter and to the velocity, is always equivalent to the product of the two. If, for example, a body weighing twenty pounds, moves at the rate of two miles in a minute, the multiplication of twenty by two will give the measure of the force necessary for producing or checking its speed.

II. Two bodies differing in size, and moving in opposite directions, will balance each other when their velocities are inversely proportioned to their weight, or, in other words, when the weight of the one body, multiplied by the space through which it passes, is equal to the weight of the other, multiplied by the space which it goes over. In all mechanical calculations, it is considered that we have a certain quantity of matter to be put in motion, which we denominate the weight, and mark *W*, and a given velocity to be communicated to it; while, in order to accomplish this end, we have another body, which is termed the power, and marked *P*, acting in a different direction, and to which any requisite motion can be applied.

All the varied contrivances, exhibiting uniform motion, consist of some combinations of six simple machines,—the lever, the wheel, the pulley, the inclined plane, the wedge, and the screw. These are commonly called the mechanic powers, or elements of machinery.

The *lever* is an inflexible bar, resting on a fulcrum or prop, on which it turns as a centre. In the first kind of lever, the weight and power are attached on opposite sides of the fulcrum. Of this the balance affords one of the most familiar illustrations. In the second variety, the weight and power are on the same side of the fulcrum, the lever resting on one end. Of this the druggist's knife, fastened at one end, affords an example, as does the wheelbarrow, in which the axle is the fulcrum. In all varieties of the lever, the spaces passed over by the weight and power are proportioned to their distance from the fulcrum; in order, therefore, to produce an equilibrium, the lighter either of them is, the greater its distance must be.

Levers are commonly employed in raising great weights to small distances, as in the crow-bar and hand-spike; they are also employed in some cutting instruments, such as scissors and pincers, and are frequently combined with other machines, and sometimes with each other. The moveable bones of animals are all levers, and exhibit very beautiful illustrations of the principles we have now been describing.

The *wheel*, or, as it is sometimes termed, the wheel and axle, may be considered as merely a succession of levers. The centre or axis is the fulcrum; one of the forces is applied to the circumference of the wheel, and the other to the circumference of the axle. Their respective velocities being proportioned to the circles they describe, they are inversely to each other as their distances from the centre of motion. If a power, for example, of one pound be applied to the circumference of a wheel eight feet in diameter, it will be an exact counterpoise to a weight of eight pounds, on an axle whose diameter is one foot. Wheels may be combined together, and when the axle of the one machine is so connected with the wheel of the other, (by means of teeth or bands) that their circumferences move with equal rapidity, the mechanical advantage is in the compound ratio of the simple machines employed.

The wheel, either by itself, or combined with other mechanic powers, is employed in cranes, capstans, and similar contrivances, for raising heavy weights. It is also employed in watches and clocks, in corn and spinning mills, and in the greater number of large and complicated machines.

The third mechanical power is the *pulley*, which is a small wheel turning upon an axis, and having a groove in its circumference to admit a rope. The fulcrum is at one end of the rope, the power at the other, and the weight is supported by the axis of the pulley. As in the lever and wheel, the weight and power are inversely to each other as their distances from the fulcrum or centre of motion. The advantage gained by a single pulley is as two to one.

Pulleys may be combined together in various ways and with various effects. They are very light, and occupy little room, and are therefore employed in those machines which are intended to be frequently moved; their most common application is to the rigging of ships.

The *inclined plane*, as its name imports, is a sloping surface along which the weight is moved. Without a reference to figures, it is hardly possible to give an intelligible explanation of its properties, which vary according to the direction in which the power acts; but it holds universally true, that the smaller the elevation of the plane, the less is the resistance offered by the weight.

It is occasionally introduced, in combination with other contrivances, into complicated machines, but is most commonly employed when very great weights are to be moved, as in making excavations, and in raising large blocks of stone for building. All acclivities, whether natural or artificial, up which any body is rolled or drawn, must be considered as inclined planes.

The *wedge*, when applied to uniform motion, is merely a variety of the inclined plane. The thinner the back or head of the wedge, and the greater the length, the greater will be its power. It is commonly employed in splitting wood and stone, and in raising weights to a small height. A great variety of cutting instruments, such as chisels and knives, which act by simple pressure, are also to be considered varieties of this mechanic power. When the power acts by percussion, as in the hatchet, or where pressure is combined with a sliding movement, as in the knife, the effect depends partly on the mechanical advantage gained by the wedge, and partly on principles, to be afterwards explained, when we come to treat of accelerated motion.

The form of the *screw* is familiar to all. It may be considered an inclined plane, wound round a cylinder. As the weight is raised at every turn, a height equal to the distance between the threads or spirals of the screw, the power will bear the same proportion to the weight, that this distance does to the circle described by the power. The screw is seldom employed without being combined with the lever, which greatly increases the effect of the machine, by enlarging the space passed

through by the power. The screw is most commonly employed in pressing substances together, though it is sometimes used, as in the shipbuilder's jack, for raising weights.

This account that we have endeavoured to give of the elements of machinery, is necessarily very imperfect; for without figures it is hardly possible to render such a description intelligible. Some may be inclined to consider the subject as altogether destitute of interest; but when we call to mind the beneficial effects produced by mechanical ingenuity—when we remember that, by the varied modifications and combinations of the simple contrivances we have enumerated, man is enabled to undertake those labours on which the comfort of civilized communities depends, we will view it in a very different light: and the Christian, while he gratefully adores the wisdom and goodness of the Creator, who has given us at once hands to execute, and minds to plan, will find yet deeper emotions awakened in his bosom, when he finds Jesus termed the carpenter, (Mark vi. 3;) when he remembers that the great Architect of the universe took on him our nature, and, labouring with his hands as an humble mechanic, engaged in forming machines like these.

**ACCELERATED AND RETARDED MOTION. Impulse and Percussion.**—In this branch of mechanics there are four things to be considered: *F*, the force, by which the motion is produced or destroyed; *T*, the time, during which the force acts; *S*, the space passed over during that time; and *V*, the total velocity communicated by an accelerating force, or destroyed by a retarding one.

*W*, the weight or quantity of matter, bears the same proportion to the force as in uniform motion; and in the following propositions is considered as remaining always the same.

Prop. I. When the time during which the force acts continues the same, the force, the velocity produced, and the space passed over, are all proportional to each other.

Prop. II. When the force continues the same, the velocity and time are directly proportional to each other; but the space described is proportioned to their squares.

Prop. III. If the space continue the same, the time and velocity are inversely proportional to each other; while the force is directly as the square of the velocity, and inversely as the square of the time.

Prop. IV. When the velocity continues the same, the space and time are directly proportional to each other, but inversely proportioned to the force.

These propositions may be demonstrated and illustrated in various ways. Our limits, however, will only allow a short explanation of the fourth, on which the mechanical actions we are about to investigate more especially depend.

A moment's reflection will shew, that in communicating a given velocity to any body, the longer it moves, while the velocity is acquiring, the greater is the space that it must pass over; while, on the other hand, the greater the space it passes through, the longer will it move. Now this is all we affirm when we say, that in this case the space and time are directly proportional to each other. Again, the force is inversely proportioned to the time, for this is only affirming that a double force will be required to produce the same effect in half the time, and a force three times as great to produce it in one-third of the time. And the space and time, being in this case, proportioned to each other, whatever relation the force bears to the one it must also bear to the other; that is, the same velocity, if communicated in half the space, will be communicated in half the time, and will therefore require a double force to produce it.

These propositions are equally applicable to retarded motion as to accelerated; for by the two laws of motion,

a body has the same tendency to continue in a state of motion as in a state of rest, while every change of state must have a corresponding force. It requires, therefore, the same force to destroy a motion, as to communicate it, providing the forces be uniform in their action, and the times and spaces in which they act be equal.

In shewing the application of these propositions to mechanical actions, let us first make a hypothetical experiment. If we take a solid body, say a round stone of ten pounds weight, and let it fall from a height of ten feet, the force of gravitation, however often the experiment may be repeated, will always give it a certain velocity by the time it has fallen through that space. If after it has acquired this velocity, we suppose that gravitation ceases to act, and that a uniform resistance, opposed to its further descent, destroys its velocity in the same time, or in the same space, as that in which it was communicated, the force required to stop the body will be the same as that which set it in motion, that is, equal to the power of gravitation acting on the body, or, as it is usually expressed, a pressure or weight of ten pounds. On this principle the motion of pendulums depends, the same force destroying, while they ascend, the velocity that it communicated in their descent. But again, if after the stone has acquired the given velocity, and gravitation has ceased to act, it be stopped while passing over half the space, the force required will be just double of what it was before; equal, that is to say, to a weight of twenty pounds. It is not, however, necessary, that before the retarding force begins, the accelerating force should cease; for, by the second law of motion, if two or more forces act upon a body at once, its position, at the end of any given time, will be the same as if they had acted upon it in succession for the given time. If, therefore, after the body has fallen through five feet, or half the given space, a uniform resistance be applied, which will destroy its motion by the time it has passed over the other five feet, the force required is exactly the same as before. Hence, if the stone be dexterously caught by the hands, at the height of five feet, and gradually stopped, so that, by the time it comes near the ground, its velocity is expended, it may be easily supported without touching the ground at all, and the experiment, though apparently hazardous, may be performed without hurting the hands. If, instead of yielding thus freely to its impulse, the hands be kept so stiff as to destroy the velocity in a quarter of the time, the force required will be four times as great, or forty pounds, and the hands will receive a slight contusion, yet not such a one as can materially injure them. If, again, the hands be laid down on a soft bank, which will yield half a foot, or one-twentieth of the distance which the body fell through while its velocity was accelerating, the force will be twenty times as great, or 200 pounds, and the stroke will bruise the hand, but not break the bones. If the hand be laid on a rock, which will not yield at all, the motion must be destroyed while the hand is squeezing together; now, supposing that the hand may be so compressed, that its thickness shall be diminished one quarter of an inch, the velocity must be destroyed while the body passes through that distance, which being the 480th part of 10 feet, makes the force required 4800 pounds, a force which, it is almost needless to say, will break the bones. If, instead of the hand, a stone be substituted, which will yield only one-sixteenth of an inch, (and few will yield so much,) the force required will be 19,200 pounds, by which the stone will be shattered to pieces, that is, if the body on which it rests, and that by which it is struck, be considered incompressible. If there be no yielding at all, so that the force is *instantaneously* destroyed, the force must evidently be infinite. In this manner we explain the effect of turf, sand, bags of wool, &c., in breaking a fall, and deadening the force of cannon balls.

It is on this principle of the force being inversely as the space, or time, taken to communicate or to destroy the velocity, that the advantage gained by employing hammers and similar tools depends. The velocity is communicated by the arm in a slow and gradual manner, while we draw the stroke; but is very quickly destroyed by hitting against the nail, and consequently the force required to stop it is much greater than that which put it in motion. The space, for example, through which the sledge hammer passes while swinging round the blacksmith's head, is probably more than a thousand times greater than that through which it goes, when its velocity is destroyed by striking the heated metal, and consequently the force required to stop it must be proportionably great. On the same hypothesis we explain the effect of a blow, whether given by a sword, a stick, a stone, or simply by the fist; the velocity in all these cases being slowly produced, and quickly destroyed.

If we communicate the velocity quickly, the effect is the same as if we stopped it in the same manner. If we propel a stone by giving it a blow, the hand will be just as much pained as if it were afterwards to be struck by the stone thus set in motion.

By the same rule, we can explain why a hammer of steel is better for driving in a nail than one of lead, or than a wooden mallet of the same weight; because being much less compressible, its motion is more rapidly checked, and its force upon the nail is greater.

Again, we find it, if not impossible, at least extremely difficult, to drive a nail into a pliable board, such as a piece of lath, unless it be prevented from bending; because the board yielding to the stroke, the velocity is very gradually destroyed, and the force is not sufficient to overcome the resistance offered to the nail. From the same cause, a pliant branch can with difficulty be cut by the hatchet.

The difference of force required to make a bolt go into a hole previously made for it, when a blow is used, and when simple pushing is employed, must have been remarked by every one. It must also have been observed, that a blow, though able to move the bolt a little, requires to be frequently repeated before it can be completely driven in, while a pressure able to move it at all forces it in at once. Here, (the hole being previously made,) the only resistance is friction. From the nature of friction we know, that whatever force is necessary to set a body in motion, it will require a much smaller one to keep it moving; a pressure which acts uniformly, if able to overcome the first, will consequently be able to overcome the second too, and the bolt is pushed in the whole length at once. When a blow, on the other hand, is given, the force being very great when the motion is stopped in a small space, is more than sufficient to overcome the friction when at its greatest, that is, when the bolt begins to move; but decreasing in proportion to the distance, it very soon becomes unable to overcome the resistance of friction when at its least, that is, after the bolt is in motion, and thus several blows are required, the distance the bolt is driven by each being very small.

The fly-wheel, when employed to accumulate power, as in the apparatus for coining, affords another example of the effects that are produced when a motion slowly acquired is very suddenly stopped.

The laws of accelerated motion may be employed to explain the facts, which, at first sight, seem to have no connection with it at all. For example, it has been found that fulminating powder cannot be used to discharge bullets, in the same manner as common gunpowder; because the quantity necessary to give the requisite speed will burst the gun. This is a necessary effect of its rapid explosion. From the extreme quickness with which it takes fire, it communicates motion to the bullet almost instantaneously, hence the force requisite to produce this motion is very great, and overcomes the

cohesion of the barrel; while gunpowder takes fire more slowly, produces the velocity more gradually, and consequently requires a much smaller exertion of power.

A bullet passes through a door, swinging loosely on its hinges, without moving it at all; because the cohesion of the particles struck is altogether inadequate to communicate to the rest of the door the rapid motion of the bullet, in the exceeding short space and time in which, in this case, it must be done. For a similar reason, a pliant twig may be cut through by means of a smart blow, without being bent at all.

On the same laws depend the effect of hatchets and similar tools, and also the important properties of the knife and saw. These last, however, in order to be fully understood, would require a more lengthened illustration than can now be given.

Many other illustrations of the properties of accelerated motion might be brought forward; but enough has been adduced to shew the manner in which machines, depending upon it, produce their effect, and to establish the statement formerly made, that *there can be no instantaneous action, and that all forces are of the nature of pressures.*

And what has the knowledge of mechanism accomplished for man? Let us, for a moment, consider what he is without it, and what he becomes when it has lent him its aid, and the question will immediately be solved. If we pass through a country where the mechanic arts are unknown, we find either a forest or a wilderness. The trees, growing in rank luxuriance, defy the storms of ages, and seem destined to last till the end of time. The animals bound over the ground, free as the air they breathe. The streams rush unconfined down the declivities, or slumber in the marsh, as if guided but by fitful fancy. The uncultured soil produces in rank abundance, the noxious and the useless herb. The mineral wealth of the earth sleeps undisturbed in the bed wherein it was placed by the hand of the Creator. And man roams through the trackless waste, a helpless, homeless savage. But when the arts of civilization are introduced, the forest bends beneath the axe, and the monarchs of the wood fall before the ingenuity of a creature, whose unaided strength could not bend their feeblest bough. Waving fields of grain occupy the place of the leafy thicket, and the pathless jungle. The tyrants of the forest fall by the weapons of man; the ox, the horse, and the elephant, though stronger far than he, submit to his rein; while other tribes supply him with food, or minister clothing. The rocks are broken to build his cities, and the hardened ore melts in the furnace to form his tools. Nay, he presses the very elements into his service; he lays his hand on the streams and bids them labour; he compels the giant strength of the cataract, like Hercules of old, to turn the spindle; he makes the devouring flame become a servant, and the unfathomed ocean a bearer of burdens.

The benefits conferred by science upon man are at once numerous and great. They may not, however, compare, for a moment, with those which the Bible bestows. Without a knowledge and belief of the truth of God, what is man? He is but the child of a day, spending the brief span of his existence in frivolous follies and vain pursuits, and fluttering, like the moth, about the flame that is speedily to consume him. He may gather around him all the luxuries that art can supply; he may please his palate with the delicacies of distant climes; he may gratify his taste with all that is elegant, costly, and gorgeous; he may do more, he may luxuriate on the richest intellectual feasts, he may indulge his imagination in the perusal of all that elegant literature can supply, he may exercise his reasoning powers in searching out the profundities of science; contemporary thousands may honour and praise him, and future ages may perpetuate his name; but the stroke



of death at last overtakes him, his dream of bliss is past, and he awakes to woe. But with the Gospel for his guide, man passes in safety through the chequered scene of earthly trial; though poverty frown, and adversity lour, he has a friend in his God, and knows an inward peace, which the world can neither give nor take away. When death approaches, it comes as the welcome messenger of heaven; it tells that sorrow is over, and glory about to begin. The day of judgment brings him an open acknowledgment and acquittal, and eternity perfects his bliss. He who was by nature the child of wrath, becomes a citizen of the new Jerusalem, whose walls are built of precious stones, whose streets are paved with gold, the city that hath foundations, whose builder and maker is God. Admitted into union with Jesus, he is one with Him, as He is one with the Father; he beholds the brightness of Jehovah's countenance, and glories in his love; his every feeling is transport, his every word is praise; for he bears the image of his glorified Redeemer, he shares in his throne, and is, like him, a king and a priest unto God for ever.

If these be the gifts that the Gospel bestows, how shall we describe the folly of those who would exclude it from the thoughts of man, or give it but the second place? The language of earth has not terms sufficiently strong for designating folly so extreme; its character can only be expressed in the vocabulary of hell, and in the accents of eternal remorse. Science is good, exceeding good, if kept in its proper sphere; but it can never be a substitute for the truth of heaven. It may serve, like our artificial lights, to direct our labours, and to cast an occasional ray on the book of revelation; but he who puts it in the place that the Bible should hold, drags the sun from our moral firmament, and puts a twinkling taper in its room, brings the winter of desolation over all our hopes, obliterates the sunshine of the soul, and envelopes it in the darkness of endless night.

#### THE CAUSES AND CURE OF A WOUNDED SPIRIT.

##### A DISCOURSE.

BY THE REV. WILLIAM BURNS,  
*Minister of Kilalyth.*

"The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?"—PROV. xviii. 14.

THE text expresses this sentiment,—that outward evils are nothing compared with those that are inward; that no wounds are so deep, and severe, as those of the heart; that no enemy to a man's peace is so terrible as his own conscience, when set in array against him. "The spirit of a man may sustain his infirmity,"—innate vigour and fortitude,—and much more, the force of religious principle will bear a man up, amidst many discouraging circumstances; but when the spirit itself is wounded,—when a man's foe is his own mind,—this is a dreadful, an insupportable evil!

Various are the evils which beset us,—disease, disappointment, loss of friends, the pressure of age, or of poverty. We say not that these are small or trivial evils; we assert not that they are easily sustained. On the contrary, we grant that they are very trying; and that all our philosophy, all our ease of natural temper, nay, even all our religious principles are thus put to a severe test, and that it is no small attainment to be able to bear up under these evils of life. Even Job, so

eminent for patience, and whose heart did not reproach him, felt it difficult to suppress all emotions of impatience under the accumulated evils of poverty, disease, and bereavement of children; even he once lost the balance of his mind, and cursed the day of his birth. Still, however, such evils as these may be borne with more or less fortitude. Custom reconciles to many things at first unpleasant. There is the hope of change for the better,—the storm will not always last,—better days may come. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all;" "afterwards the chastening, which is not joyous but grievous, yieldeth the peaceable fruit of righteousness." Such reflections as these calm the agitation of the soul, and thus, like David, the afflicted saints "encourage themselves in the Lord their God." But there is a far worse evil than any of these outward ones—heavy and severe as they often are,—it is the wounded spirit—the mind at war with itself,—the lashes of an awakened conscience,—who can bear this?

I. Let us describe a few of the causes of a wounded spirit.

1. The spirit may be wounded from thoughtlessness and folly. Inconsideration, it has been said truly, is the *death of souls*. It may, with equal truth, be said of inconsideration, that it is the destruction of peace, and one cause of a wounded spirit. Some may think this to be a problem which requires solution,—how so innocent a matter, as they esteem it, should occasion such evils; how mere thoughtlessness and indiscretion should inflict such a wound in the most sensible and vital part. But only reflect a moment on the subject, only recollect a few examples, which, alas! every day presents, of the fatal effects of folly and of thoughtlessness, and you will see how it wounds the spirit. How many, who exhibited, in early life, promising dispositions, and set out with every advantage, have had all their prospects darkened, their health ruined, their reputation blasted, by one, or a few instances of folly and inconsideration! Even though reflection should soon be awakened, the fatal step has been taken, and there is no retracing it. Indeed, one act of folly only paves the way for another; and the unhappy and deluded person is goaded on to other acts of criminality to keep up his credit, and hurried on in the way to destruction. He feels himself degraded, and irretrievably ruined. He sighs in vain for the ease and comfort of his early days. He reflects what he might have been, had he improved his advantages and opportunities; had he followed the dictates of sound wisdom and religion; had he made companions of the good, instead of the profligate; had he kept to innocent pleasures, instead of turning aside, first to the suspicious, and then to the more directly criminal. He sees what some are,—how respected, and how comfortable, how healthy and happy,—who were his early companions, and who set out in life, it may be, with fewer advantages than himself. How he envies their unbroken constitutions, their happy domestic

society, their peaceful hours, their useful and honourable career! How painful his reflections, how severe his self-reproach! "A wounded spirit who can bear!"

2. The spirit is wounded by ungoverned passions. If the passions and affections be wisely and piously regulated, kept within bounds, and directed to proper objects, the mind is serene, as well as active, and life and society are blessings. But if the reins be let loose, if either pride, or anger, or revenge, or ambition, or any other disorderly and unruly passion obtain the mastery, many, severe, and deep will be the wounds made in the spirit; many words and actions, unwarrantable and sinful; many gusts of unhallowed and destructive passions are excited, and these produce effects which cannot easily be retrieved. They hurt the person himself who is their subject, in a more vulnerable part, and far more deeply than they hurt those against whom they are directed. They prey upon the vitals like a vulture; they produce the gall of asps within. Disappointed ambition, or insulted pride, or avarice despoiled of its object, inflicts a wound which is bitter indeed, and which reaches even to the heart, and often is the beginning of endless sorrow. Witness Cain, whose envy hurried him on to shed a brother's blood, and who, though not condemned to die, but having his life spared and insured to him by the divine declaration, yet carried about a hell within him, and said, "My punishment is greater than I can bear!" Witness Haman, who, in his prosperity, confessed (and how dreadful must have been his feelings when he came out with this confession) that all was unavailing, all embittered, so long as Mordecai the Jew sat at the king's gate! And witness Judas' despair, and self-destruction, after having secured the thirty pieces of silver, the price of innocent blood! These, it may be said, are extreme cases; but were the history of every individual known and recorded, every age would furnish examples of the same thing. Many lives are shortened, and many embittered and rendered miserable, by disordered and unruly passions. Many who keep the secret to themselves, and appear to others in some degree happy, have dreadful horrors, and carry about a fire within them: "this is a wounded spirit."

3. The spirit is wounded by a sense of guilt. The cases already stated indeed imply guilt. Folly and passion lead to crimes; but while they, in their own nature, and in the very admission of them into the heart, produce a wounded spirit, they also lead on to the commission of those more aggravated sins, which leave still a deeper and more incurable wound. As the very feeling and purpose of doing good gives rise to generous and delightful emotions, so, on the contrary, the indulgence of evil desires, and the formation of evil designs, imply a miserable state of mind. But as the actual exercise of beneficence, the fulfilment of good designs, gives still greater joy, and improves and perpetuates

satisfaction, so, on the contrary, the perpetration of wicked designs, and the actual execution of the revengeful and iniquitous purpose, imprints a deeper stain of malignity, and fixes the arrows of empoisoned and stinging reflection still more deeply in the heart. Nay, it is then frequently that the misery begins. Before,—the busy succession of thought, and the fermentation produced by the passions, prevented the miserable victim of pride or of malice, from feeling his own misery. He is set upon revenge, and he says "revenge is sweet." He thinks only of being satiated by the ruin of his hated adversary. But after the deed is done,—then a thousand furies rise up and at once pierce him with their darts. There is no more the *sweetness* of revenge,—there is the bitterness of the heart, the stings of self-condemnation. Guilt rouses conscience which was before asleep, and its voice is terrible, its lash intolerable. The terrors of the Lord are set in array against him, "the poison whereof drinketh up his spirit." There needs no handwriting on the wall, nor apparition of the departed to appal him. There is an invincible, a secret tormentor; there is an avenger from within, far worse than any messenger or executioner which human laws can employ. Sometimes, it is true, the sinner is so hardened, and goes on in such a rapid and ceaseless course of vice, that he leaves no time for such reflections, and seems, in a great measure, insensible; yet the time will come when conscience will awake, and with tenfold fury.

The cases we have here put, it is true, are of the more extreme kind, illustrative, however, of the nature and consequences of every sin; and there are cases of more ordinary occurrence which may be profitably introduced as illustrative of the same truth. Every careless and ungodly person has reason to dread the torment of a wounded spirit. When roused from his insensibility he will be forced to exclaim, "how have I hated instruction, and did not choose the fear of the Lord! How have I squandered away precious time, abused the mercies of God, despised the Gospel, derided serious things, ruined the peace of families, and plunged myself in misery!" O unhappy man! what peace can be in thy heart? A clear conscience is a continual feast; but here is an accusing conscience: here is self-loathing and self-condemnation; here all is dark and lowering. The past is crowded with images of the sins of youth and of riper years; the future with fearful forebodings of fiery indignation from the presence of the Lord, and the glory of his power. The great day of wrath is coming, and who shall be able to stand!

Such is a faint picture of a wounded spirit. Who can describe it? Who can bear it? "Who knoweth the power of God's anger?" says the Psalmist. Who knows the anguish of a wounded spirit,—of an awakened and accusing conscience? But shall we go on? Is there any thing to be said farther? Or, shall we here break off, setting up the unhappy men, whose spirits are wounded,

as beacons of warning to others, and leaving them to their fate? God forbid, there is no case to which the Gospel of Jesus Christ does not apply. I therefore proceed,

II. To point out the only remedy. But here I may be stopt short in the outset, by some who, ignorant of the Gospel, represent the very suggestion of any remedy, in such a case, as giving sanction to vice; as if to apply balm to a wound were any encouragement to inflict wounds on one's-self. No, my friends. That mercy may be found, is surely no inducement to any to become or to continue sinful and miserable! We cannot, therefore, think our duty discharged without endeavouring to direct the wounded to the physician. The deeper the wound, the more need of the remedy. O ye whose hearts are wounded and bleeding, who have not merely to sustain your infirmity, but who have your conscience aroused, and who cannot bear the load of your own conscious villainess, who are pricked and galled in heart, and are crying out, "What shall we do?" we bring even to you good tidings, if you will only believe and embrace them. Your case, we agree with you, is desperate, if you look only to yourselves. If you have nothing for it but unavailing grief and lamentation, all idea of making any atonement of yourselves, for your past offences, is altogether in vain. Your wound is indeed grievous and reaches to the heart, and no created aid can reach your case. He only can compose the agitation of your spirit, who said, "Son be of good cheer, thy sins are forgiven thee." He only can heal you, whose "blood cleanseth from all sin," and who thus addresses the heavy laden sinner, "Come to me and I will give you rest." "As Moses lifted up the serpent in the wilderness, so was the Son of Man lifted up, that whosoever believeth in him might not perish, but have everlasting life." Those only remain without a remedy, who either say they have no disease, or who say, that their wound is incurable; either the presumptuous or the despairing. As to Israel, so to every one the Lord says, "O man thou hast destroyed thyself, but in me is thy help found!"

Still, let it be well considered that even although the deadly wound should be healed, yet the pain will not be wholly removed for many days to come. And the full measure of peace and of consolation can scarcely be enjoyed, even when sin is pardoned, by those who have sinned so heinously. For how can they ever forgive themselves the wrong they have done,—the involving others in sin,—the unsettling of the principles of the young,—the hardening of others by evil example. Such must, in a degree, go mourning all their days, bearing the reproach of their youth, ashamed, yea even confounded. It is only by the healing balm of the Gospel, followed up by the exercise of deep genuine repentance and amendment, that, at length, peace can be restored. But while the remedy is rejected and the feeling of self-reproach leads not to inquiry after the way of escape, the end of these things is death; gloomy despair settles on the

soul, and horror of great darkness must collect, and there is no escaping.

It is in this fearful state of mind, that the wretched victims of sin and of despair betake themselves to the stimulating and stupifying dose to drive away, or quiet, reflection; and, awakening from the feverish dream, the disease is aggravated, reflections sting with more bitter anguish, and the final awful resort frequently is to *self-destruction*. This is the history of most suicides,—a sinful life; conscience roused; shame and self-reproach beyond endurance; fortune, as well as character, ruined; it may be, no friendly or pious adviser to soothe and to direct the unhappy sinner to the only relief; on the contrary, it may be, infidel books, or infidel companions, administering their deadly draughts, which at one time tend to lull into a kind of false repose, and again increase the fever of the brain, and goad on the miserable sinner to madness, when self-destruction appears a refuge from present suffering; the everlasting consequences of sin being dared or forgotten, amidst the storm and agitation of an awakened and wounded spirit. O! how much have they to account for, who, by their example, or by their avowed opinions, patronise infidelity, and thus contribute to the ruin of souls! How valuable, in such circumstances, a kind and pious friend and adviser, to direct to the only true remedy; to open up, and then to administer to the healing of the wounded spirit! To such let the afflicted, awakened, distressed sinner betake himself. Brood not in secret over your miseries and crimes; but seek also to disburthen your minds to a skillful spiritual physician, who may direct you to the refuge of the lost, who may be the happy instrument of leading you to the balm of Gilead, and to the physician there!

Let me now, in conclusion, call upon all of you to learn from this subject, 1. Not to faint in the day of adversity. Sustain your infirmity. Bodily distress, loss of substance, and indeed all the evils of life, are nothing to a wounded spirit; these are like the assaults of the storm from without, which penetrate not within. Even these, however, you cannot sustain without divine grace. Seek, therefore, the gracious influences of the Spirit of God, that you may be enabled to bear up under your burden, and aim at that great attainment,—the well-founded persuasion, that all things shall work together for your good, as for one who loves God, and is effectually called according to his purpose.

2. Seek, above all things, to have God on your side, and your conscience your friend. Trust not, we beseech you, to your youthful innocence, falsely so called. Your youth is stained with many a sin, and there is within you a heart of stone. Trust not in your good education and family example, in your freedom from gross vice and vile licentiousness, or in your character, hitherto, it may be, untarnished. Many, alas! equally hopeful, have made shipwreck of all these, and been afterwards foremost in vice. There is

no safeguard like the fear of God; no security like his grace. We have hope of you if you feel your need of this, and if, instead of being high-minded, you are afraid for yourselves. "But let him that thinketh he standeth, take heed lest he fall."

3. Beware of the beginning of sin. The wounded spirit was once unbroken; the prodigal feeding on husks, was once in his father's house; the unhappy man who perishes on the scaffold, was once innocent of crimes. But the corruption of the heart, not subdued; evil customs learnt; bad company frequented; Sabbath-days profaned; extravagant habits acquired, which crave for the means of gratification; these have hurried him on till *character is lost, crimes perpetrated*, and the insupportable load of a wounded spirit is felt, and produces woes and groans unutterable! O flee from temptation,—stand firm at the beginning. Implore most earnestly the grace of God, to sanctify, to preserve, to guide, to keep you. With Jabez say, and that with holy earnestness and importunity, "O keep me from evil, that it may not grieve me."

*Lastly*, Ever keep in view, the inseparable connection, as betwixt holiness and happiness, so betwixt *sin* and *sorrow*. This is a real, an indissoluble connection; whereas, betwixt sickness and misery, betwixt poverty and wretchedness, there is no necessary connection. Neither, on the other hand, is there any real connection between wealth and happiness, betwixt what we call the good things of this life and real comfort, between a splendid dwelling and a happy possessor. We know not good or evil by what we see. Happiness and misery lie not on the surface, and depend not on outward events. "O ye sons of men, how long will ye love vanities and seek after deceit. Know, that Jehovah hath chosen the godly for himself." "Great peace have they that love God's law, nothing shall offend them." But "there is no peace, saith my God, to the wicked!" "A wounded spirit, who can bear?"

#### THE DEATH-BED OF

DR SAMUEL JOHNSON.

THE following particulars connected with the views of Dr Johnson, when on his death-bed, are abridged from a letter which was found among the late Mrs Hannah More's papers. The writer was the Rev. J. Sangar, then near Colchester, afterwards of Bristol.

"My Dear Friend,—I ought to apologise for delaying so long to gratify your wishes, by committing to paper a conversation which I had with the late Rev. Mr Storry of Colchester, respecting Dr Johnson.

"We were riding together near Colchester, when I asked Mr Storry, whether he had ever heard that Dr Johnson expressed great dissatisfaction with himself on the approach of death; and that in reply to friends, who, in order to comfort him, spoke of his writings in defence of virtue and religion, he had said, 'admitting all you urge to be true, how can I tell when I have done enough.'

"Mr S. assured me, that what I had just mentioned

was perfectly correct, and then added the following interesting particulars:—

"Dr Johnson (said he) did feel as you describe, and was not to be comforted by the ordinary topics of consolation which were addressed to him. In consequence, he desired to see a clergyman, and particularly described the views and character of the person whom he wished to consult. After some consideration, a Mr Winstanley was named, and the Doctor requested Sir John Hawkins to write a note in his name, requesting Mr W.'s attendance as a minister.

"Mr W. could not attend, but wrote to Dr Johnson:—'Permit me to write what I would wish to say were I present. I can easily conceive what would be the subjects of your inquiry. I can conceive, that the views of yourself have changed with your condition, and that, on the near approach of death, what you once considered mere peccadilloes have arisen into mountains of guilt, whilst your best actions have dwindled into nothing. On whichever side you look, you see only positive transgressions, or defective obedience; and hence, in self-despair, are eagerly inquiring, "What shall I do to be saved?" I say to you, in the language of the Baptist, "Behold the Lamb of God!"'

"When Sir John Hawkins came to this part of Mr W.'s letter, the Doctor interrupted him, anxiously asking, 'Does he say so? Read it again, Sir John.' Sir John complied, upon which the Doctor said, 'I must see that man,—write again to him.' Mr Winstanley replied by letter, renewing and enlarging on the subject of his first; and these communications, together with the conversation of the late Mr Latrobe, who was a particular friend of Dr Johnson, appear to have been blessed by God in bringing this great man to the renunciation of self, and a simple reliance on Jesus as his Saviour; thus also communicating to him, that peace which he had found the world could not give, and which, when the world was fading from his view, was sufficient to fill the void, and dissipate the gloom, even of the valley of the shadow of death.

"I cannot conclude, without remarking what honour God has hereby put upon the doctrine of faith in a crucified Saviour. The man, whose intellectual powers had awed all around him, was, in his turn, made to tremble when the period arrived at which all knowledge appears useless, and vanishes away, except the knowledge of the true God, and of Jesus whom he has sent. Effectually to attain this knowledge, this giant in literature must become a little child. The man looked up to as a prodigy of wisdom, must become a fool that he might be wise.

"What a comment is this upon that word, 'The loftiness of men shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day.'"

#### THE SABBATH EVENING SCHOOL.

BY THE REV. THOMAS DIMMA, A.M.,

Minister of Queensferry.

THE present age is pre-eminently distinguished, over all that have preceded it, by the mighty and diversified exertions that are made for the improvement of the human mind. Every day presents some new scheme; and arguments, to draw attention to it, are advanced with all the zeal that a new proposal excites. No sooner does one candidate for public favour, introduce his favourite theory, with the certainty of unequalled success, than another, equally confident in the superiority of his plan, is ready to believe that he has outstripped all his predecessors, and has, at length, discovered the true road to the culture of the intellect, and the strengthening of all the powers of the mind. There is, how-

ever, a fashion in mental training and the subjects of it, as well as in the gymnastic exercises by which the body is strengthened, and the muscular action quickened and improved. The men of one generation wonder what torpor benumbed the energies of those who preceded them, while the men who shall afterwards arise, will look back, with equal pity and contempt, on the new light by which we think our horizon is so splendidly illuminated.

But among the endless variety of educational courses that are now competitors for public favour, there is one which has silently, but securely, been engaged in advancing the best interests of man, as a rational and immortal being; we refer to the admirable institution of Sabbath Evening Schools. Through their agency, a most powerful influence is exerted on the minds of the young, and the Bible comes before them with more powerful attractions than it previously possessed. Divine truth explained, with simplicity and affection, is made the subject of most inviting study, and its effect upon the mind is evidenced in the improved and accurate grasp the Word of God takes, of all their intellectual pursuits, and preparations for entering on the duties of life, as immortal beings,—the destined heirs of an eternal existence. Truth gradually finds a more cordial reception into the youthful mind, and its excellence, discovered by frequent contemplations, makes an impression that time cannot obliterate. The germs of spiritual regeneration, fructify in a soil, which, on their first appearance, are watered by the dews of the Holy Spirit, and at each fuller expansion, are met by a kindlier and ampler outpouring of heavenly grace. Children, in this way, speedily become a most pleasing subject of concern to every benevolent mind, and a special object of attention to every pastor who labours faithfully in the vineyard of the Lord.

While the young are making most gratifying advances in Scriptural knowledge, the process of learning the lessons of the school, exerts a most beneficial influence on the minds of their parents, and the other members of the family circle. They very naturally aid the young in their varied preparations, and thus insensibly become learners, and more anxious students of the sacred record than they previously were. The very act of simplifying instruction, and varying the mode of impressing it on the minds of the young, is a most admirable auxiliary in fixing divine truth deeper, and rendering its value more apparent to the mind of an anxious and conscientious parent.

The parent and the child thus go on together in the course of a most interesting and improving study. The solution of doubts that retard the progress of the child, sharpens the intellectual acumen of the parents; and continued practice in the art of simplifying instruction, is attended with the most beneficial results on the whole domestic circle. The Sabbath evening preparations, in this way, become a common good; all are interested in them; and the comparisons insensibly made, between the expositions of one, and the conceptions of another, stimulate all to persevering and more anxious exertion. Families are thus imperceptibly improved, and the spirit of the Bible insinuates itself, where previously it was a stranger. These are objects well deserving the most anxious attention, and if they can be promoted, by any means, every exertion should be made for the attainment of this very desirable end.

The systematic operation of a well constituted Sabbath School is admirably conducive to this purpose. By this is meant, the judicious disposition of the various exercises, over suitable times, and the unslumbering activity by which the instructor watches over and stimulates the exertion of his youthful charge. The time for the commencement of evening labour is fixed at such an interval between the public duties of the Sabbath as to allow a suitable pause for meditations on the services of the sanctuary, and then a gathering up the mind for

the labours, which the remainder of the evening is to claim as its own.

The week that preceded has had spread over it the diversified subjects, to a measure of time suitable for each, and the regularity and order that have been observed in the prosecution of the work, have secured to the diligent and persevering, that composure which makes the sound of the Sabbath evening bell the note of joyful preparation. The commencing prayer solemnizes the mind for the engagements of the evening; and when the House of God is the appointed place of meeting, the associations, connected with the sacred services of the day, are productive of the most beneficial effects. When parents, or those who feel an interest in the religious improvement of the young, are present, the impression made on their minds is a most powerful stimulus to quicken the exertions, and, for the whole of the evening, to keep the attention of the young alive. In some communities, this attendance is very generally and fully given; while in others, it is very partial or constrained. It is often found that there are numbers who will expatiate on the incalculable advantages of Sabbath School teaching, who limit their approval to words, and leave the instructor to prosecute his work, while spectators look on with indifference, or satisfy themselves with the correctness of their ideas, and consider this sufficient inducement to the young to frequent Sabbath School tuition, and the labourer to prosecute his exertions, under the chilly atmosphere that such approval throws around him.

But men who love their work, and see what the interests of immortal souls are concerned, do not slacken their diligence, though thus deprived of cordial co-operation. They are animated with nobler motives than the applause of men, and go on, in the prosecution of their duty, looking to Him who will bless the work of their hands, and render their labours instrumental for the advancement of his glory, and the good of souls.

The writer will now endeavour to explain the process of Sabbath School tuition, by a reference to the school in his own parish.

The children are assembled, and placed in their respective seats, according to their merits, and the times of their attendance; each individual pupil commencing at the lowest station, and working his way upwards, according to diligence or the weight of talent. The Psalms of David or the Paraphrases of Scripture, in appointed portions, are recited by all, either in whole or in part, as is considered convenient. The utmost attention is paid to clearness of articulation, and the marking of the pauses, so that the meaning, on close and immediate examination, may be apparent. Illustrations and allusions meet with immediate attention, and explanations are given, so that no pupil leaves his psalm without a complete understanding of its meaning, if ordinary attention be given, and moderate application be bestowed.

This initiatory and comparatively easy work is followed up by select portions of Scripture, which are accurately prepared by all, and made the subject of a close and searching examination. One portion of divine truth is brought forward to support and confirm another; and the minds of the children, habituated to this exercise, improve most rapidly in skill and readiness of application. The business of the evening then takes a new direction, in the bringing forward of Scripture proofs, in support of the great leading doctrines of the Christian faith. These texts of Scripture are all accurately prepared and repeated. Each child in the lower seats gives one or two proofs, and those increase in number, through the advancing seats, until the first and second are reached, where the proofs are multiplied from about fifteen or twenty, to about thirty. The exercises of the advanced classes are prepared with admirable precision, and, without the slightest assistance from the Bible, are pronounced with readiness; and as the search

has been their own, aided by the assistance of friends, the intelligence apparent in the exercises of the advanced division is very gratifying. When their minds are occasionally led to review, without previous preparation, their former labours, the facility with which this is done, is most pleasing and satisfactory.

The Shorter Catechism, with and without proofs, takes up most advantageously a portion of the evening. Accuracy of repetition, and an understanding of what is repeated, are never, for a moment, lost sight of, and each separate question is broken down into such minute parts, that the young mind, aided by every explanation, is brought to grasp what, at first sight, appeared beyond its comprehension. A most admirable spirit of honourable emulation is kept alive during this part of the evening's labours, and the efforts which the aspiring and ingenious mind makes to take the highest place, are most delightful specimens of intellectual exertion. The youthful mind is enlivened by a change of employment. To promote this, the Scriptures are now opened by the whole school, and the girls and boys read alternately, the one division listening while the other reads. The Bibles then being closed, the chapters read become the subject of close examination, and every particular comes to be considered, which tends to the illustration of the Sacred Volume. As Scripture geography has also a place in the studies of the evening, and as maps, on a large scale, are suspended on the walls, every town, river, mountain, or province, is, when it occurs, pointed out or described. A single reading of a chapter is sufficient to transfuse the spirit of the passage into the minds of the pupils, and the memory becomes so retentive, that the very words are remembered.

To secure attention in Church, the various subjects of discourse, in the respective places of worship, are made a matter of special consideration; and the plan and substance of the lectures or sermons, are stated in a manner corresponding with the age and attention of the pupils to whom questions are proposed. Very frequently most satisfactory answers are returned, at other times the results of an examination are less accurate and ready. The nature of the subjects discussed, or the method of treating them, produces great differences in the results of this examination. But though the conceptions of some may be very feeble, in the commencement of Church attendance, a great increase is made at each successive stage of their progress.

The labours of the evening are concluded, by the repetition of sacred poetry from select authors, by four of the children, proceeding in rotation through twenty of the most advanced. About the middle of the various exercises, two of the pupils recite a prayer, composed by themselves from Scripture, and in its language. This part of the work is attended with most decided advantages,—the devotional parts of Scripture are made the subject of careful study,—the mind is familiarized with them, a food for the soul is thus laid up, which, by the blessing of God, it is believed, will form a store, from which supplies may be drawn at every season, and according to every variety of circumstance and situation. With the duties of the coming week prescribed, and the blessing of Almighty God pronounced, the children of the Sabbath Evening School retire to their respective homes, after having been exercised for nearly three hours.

The Queensferry Parochial Sabbath School is now in the sixteenth year of its operations, and it has assembled, with very few vacant evenings, between eighty and one hundred children, of both sexes. The whole business of this numerous class is conducted without assistance; but so accurately does the machinery work, that through the whole evening there is scarcely one who has not something to do when the others are engaged. By the continual shifting, at regular intervals, of the subjects of study, the mind preserves its elasticity, and on every fresh subject it is

found entering with an avidity that insures almost certain success.

In a population where there are many dissenters, no distinction has ever been drawn—all have been admitted who desired to obtain it. No other application is necessary than merely taking their seat in the lowest place in the school: this is the intimation, which is immediately understood, and acted upon. The boon of admission is duly prized by most parents, who consider the labours of the week much accelerated by Sabbath School exertions, and speak with satisfaction of the improvement made by such attendance. The children become attached to their work, and delight in making their preparations. The monthly distribution of the volumes of an extensive collection of books and tracts, is hailed with great delight, and the countenances of the young glisten, when new and attractive works are, for the first time, put into their hands.

Parents here, with very few exceptions, are ready to approve of the benefits of Sabbath School tuition, and gladly co-operate in the plans that are suggested for its improvement; but there are also some, who, not valuing or attending Sabbath ministrations themselves, are at no pains to secure for their children what they themselves do not understand. All who fear God, or are desirous to reverence his name, are most anxious to enrol their children in the list of the Sabbath School, and also, as opportunity offers, to incite them to exertion by their presence.

The writer of this paper has had the satisfaction of seeing hundreds of his parishioners pass through his hands; and there are few between the ages of six and twenty-four, who have not, at some period, taken their place in the Sabbath Evening School. The gratitude and the substantial thanks of the people have been shewn in a most gratifying way; and if an incitement to exertion were required, it would be afforded in the thanks and blessings of many a parent and many a Christian friend.

Instances are not rare, in which, when on sickbeds, and at the hour of death, the lessons of the Sabbath have made a deep and a comforting impression; and the clearness of perception, and the accuracy of recollection, by which the closing hours of life have been distinguished, have shed a bright ray of light around that momentous season. It is fondly hoped, that those who now still retain their places, and perform their Sabbath evening labours, will feel the blessed effusions of divine grace shed abroad on their souls, and come forth, when duty calls, as those who are remembering their Creator in the days of their youth, and who, from the season of childhood, know the Holy Scriptures, which are able to make them wise to salvation.

#### CHRISTIAN TREASURY.

*Heavenly meditation urged upon the Christian.*—As for you, whose hearts God has weaned from all things here below, I hope you will value this heavenly life, and take one walk every day in the New Jerusalem. God is your love and your desire; you would fain be more acquainted with your Saviour; and I know it is your grief your hearts are not nearer to him, and that you do not more feelingly love him, and delight in him. O try this life of meditation on your heavenly rest! Here is the mount on which the fluctuating ark of your souls may rest. Let the world see by your lives, that religion is something more than opinions and disputes, or a talk of outward duties. As Moses, before he died, went up into Mount Nebo, to take a survey of the land of Canaan, so the Christian ascends the mount of contemplation, and, by faith, surveys his rest. He looks upon the glorious mansions, and says, "glorious things are deservedly spoken of thee, thou city of God!" he hears, as it were, the melody of the choir, and says, "happy is the people that are in such a case! yea, happy is that people whose God is the Lord."

He looks upon the glorified inhabitants, and says, "Happy art thou, O Israel, who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" When he looks upon the Lord himself, who is their glory, he is ready with the rest to fall down and worship him that liveth for ever and ever, and say, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come! Thou art worthy, O Lord, to receive glory, and honour, and power!" When he looks on the glorified Saviour, he is ready to say, "Amen," to that new song! "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. For thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto God kings and priests!" When he looks back on the wilderness of this world, he blesses the believing, patient, despised saints; he pities the ignorant, miserable world; and for himself, he says, "it is good for me to draw near to God, for, lo! they that are far off from thee shall perish." Thus, as Daniel, in his captivity, opened his window to Jerusalem, though far out of sight, when he went to God in his devotions, so may the believing soul, in this captivity of the flesh, look towards the New Jerusalem which is above. And as Paul was to the Colossians, so may the believer be with the glorified spirits, though absent in the flesh, yet with them in the spirit, joining and beholding their heavenly order. And as the lark sweetly sings as she soars on high, but is suddenly silenced when she falls to the earth, so is the frame of the soul most delightful and divine while it keeps in the view of God by contemplation. Alas, we make there too short a stay, fall down and lay by our music.—BAXTER.

**Holiness Essential to Salvation.**—Jesus, our victorious Saviour, has snatched us from the jaws of eternal death; but to be delivered from the cruel tyranny and bonds of sin, and to be brought into the blessed liberty of the sons of God, was another essential part of our redemption, and if any one does not embrace this with equal alacrity and delight as the other benefit, he is a wretched slave of a mean and ignoble spirit, and being equally unworthy of both parts of this stupendous deliverance, he will justly forfeit and lose both. And this is the epidemical Antinomianism of the Christian world, because they who labour under it have nothing but the name of Christians: they gladly hear of the pardon of their sins, and the salvation of their souls, while they are averse to the doctrine of holiness and repentance. It is a disagreeable message, a hard saying, and who can bear it? But of the incomparable charms of holiness!—ARCHBISHOP LEIGHTON.

**Differences among Christians.**—It is with sensible regret that we read of any difference, and much more of a sharp contention arising between Paul and Barnabas, so dear to each other in the bond both of human and Christian friendship: but we see it arose to some degree of severity, in consequence of a remainder of imperfection in the temper of the one or the other, yea, probably of both; they separated therefore, but it plainly appears they did not become enemies. They preached the same Gospel, though in different companies, each takes his proper circuit, and thus the work of the Lord was performed with greater dispatch, and perhaps with greater success.—DR DODDRIDGE.

**Advancement in the Divine Life.**—Every man hath his indiscretions and infirmities, his arrests and sudden incursions, his violences to reason and peevish melancholy, his unaptness to prayer, his fondness to judge favourably of himself, voluntary and involuntary deceptions, ignorance and inadvertencies, careless hours, and unwatchful seasons. This happens more frequently in persons of an infant piety, when the virtue is not

corroborated by a long abode, and a confirmed resolution, and an usual victory, and a triumphant grace; and the longer we are accustomed to piety, the more unfrequent will be the little breaches of folly and a returning to sin. But as the needle of a compass, when it is directed to its beloved star, at the first waves on either side, and seems indifferent to the rising or declining sun, and when it seems first determined to the north, remains a while trembling, and stands not still in full enjoyment till after first a great variety of motion, and then an undisturbed posture: so is the piety, and so is the conversion of a man, wrought by degrees and several steps of imperfection; and at first our choices are wavering, convinced by the grace of God, and yet not persuaded; and then persuaded, but not resolved; and then resolved, but deferring to begin; and then beginning, but, as all beginnings are, in weakness and uncertainty; and we fly out often into large indiscretions, and we look back to Sodom, and long to return to Egypt; and when the storm is quite over, we find little bubblings and unevennesses upon the face of the waters, and often weaken our own purposes by returns of sin.—JEREMY TAYLOR.

**The Ancient and the Modern Believers.**—All the difference betwixt a good Jew and a good Christian consists in this; the one waited for the first coming of Christ, in the weakness of mortal flesh; the other waits for his second coming in the majesty of immortal glory.—QUESNEL.

**Ye know not at what hour the Son of Man cometh.**—One idea contained in these passages of Scripture which connect watchfulness with the coming of the Lord, is this, that when he comes, the whole house, both Church and world, shall be in a deep sleep, as a house at midnight, which, for this reason, is called the dead hour of night. And as the thief, with stealthy foot, advanceth upon a peaceful slumbering house, to break into it, and take whatever is most precious, and carry it off; so shall Christ come into the strong man's house, into Satan's usurped principedom of the earth, and thence convey whatever is most precious, the gold, the silver, and the precious stones; ridding the grave for precious dust, and searching the corners of the earth for holy men.—ANON.

**On doing Good.**—To see the boldness of the agents of Satan, and the timidity of the soldiers of Christ, is affecting indeed! Yet how much condemnation have I in my own mind on that account,—not that prudence is to be discarded in this matter. "Speak not in the ears of a fool lest he despise the wisdom of thy words," is a necessary caution; yet we are apt oftener to err on the other side. In short, in this case, as well as in others, we stand in continual need of that guidance and unerring direction promised to us; and by daily prayer for the Holy Ghost, he will guide us in that path which, as Mr Hart expresses it, "the vulture's eye hath not seen." This I have always found,—that when I have lifted up my soul to God, to be made useful wherever I have been going, I seldom, or never, came away without an answer to my prayer. I would endeavour, that every morning I may rise with an active and steady purpose to be doing something for God, as the miser rises with the design to get more gain each day.—VENN.

**How may I Know the Truth?**—O what an excellent interpreter is experience! Taste and see, for thus the serious Christian getteth a view of the Scriptures, and spiritual things, which the most subtle and piercing eye of unsanctified schoolmen cannot reach; yea, by the practice of truth, by nearness to God, and by retiring of the soul to him, he hath often got more light in one hour, than others have in many days, by putting their judgment and invention upon the rack.—*Fleming's Fulfilling of Scripture.*

## SACRED POETRY.

## HYMN OF THE HEBREW MAID.

WHEN Israel, of the Lord beloved,  
Out from the land of bondage came,  
Her father's God before her moved,  
An awful guide, in smoke and flame.  
By day, along the astonish'd lands  
The cloudy pillar glided slow;  
By night, Arabia's crimson'd sands  
Return'd the fiery pillar's glow.

There rose the choral hymn of praise,  
And trump and timbrel answer'd keen;  
And Zion's daughters pour'd their lays,  
With priests' and warriors' voice between.  
No portents now our foes amaze,  
Forsaken Israel wanders lone;  
Our fathers would not know Thy ways,  
And Thou hast left them to their own.

But present still, though now unseen,  
When brightly shines the prosperous day,  
Be thoughts of Thee a cloudy screen,  
To temper the deceitful ray.  
And, oh! when stoops on Judah's path,  
In shade and storm the frequent night,  
Be Thou, long-suffering, slow to wrath,  
A burning and a shining light!

Our harps we left by Babel's streams,  
The tyrant's jest, the Gentiles' scorn;  
No censor round our altar beams,  
And mute are timbrel, trump and horn.  
But Thou hast said, "The blood of goat,  
The flesh of rams, I will not prize;  
A contrite heart, an humble thought,  
Are mine accepted sacrifice."

SIR WALTER SCOTT.

## ADDRESS TO THE SUN.

BY ALEXANDER LETHAM,

*Blind from Early Life.*

GREAT refulgent orb of day,  
O! what joys thou dost impart,—  
O! how sweet thy cheering ray  
To the eye and to the heart.

See the lark with transport rise  
To salute thy early beam;  
Whilst thou, in the eastern skies,  
Smil'st on mountain, wood, and stream.

Sweetly thou unfold'st to view,  
Nature in her rich attire;  
Giv'st the rose her lovely hue,  
And the ruby all its fire.

Yet the scenes thou dost display,  
Cannot, to the human breast,  
Lasting happiness convey;  
Earth is not our place of rest!

Lasting joys are only found  
Far beyond thy golden sphere;  
There unfading flowers abound,  
There the sky is ever clear.

There a brighter sun doth shine,  
Which shall cheer the spotless soul  
With resplendent beams divine,  
Long as endless ages roll.

## MISCELLANEOUS.

*A Minister's Family.*—The Rev. John Newton relates, that many proofs had passed under his immediate notice of the faithfulness of God in answering the prayers of parents, who had left behind them young and helpless children. He especially mentions a friend of his, a laborious Christian minister, in the west of England, in whose family the divine promise was fulfilled. This good man, when dying, was advised to make his will, but he replied, "I have nothing to leave but my wife and children, and I leave them to the care of my gracious God;" and soon after died happily. No prospect appeared for the support of his family; but the Lord disposed a man, who had always despised his preaching, to feel for his destitute family; and, by this means, L.1600 were raised for them; and the clergy of Exeter, who had never countenanced his ministry, gave his widow a house and garden for life; so that she lived in greater ease and plenty than in the lifetime of her husband.

*The expiring Martyr.*—John Huss, the Bohemian martyr, beheld and acknowledged the hand of Providence in the time and manner of his death. There was something peculiarly affecting and sublime in his exclamation to his treacherous and brutal tormentors. After he had offered a beautiful supplication on their behalf, in which, like his great Exemplar, he implored mercy and not vengeance upon his murderers, the bishops appointed by the council of Constance stripped him of his sacerdotal garments, degraded him from his priestly function and university degrees, and put a paper mitre upon his head, covered with the resemblances of infernal spirits, and with this inscription, "A ringleader of heretics."—The heroic martyr smiled, and said, "It is less painful than a crown of thorns." His last supplication amidst the flames was, "Jesus Christ, thou Son of the living God, have mercy upon me!"

*The natural effect of Infidelity.*—A man-servant of Mallet's, upon whose mind an appropriate impression was made by the blasphemous conversation which he continually heard as he waited at table, watched his opportunity, and absconded with a considerable quantity of valuable property belonging to his master. Being apprehended, he was urged by Mallet to confess his reason for his infamous behaviour. "Sir," said he, "I have heard you and your friends so often talk of the impossibility of a future state, and that after death there was no reward for virtue, nor punishment for vice, that I was tempted to commit the robbery." "Well," replied Mallet, "but had you no fear of that death which the laws of your country inflict upon the crime?" "Sir," said the servant, looking sternly at his master, "what is that to you, if I had a mind to venture that? you and your wicked companions had removed the greater terror, why should I fear the less?"

Portfolios, for preserving the Numbers, may be had of the Publisher, Price Two Shillings and Sixpence.

Separate Numbers, to complete Sets, may at all times be had.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; and W. M'COMBS, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh and Leith will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 5s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

" THE FEAR OF THE LORD, THAT IS WISDOM.

No. 55.

SATURDAY, MARCH 18, 1837.

PRICE 1½d.

OLD AGE.

BY THE REV. ROBERT COWE, A.M.,

*Minister of the High Meeting, Berwick-upon-Tweed.*

THE aged have claims on our reverence, which the instinctive feelings of our nature dispose us to respect. In the law of Moses, so remarkable for the benignity of its spirit to the wants of frail humanity, is contained a special provision for cultivating an amiable and respectful attention to their advanced years: "Thou shalt rise up before the hoary head, and honour the face of the old man." Time imparts a venerable aspect to almost everything that long survives its influence; it diminishes the freshness of objects, but it clothes them with a sober livery, more conducive to solemn and profound emotions. We admire what is new, but we venerate what is old. This mellow influence of age attaches, with peculiar propriety, to the patriarchs of our race, who stand between the living and the dead, uniting the distant and the near, by embodying the memorials of the past in the capacity of representatives of a preceding generation. Spared from the wreck of our departed fathers, imagination contemplates them as consecrated by their connection with the deceased; and as they seem more nearly allied than others with the future world, standing, as they do, on the verge of the grave, they are invested, in our eyes, with a more hallowed character.

To every well regulated mind, there is something exceedingly incongruous between old age and ungodliness. We recoil from such an ominous and hateful conjunction, as we should from its display on a death-bed. There is a dissonance between the opposite elements of the phenomenon, that grates harshly on our Christian feelings, awakening pity, if it does not provoke indignation. In persons beyond the meridian of life, we naturally look for calm sobriety, superior wisdom and dignity, a prevailing tinge of spirituality of mind, or devout turning of the thoughts to that unseen and eternal world into which they shall soon be ushered; and how great is our disappointment when such virtues are wanting, and their place occupied by unattractive and reprehensible qualities! It is, indeed, a melancholy spectacle to see an old man living without God in the

world, dead to the unrivalled glory and excellence of spiritual realities, hankering after unsatisfactory enjoyment, to the total neglect of his immortal soul; but the picture is darker far, when he glories in his shame, and sits in the seat of the scornful. "How ill grey hairs become a fool and jester!" Such mockery is bad from any lips, but it is most repulsive and distressing when heard from persons whose "feet are stumbling on the dark mountains," and whom the angel of death, at the very instant, may be descending to hurry away.

If a vast reduction is made of the respect due to age by the absence of the sterling virtues of character, and the presence of irreligious and immoral stains, there is no less an enhancement of that respect, by the union of the Christian graces with the inheritance of long life. Vital religion lends a peculiar charm to a man whose ripe years are sanctified and embellished with piety. His character derives from it an oracular authority, blended with an amiable sweetness, which insensibly commands our esteem. The mind recognises a harmony between his advanced life and the state of his heart, which recommends him powerfully to our love and admiration. It is pleasant to see immortal hope brightening and animating a decaying frame, and serene reliance on our divine Redeemer sustaining, in fixedness of holiest purpose, a mind, many of whose energies are relaxed and unstrung. Though divine truth rests on a better than a human foundation, and does not need, for the perfection of its title, the recommendation of man, yet does it address us in accents peculiarly winning, and appear in a form peculiarly engaging, when it challenges our acceptance and submission, by irradiating with its lustre, dignifying with its elevation, and invigorating with its power, the last stage of human life. "The hoary head is then a crown of glory, because it is found in the way of righteousness."

Our expectations of spiritual wisdom and excellence in the old, may be considered as resting, partly on the advantages enjoyed by them during a long series of years, and partly on the awakening and solemnising influence which their proximity to the invisible world ought to have on their hearts. It will not be deemed presumptuous, I trust, to invite a man whose head is whitened by

age, to view, in retrospective and sober contemplation, the long vista of time behind him; that he may reflect on its changes and admonitions, in relation to his own state. If he is in a condition of alienation from God, does he not see reason to be ashamed, when he thinks that, after all he has seen, and heard, and felt, he is still a stranger to that glorious and beneficent Being, compared with whom all the objects that interest his affections, exercise his faculties, and occupy his time, are but dust and ashes? How many days has he spent, all of them lengthened out by the sustaining providence of God? How often has he lifted up his eyes to the starry heavens, where visible glory proclaims the invisible Ruler? How often has he gone out and in upon this earth, where all things are full of God, inhaling at every breath his benevolent provision for animal life, and passing at every step some indication of his wisdom and bounty? How many striking phenomena, calculated to promote serious reflection, has he seen or heard of during his long course? How many appalling disasters have occurred within his own knowledge, of a nature to force religion on his regard? How many trains of thought have passed through his mind, which, but for a perverse disinclination to admit devout meditations, would have conducted him up to the Almighty? How frequently has he heard that message of love from heaven, that both unfolds the divine perfections, and declares the way to pardon and friendship? After such a review of his life, what can he adduce in vindication of himself from the appalling charge, that God is not in all his thoughts, that he has been so long in a school where Jehovah himself is Teacher, without benefitting by the important and solemn lessons he has received? When he calls for his staff, is he never reminded of the staff of faith, the support of the believing soul, which he has all along neglected, though his immortal part stands as much in need of it, as a decrepid and enfeebled body does of external aid? Does he not feel reminded by the sight of his own countenance furrowed with the indented marks of time, that earthly influences are operating so powerfully on his body, while heavenly influences have left no trace upon his soul?

But a careful review of life, by a person in that state, will probably recall seasons when solemn thoughts of God penetrated his soul, and extorted a sentence of condemnation against his prevailing sentiments. Can he justify himself for the manner in which he treated those serious impressions? Was he faithful in following out the reflections thus suggested to him? Did he deliberately consider the change of life to which they pointed? Did he make any effort, or offer up any prayer, to be disengaged from ensnaring entanglements, that he might surrender his heart to its proper object? Or, did he shun the intrusive thoughts, as haunting spectres fatal to his peace, and betake himself to some more congenial engagement, with the resolute intention of effacing what he was so unwilling to prolong and improve? Perhaps

he remembers the death-bed of one or both of his parents, cut off before reaching the term of life to which he has attained. Did his fond mother, during the season of lingering and mortal disease, never address him in language of affectionate counsel, reminding him, with faltering voice, of his duty to God? How long were those tender and warning accents remembered? Were they almost forgotten before her remains were laid in the grave? Is her memory never present now, to rebuke him for neglecting those dying words? Or, perhaps, his recollections are embittered by the memory of a son, whose conduct was so irregular and disobedient as at an early period to impair his health, and dig for him a premature grave. Does the suspicion never rise in his mind, when his thoughts recur to this victim of folly and excess, that his own example contributed to his ruin? And, after such an admonition, does he still continue the same man he was, when, by the want of proper instruction and exemplary behaviour, he inflicted an irreparable injury on his own child? May he not be confronted with him at the judgment-seat, and have his blood required at his hands? Or, it may be, one of his own children, who has gone before him into the valley of the shadow of death, was led, by the blessing of God upon the kind instructions of others, to discover, before going hence, lovely and encouraging proofs of a soul at peace with God through our Lord Jesus Christ. When spiritual realities were introduced and spoken of with delight, during the memorable season of that child's illness, how was his own mind engaged? Did he secretly ridicule the promises that sustained the young and dying saint? or, was he forced to acknowledge, by silent admonition, the superiority of vital religion to his own cold and unproductive sentiments? or, did he himself endeavour to give encouragement, by reading and quoting passages of Scripture, which seemed suitable to the occasion? But what use did he make of the instruction so affectingly conveyed to him? Was the effect of the touching spectacle confined to the production of a little more than his usual seriousness for a brief period, after which the faint image wholly disappeared? Many scenes and events similar to these fall within the observation or experience of men before they reach a ripe old age; and where so much has been given, it is not unreasonable to expect something in return.

The nearness of the aged to the invisible world is not less a ground on which they are expected to excel in wisdom and piety. The remark is not unfrequently heard, how disgraceful is such conduct in one from whom better things might be looked for, considering that he has one foot in the grave! A state of mind attuned to the spirit of the Gospel is at all times desirable, but at no stage of our existence is its absence more to be deplored than when, from the most probable course of events, death is at the door. When the deep murmurs of the ocean of eternity fall on the ear, it is time to pause and ponder the path of our feet. How be-

coming, at the approach of august Majesty, to wrap the soul in the mantle of religion, and listen, with profound reverence and humility, to the still small voice of God! Awful thought! to be forgetful of God, and yet so soon to meet him! Did we anticipate an early interview with a stranger of high rank and superior wisdom, on some matter of vast importance to ourselves, what anxiety and preparation would there be for the occasion! And with so near a prospect of entering the presence of the Searcher of Hearts, on a concern of unspeakable moment to their eternal interests, what fatal infatuation, what unhappy spell is that which binds so many old expectants, and tempts them to allow the final day to come, without being prepared to meet their God? Standing on the eve of so solemn a change, with the shadows of the evening thickening around them; about to meet Him with whom they have to do, and to whom they must answer for what they are, and what they have received,—for what they have done, and what they have neglected or refused to do, the temper of their minds ought surely to be devout and contemplative, harmonizing with the solemnity of their prospects. There can be no more appropriate object of their thoughts and desires than assimilation to Him whom the most exalted intelligences delight to honour, as an essential qualification for the enjoyment of that fellowship which none but the sanctified can esteem a privilege. Do they desire to meet their friends who have died in the Lord, and are now pillars in God's temple, and go no more out? Why then neglect the passport without which there can be no admission to the glorious assembly, where they live, and love, and are beloved? "Without holiness no man shall see the Lord;" and he who shall never see the Lord shall never meet and rejoice with them.

Whether the aged, then, look back or look forward, they have abundant reason to exclaim, "What manner of persons ought we to be in all holy conversation and godliness!" It is recorded of the emperor Titus Vespasian, that he said he lost a day, when he did not do some good in the course of it. But if they are not living unto God, they may confess that they have lost a lifetime. And are they determined to end as they have begun, and be perversely consistent till death's curtain shall drop, and hide them from the view of mortals? Shall no one have it to say, that their courage abandoned them in the prospect of dissolution, and that they durst not die as they lived? Before acting on a resolution, savouring more of pride than wisdom, let them ask, apart from human opinion, whether the step be sound? Let them look at it as dying men, and pronounce as those who seek the truth. It signifies little what motives a saving change at the eleventh hour may be ascribed to by the world; it is surely better that it should take place, though misinterpreted, than that it should never be realized. A courtier, after retiring seven years before his death, from the vanities of this world, and seriously devoting himself to the service of God, wished this epitaph to be written on his tombstone,—

"Here lies a man aged seventy years, who lived seven." By devoting the remainder of life to God, should it be but seven days, the issue will be glorious. Stop, old man; thy sand-glass is almost run out, thy sins are great, and form a heavier load upon thy soul, than the burden of years is on thy body, causing thy frame to bend and thy limbs to tremble. Why wilt thou die? Thou hast weighed the world long enough, and ever found it wanting, and is it not worth while turning to One too long neglected, but who may yet be found as the strength of thy heart, now when thy flesh and heart fail? Perhaps thou hast not prayed since childhood, when thou wert taught to kneel beside thy mother's knees; or, though thou hast often and regularly appeared among the worshippers of God in public, thy heart has ever been a stranger to the power of godliness. But thou mayest pray yet, as David prayed to God, not to forsake him when he was old and grey-headed. The throne of God is still a throne of grace, and Christ's voice is still a voice of peace.—"Come unto me;" approach the mercy-seat with the spirit of the publican, and thou mayest be born again, and become a child of God and an heir of heaven in thine old age.

#### ABDOOL MESSEE, AN INDIAN CONVERT.

BY THE REV. ROBERT M. M'CHRYNE,

*Minister of St. Peter's Church, Dundee.*

SHEKH SALIH was born at Delhi, in Upper India. His father was a learned man, and gained his livelihood by teaching children. His son was, accordingly, early instructed in the Persian and Arabic languages. At twenty-one years of age, he came with his father to Lucknow, in quest of employment, and became moonshiee or teacher, first to an English merchant, and then to an English officer. He was so zealous a follower of Mahomet, that he persuaded a Hindoo servant of this officer to turn Mahometan. But the master finding fault with him for this, he left his employment, determining to have no more communication with the British. For about a year he was master of the jewels in the court of Oude, where he was particularly attentive to Mahometan observances, and tried to make others so. He then entered into the Mahratta service as a trooper, a service something like that of the yeomanry of this country, and this step he always spoke of as the beginning of God's mercy to him; for it was here that he was the witness of one of those scenes of treachery and murder which so often stain the annals of the native chiefs of Hindostan. Disgusted with the perfidy of mankind, he left the army, resolving to gain his bread rather by the arts of peace, however degrading. He accordingly supported himself at Lucknow by preparing green paint.

A year after this, he went to Cawnpore to visit his father, who was engaged as moonshiee in the house of a rich native, who lived in the premises next to those of the Rev. Henry Martyn. He here heard of Mr Martyn's preaching to the poor natives on the lawn before his house on Sabbath-days, and determined to go, as he said, "to see the sport." Mr Martyn was explaining the commandments to the people when Shekh Salih went to hear. The same God that opened the heart of Lydia opened his heart to attend. He was struck with the observations made, and considered them reasonable and excellent. He had been perplexed by

the contradictions maintained by different Mahometan sects. This Christian instruction seemed better than any he had yet received. He told his thoughts to his father, and begged him to get him employment at Cawnpore, that he might hear more of these things. For the heart that is truly touched by God, even though it may bleed, cannot but desire to know more of his way. His father knew a friend of Sabat—the learned Arabian, and supposed convert from Mahometanism—who was then living with Martyn. Through this friend, Shekh Salih was engaged to copy Persian writings for Sabat. True grace is often a timid and delicate plant, that grows unsuspected and unknown, depriving itself often of the kindest nourishment, that it may avoid the gazer's eye. It was thus in the heart of Shekh Salih. He obtained a lodging on the premises, yet breathed not a whisper of his wishes; and his chief means of growing into a knowledge of the truth as it is in Jesus, was by inquiring of the native children the subjects of the lessons which they had learned in school. When Mr Martyn finished his translation of the New Testament into Hindoostanee, the book was given to our friend to bind. This was a providential opportunity to him; he not only bound but read the book; and the work of his conversion was thus perfected in silence and secrecy by the same hand which makes the dew to feed the tender grass.

When Henry Martyn was about to leave Cawnpore, on account of his health, Shekh Salih could no longer refrain from asking his advice as to his future conduct, and earnestly requested to be baptized. Mr Martyn having solemnly warned him of the danger of a false profession, agreed to take him along with Sabat to Calcutta. But neither during the journey, nor during Martyn's short stay at Calcutta, was he entirely convinced of the reality of this man's change of heart; so that he left him, without gratifying his wish for baptism, recommending him, however, to the care of the Rev. David Brown. That excellent man, one of the chaplains of the East India Company, after five months' delay, being thoroughly satisfied of the conversion of Shekh Salih, baptized him on Whitsunday 1811, giving him the name of Abdool Messee—"Servant of Christ."

His baptism was evidently attended with a blessing, and he now became in reality what he became in name, a servant of Christ. He began his Christian labours in Calcutta, where he remained unshaken, either by the offered bribes, or by the persecution of the Mahometans of that city.

In November 1812 he proceeded up the country with the Rev. D. Corrie, from whose account of him the preceding sketch is gleaned. He says, "So often have I been deceived by these people, that I almost fear to speak decidedly of any of them; but judging from present appearances, I should be more disposed to fear for myself than for Abdool." Mr Corrie, then a chaplain of the Company, kept a journal of the public labours of Abdool, both in their voyage up the Ganges, and during seventeen months which he spent with Abdool in Agra. This interesting journal is printed in the Church Missionary Register for 1814-1815.

The conversion of so true and well born a Mussulman as Abdool, created an universal sensation, especially in the places where his family was well known. At Agra, Mr Corrie and Abdool opened a school for Christian instruction to the young; and Abdool was constantly engaged in preaching Jesus to all who came. It was no uncommon thing for forty or fifty respectable Mahometans to be assembled around him; and in the evening, when he preached without the fort, even the tops of the houses were covered with Mahometans anxious to hear. An old Mahometan, on going away, was asked what he thought of Abdool? He answered, "What can I say? He says nothing amiss; and nothing can be objected to the Gospel. What can I say?"

Another said, "How vain are all the objections some make to this man, and what reason is there why we should not hear him?" Sometimes he would be visited by a party, to try if he had really been a Mahometan, and if he knew the curious points of their observances. Sometimes he would be visited by rich and learned Mahometans, who had been his schoolfellows, and to whom, with admirable faithfulness, he defended his change, and recommended the Gospel. It pleased God to follow up these labours with a blessing, the abundance of which will never be known till the judgment-day. Whilst many, no doubt, received the good seed as Abdool had himself done, in silence and secrecy, many also received it openly, and brought forth the fruit in their lives. In the end of December 1813, Mr Corrie writes, "Since our arrival at this place, in March last, forty-one adults and fourteen children of theirs have been baptized, and all continue to walk in the truth."

Abdool's family at Lucknow were all along well disposed towards him. His brother and his nephew became true converts to Christianity. In July 1814 he paid a visit to his family, and kept a journal of his proceedings. The following is an extract:—

"July 28.—Thirty persons, friends and acquaintances, came out to meet me. Among them my father and two brothers-in-law, and my brother Joseph seeing me, embraced me and rejoiced greatly. After arriving at my father's house, the sinful writer read the ninth chapter of Acts, and explained it, according as the Spirit gave assistance, and joined in prayer. About sixty men and women were collected, and all heard with attention and appeared pleased; and my mother and sisters expressed themselves thus: 'Praise to Jesus Christ, that we who were separate are again brought together. We are his sinful servants. How shall he not vouchsafe his grace unto us.' And my father, his eyes streaming with tears, said, 'O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy; and now through the gladness that thou hast showed me, half my illness is removed. And now I am persuaded that thou wilt restore me to health also, and deliver me from the hands of all mine enemies.' After this I and Maytt Messee, (his nephew,) sung that hymn, beginning

'At early dawn the Lord we'll praise.'"

How interesting a family scene does this lay open among the proud and unbending followers of Islam!

On the 18th of August, the same year, Mr Corrie was obliged to leave Agra, on account of his health. He committed the congregation to the care of Abdool Messee and Mr Bowley. During the sixteen months in which he and Abdool had laboured, fifty adults had been baptized, and twenty-one children; about half Mahometans, and the other half Hindoos. Of these one had been expelled, and six had apostatised.

In this interesting field did Abdool Messee continue to labour till 1820, when he received Lutheran ordination.

In January 1825, Bishop Heber, in passing through the north of India, came to Agra and met with this remarkable man. He thus speaks of him:—"Archdeacon Corrie's celebrated convert, Abdool Messee, breakfasted this morning at Mr Irving's; he is a very fine old man, with a magnificent grey beard, and much more gentlemanly manners than any Christian native whom I have seen. His rank, indeed, previous to his conversion, was rather elevated, since he was master of the jewels to the court of Oude, an appointment of higher estimation in eastern palaces, than in those of Europe, and the holder of which has a high salary. Abdool's present appointments, as Christian missionary, are sixty rupees a month, and of this he gives away at least half! Who can dare to say that this man has changed his faith from any interested motives? He is a very good Hindoostanee, Persian, and Arabic scholar, but knows no

English. There is a small congregation of native Christians, converted by Mr Corrie, when he was chaplain at Agra, and now kept together by Abdool Measee. The earnest desire of this good man is to be ordained a clergyman of the Church of England, and if God spares his life and mine, I hope, during the ember weeks in this next autumn, to confer orders upon him. He is every way fit for them, and is a most sincere Christian, quite free, so far as I could observe, from all conceit or enthusiasm. His long Eastern dress, his long grey beard, and his calm resigned countenance, give him already almost the air of an apostle."

This testimony of Bishop Heber's, though incorrect as to some of the facts of Abdool's history, is deeply interesting. In December of the same year he performed his promise, and conferred on Abdool the rite of Episcopal ordination; the articles, the various oaths, and the ordination service, having been translated for his use into Hindoostanee. The last notice we have of this interesting man is, that, "immediately after ordination, he went to Lucknow, where he resided, with the exception of a visit to Cawnpore, till his death, which happened on the 4th of March 1827, occasioned by mortification proceeding from a neglected carbuncle. The President, who had always behaved to him with the greatest kindness and liberality, read the burial service at his grave, and ordered a monument to be erected to his memory, with an inscription in English and Persian."

We can only hint at the important lessons to be derived from this interesting history.

1. *How unable the best men are to determine in what hearts there is a true work of grace, and in what hearts there is none.*—How confidently does the amiable Martyn write with regard to Sabat the Arabian, that "not to esteem him a monument of grace, and to love him, is impossible." And yet how sadly does the issue of the Arabian's history, his public abjuration of the faith, his continued attendance at the Mosque, seem to prove that he was one of those who "deny the Lord that bought them, and bring upon themselves swift destruction." On the other hand, how diffident and doubtful is the same zealous missionary as to the conversion of Shekh Salih. He solemnly warns him of the danger of a false profession,—he takes him along with him on trial,—he leaves him, still refusing to baptise him, and yet how happily does the issue of Abdool's history,—his long tried Christian walk and conversation, his unwearied and richly rewarded labours, his meek and holy deportment, seem to prove that he was not only a believer in Jesus, but a chosen vessel to bear Christ's name before the Gentiles.

2. *How much encouragement there is here to all godly ministers and missionaries, who may be walking in heaviness, because they see no fruit of their labours.*—When Henry Martyn went to India, he went in the true spirit of the believing missionary. "Even if I should never see a native converted," he says, "God may design by my patience and continuance in the work to encourage future missionaries." These words were almost prophetic of the result. No faithful missionary ever saw less fruit of his labours, in the way of conversion; and no missionary has ever done more in the way of a self-devoting example to encourage others to follow in his footsteps.

But there was fruit of Martyn's labours, though he knew it not. Shekh Salih was converted under his preaching; and he again became the spiritual father of a large company of his countrymen, when the bones of Martyn were mouldering at the foot of the peaks of Tokat. It is our part to plant and to water,—it is God's part to give the increase; and surely the energies and sufferings of a whole life are happily expended, if one soul be saved. Who that has the same mind that was in Christ, would not go round the world to save a soul?

3. *We may learn the effects that may be expected from educated native missionaries in India.*—We have seen that Abdool was a man of good education among his countrymen. He was master of Hindoostanee, Persian, and Arabic. Now, though the Spirit of God can alone turn the heart of man, yet he does so always by means; and there cannot be a doubt that the measure of success which God gave to the labours of Abdool is to be accounted for instrumentally by the superior gifts and qualifications of the man. But Abdool was ignorant of the English language, and therefore had little or no command over the vast stores of information which can be acquired only through the medium of English. Is it then unreasonable to conclude, that if he had known the English language—if, in addition to his gifts, both of nature and of grace, he had been fully educated and equipped for the ministry in the same way as our best and most finished divines are—is it unreasonable to conclude that he would have been a mightier and more polished shaft in the hand of the Almighty?

Should not all those who love the Lord Jesus, unite their offerings and their prayers, in seeking to raise up in India a race of native teachers, who, being not only taught of God, but also fully taught of man, equipped both from earth and from heaven, may go forth with power to preach Christ and him crucified, to the millions of their idolatrous fellow-countrymen?

#### THE PECTEN OPERCULARIS, OR SCALLOP.

BY THE REV. DAVID LANDBOROUGH,  
Minister of Stevenston.

"O Lord, how manifold are thy works, in wisdom hast thou made them all; the earth is full of thy riches; so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts."

It is delightful to contemplate the vast amount of happiness which the Lord, according to their capacity of enjoyment, bestows on the minuter of his creatures, whether seen in the merry gyrations of the little black beetles on a peaceful pond, or in the happy frolics of a living cloud of gnats, sporting in the sunbeam; and we are always pleased when we find in any department of nature, that the happiness is greater than we supposed. Who has not, when a boy, admired the easy and graceful motions of playful trouts in a pool of limpid water? And have we not at times been disposed to pity the shell-fish, capable, as we thought, of nothing more, if even so much as snail-like motion, except when, by the wave of the sea, they were driven about and tossed? We were not a little pleased, however, lately to find, that our pity with respect to some of them at least, is very much misplaced. We observed on a sunny September day, in a pool of sea-water, left on Stevenston strand by the ebbing-tide, what we at first thought some of the scaly brood at play. On closer investigation, however, we found that it was the fry of *pecten opercularis* skipping quite nimbly through the pool. Their motion was rapid and zig-zag, very like that of ducks in a sunny blink, rejoicing in the prospect of rain. They seemed, by the sudden opening and closing of their valves, to have the power of darting like an arrow through the water. One jerk carried them some yards, and then by another sudden jerk, they were off in a moment on a different tack. We doubt not, that when full grown, they engage in similar amusements, though as *pectens* of greater gravity, they choose to romp unseen, and play their gambols in the deep.

This pecten is the *clam*, or, as it is often called in the west of Scotland, the *champ*, which children gather with delight on the shore; and at the age we saw it perform, it was only about the size of a silver groat. The *pecten jacobus*, a rarer species of the clam or

scallop, was worn by pilgrims of old, as a token that they had crossed the seas on a visit to some shrine, and were consequently entitled to

"Fix th' scallop on their hat before."

## THE EARLY PROTESTANT CHURCH OF FRANCE.

No. IV.

By THE REV. JOHN G. LOBNER,

Minister of St. David's Parish, Glasgow.

WE have already seen the remarkable rise and progress of the Protestant Church of France, in the course of twenty years, beginning with 1580; and the serious decline which it suffered, in the same space of time, in the next twenty years, through the influence of persecution and the apostasy of leading men, particularly Henry IV. We now pursue the history from 1598. This was a memorable year, being the year when the first effectual protection was granted to the Protestant cause, under the name of the edict of Nantes. The author of this most important measure was Henry, and apostate though he was, such was the estimation in which it was held by the poor Protestants that it procured for his name the title of "great," and for his memory the character of "blessed." Indeed he may be said to have been the only French monarch who ever yielded cordial justice to his Protestant subjects; and well he might, for no one had better opportunities of knowing their worth. It was with no small difficulty the edict was passed, such was the force of Popish opposition, and the very provisions of the measure shew how dreadful must have been the state of matters before. According to the edict, the Protestants were to have the free exercise of their religion, and access to all offices of honour. They were to be tried by judges of their own persuasion. They were to receive so many cities as pledges of security, or cautionary towns, and their churches as well as their garrisons were to be upheld, in part at least, from the public resources. The garrisons were to receive a yearly sum of 80,000 crowns. But, by a clause in the edict, it was provided that the Protestants were to have places of public worship only within certain limits,—none within so many miles of the capitol,—and they were otherwise subjected to various harassing regulations, all in deference to the Church of Rome. Still the edict of Nantes was a mighty boon; and when we take a glance at the persecutions issuing in civil wars, with which the country had been oppressed for many years before, we cannot wonder at the Protestant joy.

So early as the year 1525, in the very dawn of the Reformation, Popery began her efforts to extinguish the truth by burning its professors alive; and down to 1557, or for more than thirty long years, scarcely one was permitted to pass without its complement of victims. Not less than one hundred and seventeen public martyrdoms were spread over this period of time. And when the Protestants, in spite of persecution, grew in numbers and acquired sufficient strength, and were, moreover, tempted to make resistance to their oppressors, what was the result? In the course of the forty years which elapsed, from the meeting of the first General Assembly of the Protestant Church to the granting of the edict of Nantes, there were not less than nine civil wars,—four pitched battles,—three hundred engagements. Several hundred places too were besieged, and one million of French subjects lost their lives. About thirty years later, it was estimated that not less than one hundred and fifty million livres had been expended in protracted wars and persecutions, and two thousand churches and as many monasteries destroyed. Infidels would fain lay the blame of all this devastation on religion. But not to plead that a considerable share of it was owing to political

parties, who, contending for the succession to the throne, often disguising their ambition under religious pretences, it is to be remembered that the aggressor was not the true religion of the Scriptures, but Popery, its great caricature and corrupter, and that Christianity is not responsible for its misdeeds. When Protestants resisted, it was, for the most part, simply in self-defense. It is not the Gospel which creates discord, or war, or which leads to destruction. It is the depravity of man, which hates the Gospel with such thorough hatred as to be lighted into a flame at the very sight of it. And this is no more than what our Saviour taught his Church and people to expect in every age, when he said that his coming would not bring peace but a sword. The appalling facts to which I have referred, especially when conjoined with St. Bartholomew's massacre of seventy thousand persons, will enable us to understand the high importance of the edict of Nantes, imperfect and intolerant as that measure in some respects was. Under its protection the ministers who had been dispersed by persecution were recalled, and the Protestant Church made decided progress for many years. The doctrine was sound, the discipline strict, and not a few of the ministers and professors in the universities were eminent men. But Henry was assassinated in 1610, and soon the Romish principle, that faith is not to be kept with heretics, came to be exemplified in the perpetual encroachments on, and violations of, the edict. Louis XIII., a son of Henry, was a bigoted Roman Catholic. He dedicated himself, and kingdom, and all that he had, to the Virgin Mary. In 1620 he established Popery in Bearn and drove the Protestants to arms, refusing to make peace with them, except on the conditions that they should demolish their garrisons and abandon their cautionary towns, which the edict recognised. In 1625 he attacked Rochelle, one of the greatest Protestant strongholds, and after a siege of many weeks, carried it with a sacrifice of thirteen thousand citizens. This, in a great degree, broke the power of the Protestants, and the evil was aggravated by the success with which Richelieu, the celebrated prime minister of Louis, prevailed, by bribes, upon many of the leading Protestant chiefs, to desert the Protestant cause. Such were Dukes Sully, Bouillon, Lesdiguières, Rohan, &c. Amid all these discouraging circumstances, so discouraging as to drive some eminent men to England, still the Protestants, as a body, did not fall off in numbers, but rather gained during the course of this reign. The king dying in 1643, was succeeded by his son, the well known Louis XIV., in whose hands the edict continued to receive the most cruel infractions, until, in 1685, it was by an act of inexpressible infamy and wickedness wholly repealed. We need scarcely add that it led to the most serious disasters to France. We do not mean to bring the history of the Protestant Church at present, down to this date, but shall limit ourselves by the year 1659, the year in which the last General Assembly of the Protestant Church was permitted to be held. Our survey of the spirit and proceedings of the Church will thus extend over sixty years. And though her ministers and members might be said to live in perpetual alarm, during all that time, and were often and cruelly persecuted, especially towards its close, yet we shall find a most beautiful contrast between the sad civil history of the nation, to which we have referred, and the history of the Church of Christ.

1. One of the first and most interesting features with which one is struck, in contemplating the early Protestant Church of France, at this period, is the warm encouragement which she lent to the preparation and publication of good books. The Church of Rome had been the great enemy of the press; but the Protestants had nothing to fear from the diffusion of knowledge. In early days they had experienced the value of printing to their cause, and had published tracts against Popery, serious and humorous, to a considerable extent, and with

great success. The Queen of Navarre, with the ladies of her court, had, even through tapestry, representing a fox's head, looking out from under a monk's cowl, and other devices, dealt some hard blows at the Church of Rome, and so when the Protestant Church became more consolidated, she did not fail to work the press. It were well that the Protestant Churches, of modern times, acted more largely on the same principle. It is certain that the opposing force of infidelity has owed almost all its success to the unwearied plying of the press. And the interests of religion seem too sacred to be left to random advocates or interested politicians.

Like pious men, the Protestant ministers of France sought to perpetuate the memory of what God had done in their behalf. So early as 1603, the thirteen provinces into which the Protestant Church was divided, are charged to collect the memoirs of those remarkable events which had taken place in the course of the previous fifty years, and to transmit them to Monsieur D'Aubigny, to be inserted by him in the history which he was writing. Nine years later, the same provinces are exhorted carefully to collect the history of those ministers and other Christians, who, "in these last times have suffered for the truths of the Son of God," and to transmit them to Geneva, to be inserted in the book of martyrs, and be published by the pastors of that Church. In compliance with this exhortation, we read that the deputies of Bearn brought with them the history of the martyrs of that province, and that it was sent on to Geneva, "to be added to the next impression of our Martyrology." It would seem that at this period, the Protestants were not permitted to publish, in France, the account of their martyrs, and hence, sooner than lose the memory of those they so sacredly revered, they had recourse to Geneva. So impressed were they with the importance of such an undertaking, that in the last General Assembly which sat, in 1659, ministers are blamed for not sufficiently attending to this express article of ecclesiastical appointment, and all provinces and particular Churches are required to keep an exact record of memorable events connected with the Protestant Religion, and to send them, "by a careful hand," to the person who had been appointed to compile them into a volume. Nay, a particular pastor is nominated in every province, to whom the account of these remarkable providences was to be directed. Such care as this was at once a proper expression of gratitude to God for his distinguishing goodness to the Church, and also an important mean of preventing that misapprehension or misrepresentation to which Church history is too frequently exposed in the hands of the mere worldly historian. How much error, as to the early history of the Church of Scotland, might have been prevented or neutralised, had the Church more carefully collected and preserved the memorials of her most prominent events.

But it was not about her own history alone that the Church of France discovered so much interest. She encouraged various theological works, and, among others, a History of the persecuted Albigensian and Waldensian Christians, by M. Perrin. He is entreated to finish his history of their true condition, and all having memoirs of the "doctrine, discipline, or persecution of these poor saints of Christ," are charged to transmit them with all diligence and care. Two years after, a draught of the history was laid before the synod, and warmly approved, and five of the brethren were appointed to assist. At the same time, the synod agreed to aid in bearing his great expenses in books, and in bringing out the first impression. This shews how warm was the interest which one Protestant Church, in those days, took in the welfare of another, and how anxious that of France was to vindicate the character of the unjustly aspersed. There were many similar cases of encouragement to authors. The thanks of the Synod of Ton-

neirs was given to the Rev. André Rivet for his learned works against the adversaries of the truth, and six hundred livres out of the common stock of all the Churches were awarded, "as a testimony of love and honour;" while M. Blondel, an eminent minister of the Church, "because his great excellency lieth in Church history and antiquity, he is earnestly desired to follow his genius, and to combat and confute the adversaries with that weapon." One thousand livres are awarded him to buy books; and the synod promise to defray the charges of the first edition of his works. A Scotchman of the name of George Thomson, who was a minister of the French Church, received in the same way three hundred livres, to assist in printing a book in French on the Romish controversy. Mr Daniel Chamier, a still more eminent controversial writer, was requested to print three large volumes of his works at once, and two thousand livres were advanced by the Church as a compensation for his labour. So highly were his works valued, that the Synod of Vitre entered into a bargain with the printer about their publication, and advanced eight thousand livres for that end, anxious that the book should be sold "unto the pastors of our Churches at a very moderate price, and reserving always twelve complete copies to be presented unto their revered and learned author, free of all costs and charges whatsoever." The character of those works shews how sound the Church was on the great doctrines of the Gospel, as opposed to the errors of Popery, and how desirous of spreading abroad the truth as it is in Christ. Chamier dying before his work was completed, several of the most eminent ministers were appointed, in 1645, to finish it at the public expense. Various other works were undertaken and encouraged in the same way; such as Drellincourt's, and the answers to Cardinal Baronius' Corruptions of History, and to Bellarmine, the great advocate of Rome. But we have time to refer only to one, that of the lord Du Plessis, on the Eucharist. The author was a most eminent layman, the governor of Saumur,—and the Church manifested the deepest interest in his work. It would seem that he had consulted the synod assembling at Gergeau, in 1601, about the publication; for they write,—“We advise him to send his book unto Geneva, because of the advantage of libraries; and letters shall be sent to our brethren, the pastors there, recommending to them the examination and the verifying of all the quotations in it.” Two years after, we find, that the pastors and professors at Geneva gave their very honourable testimony, and the National Synod render their hearty thanks to his lordship for his great zeal and affection for the truth of God, and for his worthy labours in its defence. At the same time, they order it “to be printed out of hand, believing that the Lord will give his blessing to it.” The Jesuits of Bordeaux were so incensed, that they petitioned the Parliament of that town publicly to condemn it to the flames; a request which it does not appear was complied with. Many and important were the services which Du Plessis rendered to the Protestant cause. In 1590 he built a church for the Protestants of Saumur, and obtained a grant from the King (Henry IV.) for instituting a university there, which was afterwards carried into effect. He wrote an earnest remonstrance to the king on the change of his religion, entreating, at the same time, the continuance of his favour to the Protestants. He was instrumental in healing a controversy between Du Moulin and Tilenus of the university of Sedan upon the effect of the union of the natures in Christ: and he so intimidated Cardinal Du Perron, by his knowledge of the Romish controversy, that the Cardinal, though urged by the king, was unwilling to encounter him, pleading, as an apology, that he was “waiting for some manuscripts from Rome;” an expression which the king came afterwards to apply

as a proverb to those who made idle excuses, saying, "I see you stay for manuscripts from Rome too."

The Protestant Church of France, however, did not only, by all wise means, encourage the publication of important works; it took steps for the collecting of books into libraries, and for informing her ministers and students with their contents. Among express articles of discipline in 1601, we find the following: "Richer Churches and great Lords are entreated to erect libraries for the benefit of their ministers and proposans," that is, candidates for the ministry. The same call is earnestly repeated six years later; and it is not only the Churches which are addressed; the Protestant universities are exhorted to do their utmost to obtain a public library, "and, in particular, the King of Spain's Bible in many languages, printed at Antwerp." This was in 1608, when books were scarce and expensive, and when ministers were poor. It is interesting to see that a Polyglot Bible was the book above all others which the poor persecuted Protestant Churches of France wished to stand conspicuous in their university library. It shewed at once their love of learning and of the Scriptures, and so was not an inapt type of their true character at that early period.

It may not be unsuitable to inform our readers, that the fine spirit of knowledge, and the wise encouragement of theological learning, which marked the Protestant Church of France, was shared by the Church of Scotland in her early days, and manifested in a similar manner. Travelling no farther back than the beginning of last century, we meet with perpetual recommendations of good books by the General Assembly. In 1708, a Mr Semple, the minister of Liberton, is encouraged to write the History of the Church of Scotland, and all Presbyteries are enjoined to favour him with materials and assistance. About the same period a sum of money is voted to a minister engaged in writing a Commentary on the Scriptures. The excellent works of Binning, a faithful minister of the Church, who died when a young man, were recommended by the Assembly of 1704, and sums of money were repeatedly voted to his family, out of respect to the father. Wodrow's History was not only recommended, but it appears that, in 1742, L.30 were paid to the Rev. Mr Wodrow of Eastwood for manuscripts. Directions were given to obtain the manuscript writings of the eminent Samuel Rutherford on Esther and Isaiah; and a Mr Currie, minister of Kinglassie, was presented with L.60 for his able Vindication of the Church. The works of Poole, at least his Annotations, Durham, Flavel, P. Gillespie on the Covenants, Spalding on the Sacrament, Blackwell's *Methodus Evangelica*, &c., are all recommended. Nor was the recommendation confined to books strictly theological. Other works, such as M'Colin's Dictionary, Sir Nicolas Trot on Oriental Learning, Maitland's History of Scotland, meet with the same encouragement. Nay, like the Protestant Church of France, steps were taken for every Presbytery enjoying the benefit of a library. This was strongly recommended in 1727; and it is well known that in the beginning of that century, not fewer than one hundred libraries were sent down from London, chiefly for the use of the Highlands and Islands.

It is remarkable, how similar are the plans pursued by good men in different countries and periods in doing good, and that without any concert. It would seem, that the same evils suggest the same remedies; and doubtless all good men are under the guidance of one and the same good Spirit. Most of the facts to which I have referred, are passed over by civil or ecclesiastical historians, as too minute; but the real character of a Church may, like the real character of an individual, be better learned from the little minute proceedings of ordinary life, than from greater events, in which motives are generally much more mixed.

Though there were particular circumstances in the history both of France and Scotland, which demanded, on the part of their Churches, a special attention to the culture of knowledge and learning—though authors are not now so dependent on the recommendations, whether of individuals or corporate bodies, for their success, as they were of old—still there can be little question that a great deal might be done by the General Assembly and other Church courts, in aiding and encouraging well qualified men in the prosecution of particular studies, and in the defence of assailed truth, whether by public thanks, or rewards, or more substantial assistance; and now that the influence of the press is so predominant, the call to such measures is the more urgent.

In the next paper, we shall direct the reader's attention to another important feature in the character of the Protestant Church of France, at the period of which we write.

#### THE FAITH OF THE SYROPHENICIAN WOMAN : A DISCOURSE.

BY THE LATE REV. ROBERT COUTTS,  
*One of the Ministers of Brechin.*

"O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."—MATT. xv. 28.

ALL the miracles of Christ, besides being proofs of his power, and affording evidence of his divine mission, are calculated to excite in us feelings of love, and esteem, and admiration of the Redeemer, and to improve us in wisdom, and diligence, and goodness, from the excellent moral lessons they convey. Of the many which he wrought, there is not one more full of instruction than the miraculous cure of the young Syrophenician woman, who was grievously vexed with a devil. Our Lord, in the course of his ministry, passing along the coasts of Tyre and Sidon, is accosted by an anxious mother who had heard of his fame, and had come to him on purpose to beseech him on behalf of her daughter. The unhappy mother, in the earnestness of her importunity, entreats the favour of his interposition as if for herself,—“Have mercy on me.” But neither her distress, nor the acknowledgment of the dignity of his character, could draw from him a kind word or a favourable look. Even the intercession of his disciples was unavailing, and the homage of worship which she paid, only called forth a forbidding reply. Notwithstanding, convinced of his good-will, she persists in arguments, in entreaties, and in worship, until she not only gains her suit,—the recovery of her daughter,—but his approbation of her importunity—his testimony to the truth and greatness of her faith. “O woman, great is thy faith: be it unto thee even as thou wilt.”

You have here a striking example of the power and success of faith, in the conduct of the woman; you have an instance of faith remarkably great, put to a severe trial.

Let us consider, then, the greatness or excellence of this woman's faith.

I. The greatness of her faith is seen in the disadvantages under which she laboured.

Faith, it may be observed, is the assent of the



understanding to something testified, and hence, in believing, there can be no merit, agreeably to what Paul says, (Rom. iv. 16,) that salvation "is of faith, that it might be by grace," and that "boasting is excluded; by what law, by the law of works? nay, but by the law of faith." This assent is founded on evidence, and is not derived from any predisposition to believe, any bias of the affection or choice of the will. And hence, also, no disadvantage of situation can render faith meritorious, or afford occasion to boast. The testimony, therefore, which Christ gave to the excellence of this woman's faith, and the peculiar blessing he pronounced, after the confession of Thomas, on those who have not seen and yet have believed, ought not to lead us to infer, that those Christians are most noble whose situation is most unfavourable, or that there is a merit in faith in proportion to the weakness or scantiness of the evidence on which it is founded. But though the disadvantages under which many have laboured do not attach any merit to their belief, they are strong proofs of its genuineness, and serve to exhibit its greatness in a clear point of view. As the darkness of the night does not communicate new brightness to the flash of lightning, but renders it more conspicuous to the eye; or as the rough billows of the sea do not give additional strength to the rock, but shew that by which for ages it has resisted their violence; so the unfavourable circumstances under which some have lived, who have been called to the belief of the Gospel, do not impart vigour to their faith, or merit to the act of their mind, but display the power of divine grace; and the truth and greatness of that belief which God hath granted them through the preaching of his Word.

Having suggested this necessary caution, let us now attend to the greatness of the woman's faith, as exhibited by the unfavourable circumstances in her situation. This woman dwelt on the coasts of Tyre and Sidon, and, as we are told by Mark, (vii. 26,) was a Greek, a Syrophenician by nation. She dwelt among a people who were idolaters, aliens from the commonwealth of Israel, and strangers to the covenant of promise; and we have no reason to believe but that she had been educated according to the manners of her country and relations, and had imbibed all the doctrines of a religion, which attaches to it the human mind, by the laxity of its precepts, the splendour of its ceremonies, and the indulgence it allows to the propensities of our nature.

But the nature of the human mind, in reference to the power of habit and prejudices of education, seems to exhibit the greatness of this woman's faith, as much as the nature of heathenism itself. The impressions, whether good or bad, which we acquire at an early period, commonly continue through life. We receive them before we can judge for ourselves; we approve of and venerate them from our respect and love to our parents and teachers, who have been at pains to instil them; and, by degrees, they become fixed principles of

reasoning and action, a part of our habits and constitution. In this way do we receive the prejudices of education in general; but those that have a reference to religion strike deeper than others into the human mind, for these are connected with every feeling of our nature, and embrace both the present state which we enjoy, and the future which we hope and fear. But when these prejudices are not only in favour of religion, but of the religion of our fathers, and not of that of our fathers only, but (which embraces a wider circle) that of our kindred, and of our country, you may sooner tear the heart from the bosom than tear them from the mind, and nothing but the Spirit of God, operating through the Word, which cuts even to the dividing asunder of the joints and marrow, and soul and spirit, can divest us of them, to turn us to that which is good and true. There is something so dear, so venerable in the names *Parent*, and *Country*, that we cannot allow ourselves to think that in so material a circumstance they can err. Can so many, and among these many wise men, be in a mistake? Can those whom I love and revere; can my parents, my friends, my countrymen, have led me into a delusion? No. By these highly honoured virtues, filial reverence, friendship, gratitude, patriotism, it cannot be that I have been led astray. Such was the unfavourable situation of this Syrophenician. But she was a woman, and in her sex, and in the education of the female sex in the country in which she lived, we may trace other disadvantages. That gentleness and flexibility of nature, that benevolence of disposition, unsuspecting temper, and tenderness of heart which characterize the female sex, and peculiarly predispose them to the sentiments of friendship, affection to relatives, and filial reverence, render them exceedingly liable to prejudices of education, and especially to those which regard religion. This observation is less applicable in our happy country, where the system of female education is more improved, where access to information is not shut to woman, where she is allowed her place in conversation and discussion, and the parent is more anxious to inform the judgment than to enslave the heart. It was not so in the country of this Syrophenician. There, woman was degraded to be the slave, rather than caressed as the companion of man; the education of the female mind was systematically neglected; both the soul and body of the daughter were subjugated to the opinions and will of her father, and her whole faith was a mass of prejudices. Custom would, no doubt, in some measure, reconcile one-half of the human race to this bondage, and in this enslaved state the flexibility and tenderness of the female character, combined with an uninformed mind, would operate with peculiar force in rivetting the opinions instilled, the very absurdity of which would, in such a situation, strengthen attachment and bigotry. The very name of parent, husband, brother, friend, and countryman, would outweigh, in the judgment, the most solid arguments of a stranger. From such a state of

mental bondage how glorious to see one rise to the knowledge, the belief, and confession of the truth! Though she had lain among the pots, yet she came forth like a dove whose wings are covered with silver, and feathers with yellow gold. The inviting nature of the heathen mythology, the prejudices of education and country, and the contractedness of mind produced by her situation were all overcome,—the fame of Christ reaching her, an enlargement of soul was given her to apply to him, and she came, saw, and believed. Her affection and respect for her friends and countrymen, yield to her faith in the Messiah, and she boldly avows him to be her only Lord and Saviour. She believed, therefore she spake. Truly great was this woman's faith, and great that power which delivered her mind from the thralldom of a superstition, sensual, devilish,—none other, surely, than that which was afterwards wrought in Christ when he was raised from the dead.

II. The greatness of this woman's faith will appear from the severe trial which it stood.

It has been well observed, that whenever faith is professed, God, in his providence, will take an opportunity of trying it; and whenever it is true, it will not only stand, but come forth strengthened and purified from the trial. This was the case with those eminent patterns of faith, enumerated by Paul in the eleventh chapter of Hebrews; and it was also the case with the Syrophenician woman. Convinced of his tenderness and his power, she cried unto Jesus, saying, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." One would think that this petition, uttered in faith and with respect, would have been received, at least, with a kind look, as an apology full of tenderness and sympathy, if there were any impropriety in granting it. But he treated her with every appearance of coldness and neglect. His heart, doubtless, glowed with the warmest affection; yet he concealed his regard under seeming displeasure. She was a stranger, and who would be unkind to a stranger? He might use greater freedom with his brethren according to the flesh, the posterity of Jacob; but this was a Syrophenician by nation, and generosity required that she should be treated with attention. Even Moses remembered in his laws the condition of strangers: "Ye shall not," said he, "vex a stranger; for ye know the heart of a stranger, for ye were strangers in the land of Egypt." She was a woman, and tenderness was peculiarly due to a woman. She was a mother, and a mother in distress, wounded in the affliction of her daughter. She made no ambitious request, as did the mother of Zebedee's children, who besought of our Lord for them preferment in his supposed temporal kingdom. She solicited only the recovery of her child. This desire was prompted by the laudable feelings of nature; and the open request was warranted, and her hope justified, by the acknowledged character of the man she solicited, whose business was to go about doing good. How severe the trial, when neither the circumstance of her being a stranger and a mother, nor her well-founded expectation, could draw even a reply from

Jesus, and how great her faith, when she could still persevere in her request, for we are told that she cried after him! The disciples are surprised at this behaviour of their Lord, so unlike his usual conduct, and they intercede in the woman's behalf. Concerned for his ease, they often discouraged the applications of supplicants: but moved with compassion, they now came and besought him, saying, "Send her away; for she crieth after us." Condescend to give her a favourable answer, and she will retain the memory of thy kindness, and give testimony to the honour of thy name when we shall have left these coasts; or, at least, give her some reply which will satisfy her, and silence her importunities. It is probable that this intercession of the disciples gave encouragement to the poor woman, and renewed her sinking hopes. And thus it is that God, in his providence, when we are struggling under trials hard to be borne, and are ready to faint, makes light to arise in the midst of darkness, and by some communication of grace, or favourable circumstance, revives our drooping spirits, and gives new strength to our faith. But this mediation of the disciples, far from appearing to be effectual, drew from Christ a reply even more forbidding than his former silence. It exceeds my commission to help her, as you may know from what I said when I sent you out to preach: for "I am not sent but unto the lost sheep of the house of Israel." This, it is probable, the woman heard; yet she still persisted, she could not persuade herself that his kindness was so contracted, or his nature so implacable, and she again came near and worshipped him, saying, "Lord, help me!" But her importunity only seemed to irritate him, and called forth, if not a flat denial, a most discouraging reply. "He answered and said, It is not meet to take the children's bread and cast it to dogs." We are never more hurt than when we receive an injury or disappointment from a friend. "It was not an enemy that reproached me," said the Psalmist, "else I could have borne it, but thou, mine own acquaintance;" and next to ill treatment from an intimate friend is reproach from a character we esteem, and whom we have approached to solicit. What more discouraging treatment could this poor woman have met with—treatment unexpected, and which, therefore, she was unprepared to meet? Was it not enough for Christ to be silent? and after this, was it not at most sufficient to say, that to cure her daughter exceeded his commission? Was it necessary thus to weigh her down with pain, to make "deep call unto deep" in a succession of griefs, to add refusal to the natural distress of her mind, and reproach to refusal? Was she possessed of gentleness and tender susceptibility of soul, it was enough to overwhelm her with despair; or did she possess irritability of temper, it was sufficient to kindle her pride to a flame, and provoke her indignant mind to the most raging abuse. But our Lord knew the strength of grace that was in her, for he was its author, and he proportioned the trial to her strength. Behold the great triumph!

Her faith secures her from despair, and her humility shields her from pride, the sting of reproach. Christ could not bestow a humiliating epithet which she had not previously appropriated to herself in approaching his august presence. And from this woman ye ought all of you to take a lesson how ye ought to feel when ye come into the presence of the King, the Lord Almighty. She candidly owns the propriety of the debasing appellation, but turns it into a plea in her own favour: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." What a noble combination of lowliness and dignity, of confidence and respect! The bitterness of the trial is now overpast. Faith unshaken has its reward; and humility is crowned with honour. It is enough; the Saviour felt the force of the reply, and owns that faith hath power with God, and prevails: "O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

III. The greatness of this woman's faith appears from the reward with which it was crowned—the full completion of her desire.

The answer of Christ, according to Mark, is, "For this saying go thy way; the devil is gone out of thy daughter." This certainly expresses, in precise language, the meaning of Christ with respect to the case of the woman and her daughter, and is perfectly agreeable to the account given by Matthew. But I cannot help thinking, that there is a peculiar force and dignity in the answer of Christ, as recorded by Matthew, which the terms used by Mark do not contain, and that the former conveys some general sentiments, though apparently applied to a particular case: "O woman, great is thy faith; be it unto thee even as thou wilt." Woman, I approve of thy importunity, and I admire the faith which hath supported thee through the trial. I do not merely say, thy daughter is made whole, but be it unto thee even as thou wilt; for thy wish and thy prayer are those of faith, and whenever faith attends thy request, it shall be granted; and not thy request only, but that of all who have like precious faith.

As there are different degrees of evidence, from the slightest probability to demonstration; so there are different degrees of faith, from doubt and suspicion to absolute certainty. It is likely that this woman's faith was of the highest kind, from the testimony Christ gave of it, and from the reward with which he instantly crowned it after the trial of it was made. We do not find one instance of Christ's refusing a request made in faith, though, except another, this is the only instance on record in which he superadded to the grant his approbation of the greatness of the faith with which the request was made.

It is easy to perceive why our Lord distinguished faith by such marks of his favour. Faith, connected with knowledge, is the soul of every grace which adorns the Christian character, and it confers honour on God and our Saviour. In

every state it leads us to give the glory to the Most High; and even in our appearances are unfavourable, to place our confidence in his power, and faithfulness, and love. Such was the faith of Abraham, (Rom. iv. 19–21.) Such too, was the faith which Christ commonly required in those on whom miraculous cures were to be performed; for he often put this question, "Believest thou that I am able to do this?" and such, in an especial manner, was the faith of this Syrophenician woman.

What excellent blessings are in Scripture ascribed to faith! "To him that believeth," saith Jesus, "all things are possible. To him that believeth, will I give to overcome." It was by faith that the lame walked, that the blind saw, and the tongue of the dumb sang. It is by faith that remission of sin, and acceptance with God, are obtained, and heaven itself reached. He that believeth on the Son hath everlasting life. Could we ask David, by what principle he was emboldened, unarmed, to meet a giant in war, he would answer, by faith in the power and good will of Him who had delivered him from the paw of the bear and mouth of the lion. Could we ask Daniel, and the three children, by what principle they resisted the king's commandment, and escaped unhurt from the lions' den and the fiery furnaces, they would tell us it was by faith. Could we ask the apostles what made them persevere in the cause of Christ, in spite of persecution, and stand undaunted in the presence of kings, they would reply it was by faith. And the saints who surround the throne, by what power did ye rise from the earth, what wings raised you to the heights of heaven,—was it not by faith in the testimony of Jesus? My friends, if we would overcome and be set down with Christ on his throne, let us take heed lest there be in any of us an evil heart of unbelief. It was unbelief which made many in Israel fail to enter the land of promise, and the same will prevent us from entering into the rest which remaineth for the people of God.

#### A POLYNESIAN SABBATH.\*

In a walk through the village, on the afternoon of the day preceding the Sabbath, looking along the shore, we have often beheld the light canoe doubling a distant point of land, and, with its native cloth or matting sail, wafted towards the station. Others nearer the shore, with their sails lowered, have been rowed by the men; while the women and children were sitting in the stern, screened from the sun by a temporary fawning. Along the coast, many were unloading their canoes, or drawing them upon the beach for security.

The shore presented a scene of activity. The crackling fire or the light column of smoke might be seen rising through the district, and the natives busily engaged in cooking the food for the Sabbath. On account of their food being dressed for the Sabbath on the Saturday, that day is called *mahana moa*, food-day. As the evening approached, multitudes were met returning from the inland streams, whither they had repaired, to bathe after the occupations of the day; the men bringing home their calabashes of water for drinking, or their *amos* of water for washing the feet; while the

\* From Ellis's "Polynesian Researches." London: 1829.

females were carrying home bundles of the hibiscus, which they had <sup>leaves</sup> to serve instead of plates for Sabbath <sup>evening</sup>. On entering the dwellings on the Saturday evening, every thing would appear remarkably <sup>orderly</sup>, and clean—their food in baskets—the <sup>calabashes</sup> filled with fresh water—their fruit <sup>cleaned</sup>—and leaves plucked and carefully piled <sup>up</sup> for use—their clean garments were also laid <sup>out</sup> ready for the next day. The hours of the evening, instead of being a season of greatest care and hurry, are, I believe, often seasons of preparation—"prelude to hours of holy rest."

The sacred day was not only distinguished by a total cessation from labour, trade or barter, amusements, and worldly pleasure, but no visits were made, no parties of company entertained, no fire lighted, nor food cooked, except in cases of illness. This strict observance of the Sabbath, especially in regard to the latter points, whereby the Tahitian resembled the Jewish more perhaps than the Christian Sabbath, was not directly inculcated by the missionaries, but resulted from the desire of the natives themselves to suspend, during this day, their ordinary avocations, and also from their imitation of the conduct of the missionaries in this respect.

We have always been accustomed to have our usual beverage prepared in the morning and afternoon; but this is the only purpose for which, in ordinary seasons, a fire has ever been lighted for any of the missionary families; and when destitute of these articles, which in the earlier periods of the mission was often the case, no fire was lighted on the Sabbath; their food was invariably dressed on the preceding day, and the warmth of the climate prevented their requiring fire for any other purpose. In this proceeding they were influenced by a desire that their domestics, and every member of their families, might have an opportunity of attending public worship.

The example, thus furnished by their teachers, has led to the strict and general observance of the Sabbath by the nation at large. Their private devotions are on this, as well as other mornings, usually concluded by sunrise, and shortly afterwards, the greater part of the inhabitants assemble for their Sabbath morning prayer-meeting. Besides a service in English, the missionaries preach twice in the native language, and visit the Sabbath Schools; these services are as many as they are able to undertake: the service at the morning prayer-meeting is therefore performed by the natives. We have, however, sometimes attended, and always with satisfaction.

It is impossible to conceive of the emotions of delight produced by witnessing six or eight hundred natives assembling at this hour in their respective chapels; and, on entering, to see a native, one who was perhaps formerly a warrior or Areoi, or even an idolatrous priest, stand up and read a psalm or hymn, which the congregation rise and sing. A portion of the Scriptures, in the native language, is then read; and the thanksgivings and petitions of the assembly are offered to Almighty God, with a degree of fervour, propriety, appropriate use of Scripture language, and chastened devotional feeling, that is truly astonishing, when it is considered that but a few years before, they were ignorant and barbarous idolaters. A second hymn is sung, another portion of Scripture read, and prayer offered by another individual—when the service closes, and the assembly retires.

Soon after eight o'clock the children repair to the Sabbath Schools, those for the boys and girls being distinct. About four hundred usually attend in Fare: they are divided into classes, under native teachers. About a quarter before nine, the congregation begins to assemble, and at nine in the morning service commences. I have often heard with pleasure, as I have passed the Sabbath Schools rather earlier perhaps than usual, the

praises of the Saviour sung by between three and four hundred juvenile voices, who were thus concluding their morning exercise. The children are then conducted to the chapel, each class led by its respective teacher, the girls walking first, two abreast and hand-in-hand, clothed very generally in European dresses; wearing bonnets made with a fine species of grass, or the bark of a tree; each carrying in her hand a neat little basket, made with similar materials, and containing a catechism, hymn book, and Testament: the little boys following in the same order; more frequently, however, arrayed in the native costume, having a little finely platted white mat, fringed at the edges, wound round their loins; another of the same kind, or a light scarf, dyed with glowing native colours, passed across their chest, and thrown loosely over their shoulders; their feet naked, and their hair often cut short, but sometimes flowing in ringlets over their open countenances; while their heads were covered with a neat little grass or straw hat, made by their mothers or their sisters.

Before the service began, they were usually led to the seats appropriated for them in the chapel; and where there have been galleries, these have been occupied by the scholars. Frequently we have been approaching the place of worship at the same time that the schools have entered it, and it has often afforded the sweetest satisfaction to behold a father or a mother, with an infant in the arms, standing under the shade of a tree that grew by the side of the road near the chapel, to see in the line of scholars, a son or daughter pass by. When the object of affection has approached, a smile of pleasure has indicated the satisfaction of the child at the notice taken by the parent, and that smile has been reciprocated by the parent, who, in silent gladness, followed to the house of God.

The morning service commences with singing, during which the congregation stand; a portion of Scripture is then read, and prayer offered, the congregation kneeling or standing. This is followed by singing a second time; a sermon is then preached, after which a short hymn is sung, prayer presented, and the benediction given, with which the service closes, between half-past ten and eleven o'clock.

Although the religious exercises are now rather longer than they were when the people first began to attend, they seldom exceed an hour and a-half on the Sabbath, and little more than an hour at other times. It has always appeared preferable, even to multiply the services, should that be necessary, than weary the attention of the people by unduly protracting them. When the congregation has dispersed, the children are conducted to the schools in the same order in which they came to the chapel, and are there dismissed by one of their teachers.

In the afternoon they assemble in the schools, and read the Scriptures, repeat hymns, or portions of the catechism, and are questioned as to their recollection of the sermon of the forenoon. We have sometimes been surprised at the readiness with which the children have recited the text, divisions, and leading thoughts in a discourse, without having written it down at the time they heard it. Often it has been most cheering to see them thus employed; exhibiting all the native simplicity of childhood, mingled with the indications of no careless exercise of the youthful mind on the important matters of religion. It is always delightful to watch the commencement and progress of mental improvement, and the early efforts of intellect; but it was peculiarly so here. In the Sabbath Schools of the South Sea Islands, the mechanical parts of instruction (namely, learning to read and spell, &c.) are not attended to; the time is wholly occupied in the religious improvement of the pupils, and is generally of a catechetical kind.

Many of the parents attend as spectators at the Sabbath Schools, and it is not easy to conceive the sacred delight they experienced in beholding the improvement of their children, and attending at an exercise often advantageous to their own minds. The greater part of the people, however, spend the middle of the day in their own dwellings. Formerly they were accustomed to sleep, but we believe this practice is by many discontinued.

The public service in the evening commences, in most of the stations, about a quarter before four, and is performed in the same manner as that in the forenoon. Meetings for reading the Scriptures and prayer are held at some of the native houses in the evening, and we usually read a sermon in the English language in our own families.

The attendance of the people is regular, and the attention seldom diverted. At first we perceived a great inclination to drowsiness, especially during the afternoon; at this we were not surprised, when we recollected that this was the manner in which they were accustomed to spend several hours every day, and that they were also unaccustomed to fixedness of attention, or exercise of thought on a particular subject, for any length of time. This habit, however, has, we have reason to believe, very greatly diminished in all the islands, and more particularly where congregations are accustomed regularly to assemble.

The scrupulous attention to the outward observance of the Sabbath, may perhaps in some degree be the result of the impression left on the minds of the people by the distinguishing features of their former system, in which all the efficacy of their services consisted in the rigid exactness with which sacred days were kept, and religious ceremonies performed, without the least regard to the motives and dispositions of the devotees. To have kindled a fire, or to have failed in the observance of any rite enjoined, or restriction imposed, during their *tabus*, or sacred seasons, would have been sufficient, not only to have neutralised all the advantages expected from the most costly offerings or tedious services, but would have exposed the offenders to the anger of the god, and perhaps to death as its consequence.

With many, the influence of a system so inflexible has probably operated very powerfully in producing this uniform attention, at least to the outward duties of the Sabbath, the only sacred day now recognized amongst them. With others, there is reason to believe it arises from the influence of example, and the respectability it was at this time supposed to impart to individual character. But with many it originates in far higher motives, and is the result of Christian principle in regard to what they consider a duty.

A number of instances, strikingly illustrative of this fact, might be adduced; I will, however, only refer to one. A man came to the Monday evening meeting on one occasion, and said his mind was troubled, as he feared he had done wrong. He was asked in what respect; when he answered, that, on the preceding day, which was the Sabbath, when returning from public worship, he observed that the tide, having risen higher than usual, had washed out to sea a large pair of double canoes, which he had left on the beach. At first he thought of taking a smaller canoe, fetching back the larger ones, and fixing them in a place of security; but while he was deliberating, it occurred to his recollection that it was the Sabbath, and that the Scriptures prohibited any work. He therefore allowed the canoes to drift towards the reef, until they were broken on the rocks. But, he added, though he did not work on the Sabbath, his mind was troubled on account of the loss he had sustained, and that, he thought, was wrong. He was immediately told that he would have done right, had he fetched the canoes to the shore on the Sabbath.

When, however, it was considered, that perhaps this pair of canoes had cost him nearly twelve months' labour, and that, before they were lost he was comparatively richer than many an English merchant is in the possession of a five or six hundred ton vessel, it appears a remarkable instance of conscientious regard for the Sabbath-day.

Since the abolition of idolatry, no part of the conduct of the South Sea Islanders has impressed the minds of foreign visitants more forcibly than their attention to the observance of the Sabbath. I never saw any, even the most irreligious, or those unfriendly to missions, who were not constrained to confess that it surpassed all they had heard or imagined could have been exhibited; while others, more favourably disposed, have publicly declared its effect on their own minds.

When Mr Crook arrived in 1816, the ship reaching Tahiti on the Sabbath, no canoe put off, no native was seen on the beach, no smoke in any part of the district, and they began to apprehend either that the population had been swept off by some contagious disease, or that they had all gone to battle. At length their fears were removed by one of the party, who had been there before, observing that it was the Sabbath, and that on that day the natives did not launch their canoes, or light their fires, &c. In 1821, Captain Grimes "was surprised at the regularity and good order observed; the children of the Sabbath School were ushered in by their teachers in their different classes, with as much uniformity as we see in public schools in London." Several masters of South Sea whalers, captains and officers in his majesty's navy, have borne the most decided testimony to these facts. A naval officer, who was at Tahiti in 1822, stated that he visited the islands under a considerable degree of prejudice against the missionaries, and suspicion respecting the reported change among the people, but that his visit had entirely removed both. It was Friday when the vessel arrived; the natives thronged the ship with fowls, fruit, vegetables, &c. for sale, manifesting considerable earnestness and address in the disposal of their goods. The same was continued through the second day; but on the third, to the great astonishment of all on board, no individual came near the ship, assigning, afterwards, as a reason, that it was the Sabbath. On the day following, however, the trade was as brisk as it had been on that of their arrival. Captain Gambier, who visited them in the same year, in the extracts from his journal, which have been published, states, in reference to the manner of attending the duties of the Sabbath among the young, that "the silence—the order preserved—the devotion and attention paid to the subject, surprised and pleased me beyond measure." "Children," he adds, "are seen bringing their aged parents to the Church, that they may partake of the pleasure they derive from the explanation of the Bible." The general attention to the public worship of God, and the exemplary Christian deportment of many of the people, have proved not only delightful, but beneficial to their visitors; and we have the high and grateful satisfaction of knowing, that occasional and transient visits to the Christian islands of the Pacific, have been the means of advantage to the visitors; and there are probably many instances of good, which the revelations of the last day alone will disclose.

It is a privilege to visit a country, and a happiness to live in a community, where the Sabbaths are thus spent, and prove to multitudes—

"Foretastes of heaven on earth—pledges of joy  
Surpassing fancy's flights and fiction's story,  
The preludes of a feast that cannot cloy,  
And the bright out-courts of immortal glory!"

This universal observance of the Sabbath-day appears to an Englishman in humiliating contrast with its profanation in many favoured sections of his own

country. The contrast is still more striking when compared with the manner in which it is perverted into a season of activity, business, and unwonted gaiety in the pursuit of pleasure, in Roman Catholic countries; but it never appears so surprising as when viewed in comparison with the actual state of the people themselves only a few years ago. No Sabbath had then ever dawned, no happy multitudes met for praise and prayer, no lovely throngs of children gathered in the Sabbath Schools, no inspired page or Christian preacher directed their attention to the Lord of the Sabbath; but when the devotees met for public worship, it was under the gloom of dark overshadowing trees, amid the recesses of some rude temple, before some rustic altar, or in the presence of some deity of frightful form and fearful attributes, the offspring of their own imagination.

### SPRING.

By CHARLES MOIR, Esq.

How fresh and exhilarating is spring! Winter has its frigid delights—summer its days of sunshine and serenity—autumn, the wane of the year, preaches a sad moral of the instability of all things; but with spring, the infancy of nature, when she puts forth her first footsteps, after the long sleep of winter, we feel the blood flow freer, and after the thralldom to which snow and rain have subjected us, walk abroad once again to enjoy the fresh breeze in the surrounding fields. "The winter is over and gone," and "the desert and solitary places are glad, and again blossom as the rose." The air is yet keen and bracing, but the sky has put on a deeper blue, and the sun has life and warmth in his genial beams. On the hills the snow may be yet lingering, dotting their dark sides here and there with patches of white, but in the low grounds not a vestige of winter is to be seen.

We look round and see the busy ploughman in the newly turned up fields, and behind him legions of crows tracking his path, picking up the worms from the wet clods. From the wayside hedgerow the linnet and goldfinch may be heard pouring out their hymn of gratitude over the opening beauties of nature. Every step startles some small bird from its rest. The trees have put on a slight covering of green, and, on the hawthorn, the tiny leaflets are budding forth. The primrose,

"Mild offspring of a dark and sullen sire,"

peeps out here and there in modest retiring beauty.

"Thee, when young spring first questioned winter's sway,  
And dared the sturdy blusterer to the fight,  
Thee, on this bank, he threw,  
To mark his victory."

And the daisy, "wee modest, crimson-tipped flower," is to be met with glinting forth on every green bank or brae. There is life and vitality over all, that, but a short month ago, seemed shrouded in an universal death.

Nor less interesting to the lover of nature is the show which our gardens put on, as April ripens into fuller beauty the fond anticipations of March. The tulip and hyacinth now assume their many-tinted blossoms, with the yellow auricula, the cowslip, the coltsfoot, with its bright golden and silvery stars, and the blue and yellow violet, the most delicately beautiful of all the fairy train. "Consider the lilies of the field how they grow; they toil not, neither do they spin; yet Solomon, in all his glory, was not arrayed like one of these."

Refreshing, indeed, it is to the soul, in the words of the poet, to

"Gaze on the lovely blossoms, pink and white,  
Of pear and apple tree; the varied bloom  
Of varied herb; the many-finctured flowers,  
Recumbent with the weight of dew, between  
Their girdles of green leaves; the freshened coats  
Of evergreens; the myrtle and the box,  
And cypress, 'mid whose darkly-clustering boughs  
The blackbird sits."

How should all these delights, then, crowding upon the

senses, turn our thoughts to Him from whom every good gift flows! With man, change succeeds change, and his thoughts have no stability in them; but we turn our eyes abroad, and see the unfailing goodness of that Being with whom there is "no variableness, neither shadow of turning."

"All our lessons tend  
To wider views of God's unfathomed love."

From spring, the infancy of the year, memory naturally reverts to early days, conjuring up, as if by the touch of an enchanter's wand, the fondly cherished recollections of childhood. At such a season,

"We think of those, who looked upon our face  
Breathing and blooming, breathless now and cold,  
We hear their voices issuing from the mould,  
Amid the scenes that bear of them no trace."

Sad, indeed, is the retrospection, if it is mingled with thoughts that turn its sweetness to gall. The days of innocence, the early spring of life, is, like its prototype of the seasons, full of anticipation, but not, alas! like it, always fitted to bring forth the fair blossom to full maturity. How many, indeed, of the fond playmates of our early years, around whose hearts our young affections were entwined, have passed away into the grave, ere their sun had reached the zenith! How many are

"Wanderers on the homeless deep,"

separated from us by leagues of land and ocean! Some

"Known, but most unknown to fame."

A few fulfilling not the bright promise of their youth, forgetful of the good instructions early instilled into their minds, and living apparently without God and without hope in the world. One or two alone of the little band are left us for firm friends through life; for advisers in difficulty, our consolation in the hour of trial, going forward in prosperity and adversity hand-in-hand with us through this world, to be separated only by death, but fellow-sharers in the glorious hope of reunion in a happier scene.

Spring also is calculated to awaken in the mind hopes of a higher and more lasting kind. The naked and leafless tree, that appeared but a withered trunk through the long night of winter, now feels the juice mounting up through its sapless stem, infusing new life into its system, and causing it to put forth once again its gay show of leaves, and buds, and blossoms. Such a renovation from apparent death to life and beauty, while it evinces the never-failing powers of Him who called this fair creation into being by a word, also reminds us of that awakening which succeeds the long sleep of the grave. If the Supreme Ruler of all cares so much for what only ministers to the comforts and happiness of man in this world, how much more will He fulfil those better gifts that secure his eternal felicity hereafter!

To the Christian, then, such a season is peculiarly fitted to call up thoughts of a high and an interesting nature. If summer, with its long days, and nights of cloudless blue, raises up prayers of thankfulness for blessings enjoyed; if autumn, with its rich load of golden treasures, fills the heart of man with gladness, "making his cup of joy run o'er;" if winter, with its darkness and storms, is associated with gloomy thoughts of death and the grave, to that succeeds spring, awakening nature from her sleep of death, to light and life, and to man preaching a practical sermon on immortality; in short, if the maturity, wane, and death of the year reminds us only of the vicissitudes of this world, how much more should we welcome spring, when with its beautiful revivifying process, we associate hopes that carry our views beyond it.

### CHRISTIAN TREASURY.

*Attendance on the House of God.*—Neglect not the assembling of yourselves together, as in the manner of some, but, alas! of many. What do you need, you who say, "If we do not go to Church, we need

ood books,—besides our Bible; and we are not guilty ke some, of traversing the fields, and setting a bad ample to others?" This, my friends, will not stand amination. Public worship is a positive ordinance of od, and in the house of prayer He promises to meet is people, and to commune with them. You say you ad your Bibles, but to what purpose, when you set at ough the injunctions of that book which commands id invites you to go up to the house of the Lord. hat would you think of a steward, who, instead of aigning to each of the servants under him his work id his wages, should say, "I do not indeed do this, at I read my master's letters, and carefully peruse his tructions." To what purpose, when you do not ifil the design of the letter and instructions he sends? ou read good authors, but to what purpose, since ese very authors will be called to witness against you, at you did not attend to what they said in reference o the very first of duties,—that of publicly calling upon od, and hearing his Word? O think here again of recious opportunities neglected, past, never to be recal- all I went in by mistake, one Sabbath-day, to the ouse, not of the invalid I intended to visit, but of one health. The inmates had not been in Church; the other was in the attitude of leaning half asleep upon able, and another person, a stranger, slumbering by he fire: I asked the cause of absence from the house f God. Our Church was just dismissed; psalms were ing near the close of another; and a third congrega- ras still engaged. Why, said I, are all these opportuni- e neglected? The reply was, with sharpness of tone, "One cannot be always hearing preaching." No! said you will not always have it in your power; we had eed to improve the day of visitation; now is the time ecepted. A short time elapsed, when the individual ho made the remark above expressed, sickened, and a few hours expired!—Various are the excuses for ence: one has not a seat he wished to have had; nother wants some article of clothing; another thinks e or she got cold the last time of being in Church; nother says he intends coming again by and by, "and ou will be sure to see me now and then at the Church," r he has at least no idea of *never coming more*. Alas, am at a loss what to say, that can be expected to use you who are so very far gone in that spiritual epor. It is not the want of a seat, nor the want of a at, nor delicacy of health, nor danger of suffering any il effects, but just the *want of inclination*, which keeps u from Church; and as to your intention of coming ometimes, I should like to see it, rather than to hear it. I fear much, death will come, and judgment e, and find you still lying down and loving to mber. Are your reasons of absenting frequently he Church, such as will appear satisfying to you on eath-bed? We, the ministers of the Gospel, fre- ntly have occasion, on the application of parents for ism to their children, to make inquiry on the sub- of unfrequent attendance on the Church, and we entimes receive apologies and reasons which are by means satisfactory, and which the individuals who e them know quite well to be, in a great measure, e up for the occasion. A visit to the sick-bed, or eath-bed, of such persons, frequently unmasks the eivers. For example, I once visited a man who had ecently defended the irregularity of his attendance he house of God, on the ground particularly, that as somewhat skilful in treating the diseases of cattle, as was often sent for when he was on his way to ch. This might have happened now and then, but eference of frequent absence was not tenable. This an, like many others, thought he had made an ecellent apology, and had got well off from the mini- —but it was an apology which his own conscience e him at the time was nought. It served him on eal occasions to obtain what he wanted, though

not without plain intimation that it was not considered by me as quite satisfactory, and warning him of the consequences if it should be really a mere pretence. I saw him when on his dying bed, and he then, with grief, acknowledged that he urged an apology which was very insufficient, and "Oh!" said he, "that I had it in my power to come and hear the Word of God: I did not go when I might and ought to have gone, and now gladly would I go; but am not able. What would I give to hear another sermon!"—REV. WILLIAM BURNS. [*Tract on the Sabbath.*]

*All is subjected to vanity, but in hope.*—Do we not behold the creation drooping? This lower world in which we are, may be seen as it were, hanging the head; a languishing is upon all things, the shadow of death hovering over all, in every part; and yet subjected to this state in hope.—HOWE, on Rom. viii. 22.

*Persecution useful.*—Were it not for persecution, I should not understand Scripture.—LUTHER.

*Family Worship.*—Diffidence and timidity are often alleged as serious objections to the performance of this duty. This, certainly, is a very unhappy excuse, and very unfortunately alleged. I should feel myself bound to ask the author of it, Are you too diffident to perform your customary business? Are you too diffident to pursue customary amusements? Are you too diffident to commit sin? Does the bashfulness which hinders you from family prayer, hinder you also from censuring and laughing at those who practise it? Does it hinder you from using the language of profaneness? Why should you be timid only concerning the duties of religion? Is there anything in the nature of the subject to excite shame, or which can fairly excuse you in indulging it? Is it not true that religion itself is the thing of which you are ashamed? Remember, I beseech you, the awful declaration of Christ concerning this subject, "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he shall come in his glory." Family worship presented in the name of Christ, is as real a confession of this divine person, as the participation of the sacramental supper.—DWIGHT.

*Be ever on your watch-tower.*—Do all that thou doest as a man that waiteth daily for the coming of the Lord; as a man that is looking always when the heavens should rent, and when the Lord should come in the clouds to judge the whole earth; as a man always shooting out his head, looking for the day of salvation.—JOHN WELSH.

*Sinfulness of unbelief.*—The reason why persons, who appear to be in some measure convinced of sin, so often lose their convictions; and why so many professors of religion fall away and disgrace their profession, is because the work of conviction was never thoroughly performed; because they were never convinced of unbelief. They saw, perhaps, that they were sinners. They felt convinced of many sins in their temper and conduct; they, in some measure, corrected and laid aside these sins; then their conscience ceased to reproach them, and they flattered themselves that they had become new creatures. But, meanwhile, they knew nothing of the great sin of unbelief, and therefore never confessed, repented of, or forsook it, until it proved their destruction. They were like a man who should go to a physician to be healed of some slight external wound, while he knew nothing of a deep-rooted disease which was preying upon his vitals. Professors, try yourselves by these remarks, look back to the time when you imagined yourselves to be convinced of sin, and say whether you were then convinced, or whether you have, at any time since, been convinced of the exceeding sinfulness of unbelief. If not, there is great reason to fear that you are deceived, that you have mistaken the form for the power of godliness.—PAYSON.

## SACRED POETRY.

## PRAISE.

HARPS of eternity! begin the song;  
 Redeem'd, and angel harps! begin to God,  
 Begin the anthem ever sweet and new,  
 While I extol him holy, just, and good.  
 Life, beauty, light, intelligence, and love!  
 Eternal, uncreated, infinite!  
 Unsearchable Jehovah! God of truth!  
 Maker, upholder, governor of all:  
 Thyself unmade, ungovern'd, unupheld.  
 Mysterious more, the more display'd, where still  
 Upon thy glorious throne thou sitt'st alone;  
 Hast sat alone, and shall for ever sit  
 Alone; invisible, immortal One!  
 Behind essential brightness unbeheld.  
 Incomprehensible! what weight shall weigh—  
 What measure, measure Thee? what know we more  
 Of thee, what need to know, than thou hast taught,  
 And bidd'st us still repeat, at morn and even,  
 God! everlasting Father! holy One!  
 Our God, our Father, our eternal all!  
 Source whence we came, and whither we return;  
 Who made the heaven, who made the flowery land.  
 Thy works all praise thee; all thy angels praise:  
 Thy saints adore, and on thy altars burn  
 The fragrant incense of perpetual love.  
 They praise thee now: their hearts, their voices praise,  
 And swell the rapture of the glorious song.  
 Harp lift thy voice on high,—shout, angels, shout!  
 And loudest, ye redeem'd! Glory to God,  
 And to the Lamb, who bought us with his blood,  
 From every kindred, nation, people, tongue;  
 And washed, and sanctified, and saved our souls;  
 And gave us robes of linen pure, and crowns  
 Of life, and made us kings and priests to God.  
 Shout back to ancient Time! sing loud, and wave  
 Your palms of triumph! sing, Where is thy sting,  
 O death? where is thy victory, O grave?  
 Thanks be to God, eternal thanks, who gave  
 Us victory through Jesus Christ our Lord.  
 Harp, lift thy voice on high! shout, angels, shout!  
 And loudest, ye redeem'd! glory to God,  
 And to the Lamb, all glory, and all praise:  
 All glory, and all praise, at morn and even,  
 That come and go eternally; and find  
 Us happy still, and thee for ever blest.  
 Glory to God, and to the Lamb. Amen.  
 For ever, and for evermore. Amen.

POLLOK.

## HOPE IN THE RESURRECTION.

THROUGH sorrow's night, and danger's path  
 Amid the deepening gloom,  
 We soldiers of an injured king  
 Are marching to the tomb.  
 There, when the turmoil is no more,  
 And all our pow'rs decay,  
 Our cold remains in solitude  
 Shall sleep the years away.  
 Our labours done, securely laid  
 In this our last retreat,  
 Unheeded o'er our silent dust  
 The storms of life shall beat.  
 Yet not thus lifeless, thus inane,  
 The vital spark shall lie,  
 For o'er life's wreck that spark shall rise,  
 To seek its kindred sky.

These ashes too, this little dust,  
 Our Father's care shall keep,  
 Till the last angel rise and break  
 The long and dreary sleep.

Then love's soft dew o'er every eye  
 Shall shed its mildest rays,  
 And the long silent dust shall burst  
 With shouts of endless praise.

H. K. WHITE.

## MISCELLANEOUS.

*The weakness of Infidelity.*—Although, when surrounded by company and excited by applause, Hobbes was accustomed profusely to pour out his blasphemies and to indulge in impious bravado against his Maker, yet solitude was intolerable, the dismal reflections of his desolate mind he was unable to endure; if by any accident he was left to himself in the night, without his candle, he was absorbed in the most childish terror; and his memorable exclamation on the borders of the grave, in spite of all his pretensions to philosophy and learning, "I am going to take a leap in the dark," is a sufficient exhibition of the miserable uncertainty as to the future, and the wretched despondency as to the present, which the rejection of the revelation of God entails upon the victims of its delusion.

*Support in the hour of trial.*—When Dr Fisher, bishop of Rochester, who was cruelly and iniquitously condemned to be beheaded by Henry VIII., came out from his dungeon in the Tower of London, and saw the scaffold where he was to die, he took out of his pocket a Greek Testament; and looking up to heaven, he exclaimed, "Now, O Lord, direct me to some passage which may support me through this awful scene." He opened the book, and his eye glanced on the passage, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." The bishop instantly closed the book, and said, "Praised be the Lord! this is sufficient both for time and for eternity." Thus did Providence direct him to consolations, which rendered him insensible to the agonies of death, and afforded him a foretaste of the immortal blessedness of heaven.

*The Experience of a Traveller.*—In Willis's "Pecillings by the Way," the following remarks are made in reference to the mode in which the Sabbath was spent on board a steam-boat between London and Leith: "I was pleased to see an observance of the Sabbath which had not crossed my path in three years' travel. Half the passengers, at least, took their Bibles after breakfast, and devoted an hour or two evidently to great religious reading and reflection. With this exception, I have not seen a person with the Bible in his hand, travelling over half the world.

Portfolios, for preserving the Numbers, may be had of the Publisher, Price Two Shillings and Sixpence.

Separate Numbers, to complete Sets, may at all times be had.

Published by JOHN JOHNSTONE, at the Office of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 15, Grafton Street, Glasgow; JAMES NISBET & Co., HAMILTON, ABERDEEN & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr., 2, Dublin; and W. M'COMA, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh and Leith will have their copies delivered at their own residences regularly, by leaving their address with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 15, Grafton Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

" THE FEAR OF THE LORD, THAT IS WISDOM."

No. 56.

SATURDAY, MARCH 25, 1837.

PRICE 1½d.

PROVIDENCE PROVED BY EXPERIENCE.

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

WHEN the Psalmist, after reviewing the various dispensations of Providence, affirms, that "whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord," he plainly proceeds on the supposition, that the events of human life in general, and the facts of every man's own experience in particular, are of such a nature that no one can seriously consider them, without acknowledging that there is a Providence at work in the world, and that this Providence is a gracious and a merciful one.

That there is a Providence directing, controlling, and overruling all the events which take place on earth, whether these be of a public or more private nature, is a truth which, however much it may be doubted by the careless, and however boldly it may be denied by the profane, will, nevertheless, evidence itself to the conviction of every considerate mind, which contemplates habitually and dispassionately the events of human life, in connection with the causes out of which they spring, and the results in which they terminate, or which they have a tendency to promote. To a careless observer, the course of events may seem to be determined by no fixed principles, and to be regulated by no steady laws; all may seem to be a strange medley of uncertainty, vacillation, and change; but on more attentive observation, the *course of events* will be found to afford as strong evidence of a constant Providence, as the *structure of nature* affords of a wise and intelligent Creator. It will hardly be denied that a concurrence of events to one great end, especially if these events be numerous and complicated, while, at the same time, they seem to be mutually independent of one another, and to have no other connection except what arises from the supposition of a Supreme Will overruling them all for the accomplishment of its own designs, may afford as striking a proof of God's interposition as is furnished by the construction of a piece of mechanism, or by the collocations and adjustments of material elements in any organized body. When we examine the structure of a plant, or of an

animal, or when we consider the formation of any one organ, such as the human eye, we see at once that its parts are so adjusted to one another, as to answer an important end; and hence we infer, from the traces of design and wisdom that are exhibited in its structure, that it could only be the product of a designing cause, or, in other words, the result of God's creative wisdom and power. Now, what we affirm is, that a series of events may be so arranged, as to afford precisely the same evidence of an overruling Providence,—events which naturally have no apparent connection with one another, but which, nevertheless, may be strung together so as to have a common bearing on some one result, and so as to demonstrate, by their concurrence to that one end, just as an organized body demonstrates, by the fit combination of its parts, the interposition of divine wisdom and almighty power. The argument, in both cases, proceeds on precisely the same principles; in the one case these principles are applied to the combinations of matter, in the other to the combinations of events; but in each instance there is an end, and a concurrence of means towards that end, which affords ample evidence of design; and the advantage of considering the subject in this light, consists in the proof which it affords, that the doctrine of a constant and presiding Providence rests precisely on the same ground, and should be received with the same unwavering certainty, as the doctrine of God's being itself, in so far as that doctrine is embraced on the strength of those proofs which nature furnishes of the design and wisdom of the Creator of the world.

It is true that there are many events of so trivial and insignificant a nature, that we would not think of founding upon them any argument for divine Providence; but it is equally true, that there are many material objects in nature, which, were they considered by themselves, might not afford a sufficient, or at least a striking, evidence of divine creation. When the theist wishes to establish the latter doctrine, he selects, not a stone or a solitary piece of clay, but some organized body, as a specimen of God's works; and, in like manner, in establishing the doctrine of a Providence, we are at liberty to consider events in their combination and succession, and to select

such combinations as most signally display the tokens of God's design. These are *prerogative instances*, in both cases. Not that God's creation, or God's providence, is less *real* in the plainer forms of matter, or the more trivial events of life, but that they are less strikingly exemplified; and hence the origin of those views which have often been presented to the world, and as often excepted against, respecting particular and special providences, which, if they be meant to convey the idea of anything miraculous, are unquestionably liable to just exception; but, if they be honestly meant, merely as striking examples of a Providence which is at once universal and minute, are no more to be objected to than is the common practice of selecting a striking specimen of design in illustrating the proof of a creation, or of making a striking experiment in illustrating any of the laws of nature; and, for this reason, the Psalmist selects, in the present case, several *illustrative specimens*, and founds on these the doctrine of God's overruling providence.

The general doctrine of a Providence may be established on these and similar grounds; nor can I conceive it possible to hold that an act of divine power was necessary for the creation of the world, while it is denied that the continual exercise of divine power is needful for its maintenance and support; or to believe that we could not have acquired our existence but from God, while we arrogantly imagine that we may exist without, or independently of, his will. But I apprehend that, in order to realize and appreciate God's providence, we must have recourse to the means suggested by the Psalmist, and, instead of looking only to abstract reasonings, apply ourselves to a *close and considerate observance of all the methods of God's dealings with ourselves*; we must review all the way by which God has been leading us; and connecting his dispensations with the declared end and objects of his moral government, and with our felt necessities, we shall be able to see, each in his own case, innumerable proofs both of the wisdom and care of Him, "in whom we live, and move, and have our being." The events of every man's life, when they are thus considered, will afford abundant evidence of a Providence, and will impress that great doctrine on the heart with a power which no abstract reasonings can be expected to exercise over the generality of mankind. The man who, on reviewing the course of his life, can see no trace of God's providential hand, may as well, on considering the frame of his body, refuse to acknowledge the marks of God's creating hand; and he, on the other hand, who is most minutely attentive to the facts of his own personal experience, will be the most thoroughly penetrated with the conviction, that there is a Providence that upholds all, and overrules all.

It is in the details of each man's private history, that we find the most touching manifestations of God's providential care: and, on considering these, none of us can refuse to acknowledge, that we

have been the objects of a watchfulness which has never slumbered, and of a kindness which has never been weary in doing us good. Were we to attempt an enumeration of all the blessings which we have received at God's hands; of all the deliverances which he hath wrought out for us; of all the snares from which he has preserved us; and of all the manifestations of his long-suffering patience and tender mercy, which have occurred in our own experience;—were we to begin with the years of infancy and feebleness, and to trace our progress through the slippery paths of youth, till we reached our present state, we should soon find how impossible it is to reckon up the sum of our obligations to "the loving-kindness of the Lord."

But it is not by a view of our mercies and privileges, considered separately by themselves, but by a view of the whole *course* of our lives, considered with reference to God's declared *end and design* in it, that we shall be most thoroughly convinced of the wisdom and kindness of his providence towards us. The declared end of God in all his dispensations, is the manifestation of his own glory, and the gradual improvement and ultimate perfection of our *moral nature*. Keeping this end in view, and considering all his dispensations as having a bearing on its fulfilment, we shall see, in our *afflictions*, not less than in our mercies, ample evidence of his wisdom, and shall be enabled to know experimentally, that "*all things work together for good* to them that love him." His is a holy love, acting wisely with a view to moral ends, and seeking to bless its objects in a way suitable to their dignity, as moral and responsible beings. To this end, affliction itself is made subservient, and the temporary deprivation of mere sentient and animal enjoyment, becomes, in his hands, the means of a far purer and loftier happiness,—the happiness of a renewed mind, of a good conscience, and of well regulated affections. Hence, on the Christian scheme, there is no contradiction in that seeming paradox,—"blessed are they that mourn," for, "by the sadness of their countenances," God seeks to make their "hearts better," and then they are blessed indeed. It is on this principle of enlarged and comprehensive benevolence, that God, the Father of his people, acts, and the very restraints which he imposes on them, and the chastisements with which he visits them, when these are viewed in connection with his design and end in them all, are pledges and tokens of that loving-kindness which, in him, is not an isolated principle, but an attribute which, however supreme and infinite, is co-ordinate and co-active with perfect holiness, justice, and truth.

Fully to realize these views, however, we must *look back* on all the way by which he has been leading us; for the events of each man's life, like the more public events of history, can seldom be impartially considered at the time of their occurrence; they occasion such an agitation of mind, and call into play so many feelings and passions,

that we are too apt to take a partial view of them, especially while as yet the ends for which these dispensations were sent, are unknown, or, at least, have not been realized in our experience. It is after the stunning shock has passed away,—after the tempest of natural feeling has subsided, and after we have begun to taste the fruits of a mature experience, that we are able, on a calm, though, it may be, a pensive review, to see all the parts of this chequered drama in combination, and to mark the wisdom and kindness which adjusted them all, in relation to some great and important end. Such a review of all the way by which the Lord hath led us, will be best taken from heaven.

SKETCH OF THE  
HISTORY AND CHARACTER OF COLUMBA,  
THE APOSTLE OF THE HIGHLANDS.  
By THE REV. DONALD FERGUSSON.

WHILE much of fable may be blended with fact in the relation transmitted to us of the early Christians, and, more particularly, of such as had encountered difficulties and braved dangers in their zeal for the diffusion of the Gospel; yet is there always abundance of real incident interspersed, to render the narrative at once interesting and instructive.

The history of the life of Columba retires so far into the gloom of a distant and savage age, and his character has been made the subject of such conflicting testimony, that it is often difficult to distinguish truth, through the veil of prejudice on the one hand, or of partiality on the other; fortunately, however, the proofs of his devotion to the cause of Christ are so numerous and substantial, as to resist alike the encroachments of time and of envy, and he has left behind him a sweet odour of sanctity, which requires enhancement from none of the ornaments of fancy, or the glow of romance, by which too many of his biographers have rather obscured than dignified his memory; and, in giving a brief detail of his character and labours, it seems necessary to strip them of all that is improbable, and of much that is marvellous, in order that the narrative may be read with patience and with profit.

Columba was a native of Ireland, descended, as his biographers inform us, from the royal family of that kingdom, and connected also with the princes of the Dalriad Scots: He was born A. D. 521; and his parents, induced, as some say, by certain mysterious incidents connected with his birth, or as others, with greater probability, imagine, by his early disposition to piety, and the indication of uncommon talents, devoted him, from his very childhood, to the sacred profession.

His education was intrusted successively to several of the most learned and devout of the Irish ecclesiastics, under whom he discovered, when yet a youth, the embry symptoms of his future godliness and greatness, so that he was regarded, by his instructors, less as an inferior and pupil, than as a companion and a friend, and was accustomed to receive from them the appellation of *the Saint*.

Of his early labours in the ministry little is known; some authors conjecture that he had engaged too deeply as a partizan in the political dissensions which at that time agitated Ireland; that he thereby incurred the deep-rooted resentment of the ecclesiastics; and was compelled, on that account, to leave his native country: but when we consider how utterly this supposition is at variance with the whole tenor of his future life,

and that we have the strongest testimony of the respect and attachment which the Irish clergy, as well as laity, entertained for him at a later period,—we are inclined to coincide with those who state, that, when he left his native land, about the thirtieth year of his age, his object was to increase his stores of knowledge, and to gather from continental society that improvement which would fit him for the service to which he had devoted all his energies.

How long Columba remained abroad is also matter of uncertainty; but the scanty evidence which we possess, proves the ample opportunities of improvement which, during his absence, were afforded him, and his own after career offers indubitable testimony how much he had profited by these opportunities. His piety and general accomplishments procured him, in every quarter, a cordial welcome, gaining him the respect and esteem of the pious and the erudite, and opening up to his scrutiny the treasures which lay concealed in the seclusion of monastic establishments. And while he stored his ardent mind with the learning of the eastern and western Churches, his active eye caught whatever appeared to him useful in the ecclesiastical institute and discipline of the different monasteries which he visited; for upon the rules of some of the eastern Churches he is supposed to have formed the model of his own system, the efficiency of which he seems to have tested, by founding a religious establishment in Italy.

Nor was his ardour in the pursuit of knowledge more distinguished than the singleness of his heart and the warmth of his zeal. Clad in the proof armour of humble and holy devotedness to his God and Saviour, he was equally unmoved by the fascinations of luxury, as by the promptings of ambition. It is told of him, when sojourning in France, that Sigibert, the reigning monarch of that country, charmed with his wisdom and accomplishments, urged him, by all the solicitations of friendship and promises of high distinction, to settle in his kingdom, and fix his residence at his court. Columba, however, sought the friendship of a higher and mightier Potentate than he, and desired for himself no fair and fertile heritage,—his object being to sojourn in that land which offered the fairest prospect of his being useful in gaining a rich harvest of ransomed souls to the glory of the Saviour's name; and, therefore, prompted by the Spirit of his Divine Master, he replied, that, so far from coveting the wealth of others, he had, for Christ's sake, renounced his own.

Having thus traversed Europe and Asia, in the pursuit of knowledge, he returned to his own land,—his mind well stored with learning, and his heart glowing with deeper devotion to his God, and a holier zeal for his cause, rich in experience, and ripe in wisdom: and having thus gained all that he could gather from the world's converse, he resolved that the treasures which he had amassed should not "be hid under a bushel," but should be made to diffuse verdure and fertility over a sterile wilderness, so that being enriched out of the fulness that is in Christ Jesus, even the waste and solitary desert should be made "to rejoice and blossom as the rose."

The man who devotes himself to the extension of Messiah's kingdom on the earth, occupies a position not more honourable than delicate and dangerous. The Christian missionary, indeed, seems to inhabit an element of his own,—he stands midway, as it were, betwixt heaven and earth, the channel of communication betwixt the Creator and the creature, receiving, with the one hand, the blessings which descend from the upper sanctuary, and, with the other, dispensing those blessings to men,—pleading, at one time, at the bar of heaven for the sinner's pardon; pleading, at another, at the bar of the sinner's conscience, for the admission of the Saviour into his heart; therefore it is peculiarly

necessary for him to make provision for his arduous enterprise, with all the caution and the forethought which a skilful and sagacious mariner employs, when about to trust his bark to a boisterous ocean; as he prepares his vessel for braving the ocean's buffetings, examines all her parts, and stores her with every necessary to meet the contingencies of the voyage,—so must the Christian champion arm himself against the buffetings of sin, store his mind with knowledge, and his heart with faith, devoting himself, body, and mind, and spirit, to the sacred work.

And thus had Columba prepared for his labours; his mind and body were both in their prime; his naturally superior mental endowments had been expanded by unweary application; skilled in all the learning of the age, he had neglected no branch of study which he considered as likely to facilitate the progress of the great object which he had so deeply at heart; polished and conciliatory in his manners; pleasing, yet venerable, in external appearance, nature and art seemed to have combined in forming in him a fit instrument to win the admiration, and sway the hearts of a rude people.

To these, however, were superadded qualifications still more requisite for an ambassador of Christ. He was characterized by a zeal in his Master's cause not more devoted than pure; by no one could it be said, with greater effect, or evidence of truth, than by Columba, "I seek not yours but you."

In early life he had resigned to his relatives the royal inheritance to which he had been born the heir, desiring no share in their wealth, except what they voluntarily contributed to the advancement of Christ's cause: But though thus humble, yet was he firm in his resolves, neither crushed by difficulties, nor dismayed by dangers; having "once put his hand to the plough," he never thought of looking back, but committed his all into the hands of him "who is a faithful Creator," and having him as a friend, he feared no foe. He was the inflexible enemy of oppression; the stern denouncer of violence and outrage; ignorant alike of arrogance and of servility, he "gloried in nothing save in the cross of his Lord Jesus Christ;" and thus regulating his own conduct by the rules of Christian justice and integrity, he desired to induce all others to adopt the same standard.

Earth seemed to have no charm for him besides the delight of conferring benefits, for "his treasure was in heaven," and thereof was his conversation; his heart was his God's, and with him was it his delight to hold communion; he gave his hatred to nought but sin,—his fear to nought but temptation,—his trust to none but his Saviour. Although the earlier part of his history is little else than a blank, yet can all this, and much more, be gathered from the events of the later period of his life, all of which justify us in regarding him as exhibiting on earth many of the graces of heaven,—much of the purity and zeal of the early apostolic fathers: and panoplied thus in celestial armour, he went forth to fight the battles of the Cross in a foreign and barbarous land.

His own country had, at an early period, been blessed with the light of Christianity; but from afar, the black and barren shores of Scotland, shrouded in the clouds of superstition and heathenism, seemed to scowl defiance across the sea; and thither had Columba determined to proceed on his philanthropic mission.

It is a matter of doubt, among the learned, to what extent Columba may be regarded as the instrument of converting the tribes of the north and west of Scotland to the faith of the Gospel; Ninian had preached the doctrines of the cross to the southern Picts; and Ciaran, the preceptor of Columba, had also, before this time, visited and preached in Cantire; it is possible, that their disciples may have endeavoured to disseminate the truth of Christianity; and the traditions regarding Palladius also may be no fable. Still, it is pretty clear, that the northern dis-

tricts of Scotland were throughout almost equally bleak in their spiritual as in their natural scenery, when Columba landed upon its shores. Although, then, it be possible that prior to his arrival, one or two efforts had been made to remove the universal barrenness, and one or two scattered hamlets of that vast wilderness had been refreshed with the soft dew of the Gospel, yet the efforts must have been few and feeble, and the effects limited, so that to Columba remained the task of giving life, and form, and union, to previous operations. There might previously have existed a few shoots from a Christian root, but they were stricken and stunted, rudely shaken by the tempests or nipped by the chilly atmosphere of heathenism. He not only trained and fostered the produce of the past, but persisted in planting more extensively, until in place of one or two solitary shrubs, there sprung up over the wide extent of the nation a mighty forest of "plants of renown."

In the year 563, in the 42d year of his age, Columba is supposed to have set out upon that missionary enterprise, whose successful termination has obtained for him the title of the "Apostle of the Highlands."

He sailed from Ireland in a small *currach*, or wicker boat, covered with hides, accompanied by twelve chosen associates, and landed in the Island of *Hi* or *Iona*, lying on the west of Mull, about midway between the territories of the Picts and the Caledonians, and which has, since that period, been more commonly known by the title of *Icolmkill*, or the island of *Columkille*, the celtic designation of Columba.

It is not ascertained in what manner, or from whom, Columba obtained possession of this island as a settlement; some consider the grant to have been made by the princes of Pictland, others by the princes of the Dalriad Scots; the latter supposition appears the more probable from the fact, that the Dalriad Scots were supposed to be, at that time, better inclined to the Christian faith than their Pictish neighbours, conjoined with the certainty that the pious stranger was himself allied to the Scottish monarchs. Others again suppose that Iona had, as well as Arran, been a seat of the Druids, who had been compelled to forsake this haunt upon the intrusion of some Christians, prior to the arrival of Columba, who was afterwards induced to make choice of that Island for his residence, no less from the hereditary sanctity attached to the locality, than for the facilities which its situation afforded of communicating with his native country. The cause of its selection, and the means whereby the grant was obtained, are, however, matters of comparatively trivial importance; suffice it to know, that here Columba was permitted to fix his habitation, and that from this sequestered islet, issued forth the light of Christian knowledge upon the north of Scotland.

Thus settled in Iona, Columba, having arranged the internal economy of his religious establishment, more upon the principle of a seminary than of a monastic institution, prepared for engaging in his great design, with an energy and activity worthy of the sacred cause.

No attempt could, at first sight, appear more hopeless than the enterprise in which this holy man had embarked. His doctrines were distasteful alike to king, and priests, and people; the mass of the community were scarcely a step removed from barbarism; the reigning prince of the Pictish territories ordered his gates to be shut against the Christian's approach, and the Druids used their almost unlimited influence over the vulgar mind, not merely to counteract his efforts, but often even to the imminent peril of his life, which was frequently attempted, shortly after his arrival in Scotland. The natural character of the country too, was unfavourable; wild, woody, mountainous, and infested by beasts of prey, it presented most imposing difficulties to a man who did not possess the advantages of native manners or the native dialect,

Far, however, from feeling dismayed or discouraged by the dangers that threatened, or the difficulties that opposed him, he prayed that, in order to overcome them, thirty additional years might be allotted him. The sequel will shew how these thirty years were employed.

*(To be concluded in our next.)*

THE ORIGIN OF SABBATH SCHOOLS IN ENGLAND,  
AND THE EXISTENCE OF THESE SCHOOLS IN  
SCOTLAND FIFTY YEARS BEFORE THOSE OF  
MR RAIKES.

By THE REV. JOHN BROWN, D.D.,  
*Minister of Langton, Berwickshire.*

THE name of Raikes will be long remembered throughout future ages with veneration and gratitude, as a distinguished benefactor, not only of his native country, but of the human race. Though not the founder of Sabbath Schools, strictly speaking, as he himself mentions in very modest terms in a letter to Mr Fox, July 12, 1787, and as is asserted by his able and excellent biographer, and by the Sunday School Society, he was honoured to be the instrument of introducing them into England, without the slightest knowledge of their having existed previously in a more perfect form in the northern part of the island; as some of our philosophers were led to discoveries in physical science, which have procured for them high and deserved reputation, without being aware that, as appears from his papers, which were lately published, they were found out previously by the immortal Edwards. From a memorandum in his handwriting, it would seem, that Mr Raikes established the first of these schools in Gloucester, where he followed the profession of a printer, in the end of the year 1781, or in the beginning of the year 1782; and the circumstances which first suggested them to his mind, as detailed by himself in a letter to Colonel Townley, a gentleman in Lancashire, are exceedingly interesting:

"The beginning of this scheme," says he, "was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah! Sir,' said the woman to whom I was speaking, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman, (said she,) minister of our parish, who has put some of them to school; but upon the Sabbath they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.'

"This conversation suggested to me that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then inquired of the woman if there were any well disposed women in the neighbourhood, who kept schools for

teaching to read? I presently was directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send upon the Sunday, whom they were to instruct in reading and in the Church Catechism. For this, I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

"This, Sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman, who lives in a lane where I had fixed a school, told me some time ago, that the place was quite a heaven upon Sundays compared to what it used to be. The numbers who have learned to read and say their Catechism are so great, that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to Church, a place into which neither they nor their ancestors ever entered with a view to the glory of God. But what is still more extraordinary, within this month these little ragamuffins have, in great numbers, taken it into their heads to frequent the early morning prayers which are held every morning at the cathedral at seven o'clock. I believe there were near fifty this morning," &c.

"Results like these," as I have elsewhere remarked, "could not fail to awaken the most lively interest in the city of Gloucester, and wherever they were announced. Similar institutions were rapidly established in other parts of England, and the more generally they were known, the more highly were they applauded, and the more eagerly were they followed. Dr Adam Smith, whom no man will suspect of a tendency to enthusiasm, said of them to a friend, that 'no plan promised to effect a change of manners with equal ease and simplicity since the days of the apostles.' The Archbishop of Canterbury, and the whole of the bishops, stated it as their opinion in 1785, that they were well adapted to improve the minds of the common people, and were found, by experience, to be very beneficial. Her Majesty Queen Charlotte admitted Mr Raikes to an audience, and expressed to him her high approbation of his plan. A Sunday School Society was instantly formed, for the encouragement of these seminaries in all parts of England, which was by and bye followed by the Sunday School Union; and so quickly did they multiply for five-and-twenty years during the life of Mr Raikes, and so pleasing were their effects, that after mentioning to Mr Lancaster, two years before his death, how irresistibly the word *Try* was impressed upon his mind, when he was considering whether he ought to set up the first of these schools, and how forcibly it decided him to action, he said, 'I never can pass by the spot, where it came so powerfully into my mind, without lifting up my hands and heart to heaven for having put such a thought into my head.'" And so remarkably have these schools continued to increase, that the number of their pupils in Great Britain alone is now said to be one million five hundred and forty-eight thousand eight hundred and

"The Testimony of Experience to the Necessity and Utility of Sabbath Schools," being the Substance of a Discourse delivered in St. Andrew's Church, Edinburgh, 28th May 1826, on behalf of the Edinburgh Gratis Sabbath School Society, and of the Sabbath School Union for Scotland, pp. 15, 16.

ninety; and including their pupils in Ireland and the colonies, they must be nearly two millions.

But while such were the effects which resulted from these schools, there is reason to believe that they would have been still more gratifying if the system of instruction, which was adopted by Mr Raikes, had been more of a religious, and less of a secular and mere literary kind. So far, however, was this from being the case, that the time of the pupils seems to have been occupied principally in learning to read and write, and, in a few instances, I believe, (though I may perhaps have been misinformed,) to do accounts. That the two latter branches should have been introduced into these schools, or that they should still be taught in them, by pious men, is certainly surprising, for though it is alleged, as an apology for teaching reading, that it is a mean of salvation, this can never be affirmed either of writing or accounts. And though the words that they write may be taken from the Bible, this can no more justify them for teaching that branch on the Sabbath-day than they would be warranted to teach them sewing, because they told them that the garments which they made were, like those of Dorcas, to be given to the poor.\* The establishment of these schools, on this defective plan, might arise, in part, from the want of education among the lower orders in England, at the time of their institution; for besides an immense number of children, there were one million two hundred thousand adults who could not read, and who would otherwise have remained in the same deplorable ignorance. But I fear that it originated, in part, also, in the imperfect views which were entertained by Mr Raikes of the sanctity of the Sabbath, who, at this period of his history, as I have been told by a venerable Christian minister, a townsman of his own, who knew him in his early days, was rather a political economist, and a man of benevolence, than a man of enlightened and ardent piety; and in the lowness of the ends at which he aimed in these schools, for he talks of them chiefly as "an attempt at civilization," rather than at promoting the spiritual improvement of the young. Such is his language to Mr Fox, for he says to him, June 20, 1785, "When you have seen my letter to Mr Hanway, you will be able to judge whether farther use can be made of the little experience I have had in this attempt at civilization." And such is his language, in the following year, even to the Sunday School Society, for he says to them, without the slightest reference almost to any religious results, "the liberality with which your Society have stood forth in this attempt to introduce a degree of civilization and good order amongst the lower ranks, entitles them to the thanks of the community, and particularly of an individual who will ever be proud to subscribe himself," &c. If there be any foundation for the latter remark, what a pity that when his views of divine truth were more fully matured,† neither he himself nor any of those zealous and excellent individuals who assisted him in

\* Though the teaching of writing on the Sabbath was for a long time practised in the London Schools, I am glad to say that it has been abolished for nearly twenty years. It is painful, however, to meet with such a paper as that which was published in the Sunday School Teacher's Magazine, for April 1819, entitled "Hints on the Art of Penmanship for Sunday School Scholars, by S. G. Lenny" I fear the practice is not entirely laid aside in country schools in England; but I shall be happy if I am mistaken.

† It is somewhat surprising, that Mr Lloyd, the biographer of Raikes, has made so few allusions to his piety, even towards the close of his life, and scarcely any at the time of his death. We trust that this defect may yet be supplied.—Ed.

his labours, made any attempt to establish a higher order of schools, where the instruction was strictly and exclusively religious, and into which the pupils might be promoted from the other schools, as soon as they were fit for it. And how much is it to be regretted that whatever might have been necessary at the commencement of these schools, such a numerous and highly influential body as their teachers and friends, have not long ere now united their efforts with those of others of their countrymen, to procure for England the same admirable system of parish schools which we enjoy in Scotland, which would not only be a happy exchange for the less perfect instruction in the art of reading, which is furnished, at present, only on one day of the week in their Sunday schools, but would prevent what appears to many intelligent Christians, when it can at all be avoided, an improper alienation of the time of the Sabbath to secular employments.

It is of less importance to ascertain the country which had the honour of instituting the first Sabbath schools, than that where they are most zealously and efficiently taught, and where the Lord seems to accompany them with the most abundant blessing. But still, while I admit this, and while I acknowledge, most readily, that Mr Raikes was the founder of the English schools, and that he had no acquaintance with the prior existence of these schools in Scotland, I am confirmed in the opinion, which I had previously expressed, that we had Sabbath schools of a superior order long before the days of that eminent philanthropist. They were taught chiefly by the parochial clergy, and originated in the practice, which was long observed by many of those faithful and laborious ministers, of examining the children on the Sabbath evening, as to their knowledge of the Catechism, and what they recollected of the discourses which they had been hearing through the day; and though it was too much neglected during that long and mournful season of declension which was witnessed by the Church, yet it had never been entirely discontinued. My venerable friend, the Rev. Dr Burns of the Barony Parish, Glasgow, now more than ninety years of age, wrote to me, in a letter, dated 12th May 1826, "I remember that in 1782 the Sabbath Schools in Glasgow, and in the Barony Parish, were established, and I believe they were begun before we had received the information of what was done by Mr Raikes. I know I regularly attended those in the Calton in 1782." And immediately after the publication of my sermon, I received a letter from the late Sir John Sinclair of Ulbster, Bart., in which he mentioned that a schoolmaster at Banchory Devenick, in Aberdeenshire, established a Sunday school as far back as 1782, and without any knowledge of the schools at Gloucester. But the principal facts on which I rest my opinion of the prior existence of the Scottish schools are the two following:—

In the year 1829, I happened to mention to Mr Thomas Chartres, merchant in Berwick, and lately mayor, the general impression which prevailed in England that Mr Raikes was the founder of our Sabbath schools, and that he had commenced them in the end of 1781, or in the beginning of 1782. He said that it was a mistake, for he knew of a school which had been taught at Norham before the schools of Mr Raikes, by the Rev. Mr Morison, the minister of a Scottish Presbyterian congregation; and that he was acquainted with

some old persons who had attended it. And, upon my begging him to procure for me particular information respecting that school, he put into my hands, a short time afterwards, the following letter:—

“Norham, Nov. 6, 1829.—MR CHARTRES. Sir, At your request I have made inquiry about the Sabbath school. I went to Robert Robison, but he could not remember of being there; but his wife told me that she attended some time, but could not say exactly at what age. I went to her brother, Robert Hall; he told me he was there when it commenced; he was then about nine years of age, and is at present near eighty-two years old. According to his account it will be full seventy-two years ago. I have had information from two others, who gave me the same account. I am, Sir, your sincere friend, JAMES GILCHRIST.”

This important document proves the existence of the Scottish Presbyterian Sabbath Schools in 1757, or twenty-four years before those of Mr Raikes; but I delayed publishing it till I received, a few days ago, an unexpected testimony to the establishment of another school at a more early period in a Scottish parish near to Norham, which, if it did not suggest to Mr Morison the idea of his school, might probably stimulate him to his labours of love among the young of his congregation. The parish to which I refer was that of Simprin, the scene of the early labours of Boston, whose successor, the pious Mr David Landert, a native of my own parish, taught for a long time a Sabbath school, which was celebrated throughout Berwickshire for its blessed effects. I have not ascertained the particular year in which he began it, but as he succeeded Mr Boston soon after his translation to Ettrick in 1707, it is exceedingly probable that it might not be long afterwards. One of my elders, Peter Lillie, a respectable individual in humble life, and nearly eighty years of age, informs me, that about sixty years ago he lodged for some months with an aged widow in the village of Simprin, who used often to speak of the good which Mr Landert had communicated to the young for many years by his Sabbath school. And he mentions, that when he began business at Co-burn, in the parish of Dunse, three years afterwards, an exceedingly well-informed and serious Christian of the name of John Fairbairn, then about sixty years of age, used often to come to his shop, and talked of the benefit which he had derived from the school when he was a boy of nine or ten years of age; and he gave my elder a reading of some of the books which he got from Mr Landert when he attended it. I may add, that John Fairbairn's daughter, who resides in a neighbouring parish, rather more than three miles from my house, confirms this statement; and I have no doubt that if my brethren in the ministry would inquire at their aged neighbours or parishioners, they would receive additional information respecting the early existence of many other schools.

While I concede, then, willingly, to the benevolent Raikes, the honour of founding the English schools, I claim for Scotland the still higher honour of possessing schools of a superior order at an earlier period, and of being the first among all the Protestant countries which had Sabbath Schools. But while such is the praise to which they are severally entitled for instituting these schools, it is my earnest prayer that the only rivalry which shall be witnessed between them may ever be this,—which of them shall labour most ardently and suc-

cessfully, in the spirit of faith and mutual charity, for adding to the number of that youthful seed which shall serve the Redeemer, and “which he shall reckon to himself for a generation.”

#### THE FIRST LANDING OF THE MORAVIAN MISSIONARIES IN GREENLAND.

AFTER a speedy voyage, they spied land on the 13th April 1731, but the same day there was a total eclipse of the sun, and a violent tempest arose, that lasted four days and nights, and drove them sixty leagues back. Wretched the country looked in comparison of Europe, with scarce any thing but bare rocks and steep cliffs, covered with snow. As soon as they landed, they repaired directly to Mr Egede, and delivered the letters of recommendation. He welcomed them very cordially, congratulated them on their undertaking, and promised his best assistance in their learning the language. The Moravians immediately searched the sea-coast for a suitable place to build on; and having fixed on the spot, kneeled down and consecrated it with prayer. Then falling to work directly, a Greenland house was run up with stone, and turf laid between, to shelter themselves and their things from the snow and rain till the wooden house was erected. An old boat was purchased of the captain of the ship. It was May, but still so cold that the turf often froze in their hands. In June they had finished their Greenland hut; and soon after, the foundation of their proper dwelling house was laid, the wood having been brought from Copenhagen. Another was also begun, for such of the natives as might, perhaps, drop in for instruction. Alas! no one had any inclination for it. The house remained desolate and unhonoured, as useless and silent as the ruined church in the valley of Amaralik.

In their first letter to the congregation at Hernhuth, they say, “You may now very well address that saying to us, that should a man ever lose his road, let him ne'er lose his faith in God. Yes, here, in truth, the way is barred up; as to our own persons, we are very happy, out as to our desire to win souls, we cannot gratify it yet. When will this frigid zone kindle into a flame? when will the ice-cold hearts of the people melt? It is true, all men count us fools, especially those who have lived long in this country and know this people. But where the breaker is come up before us, there must be room to tread and follow. Is there not safety in his shadow?”

They now began to set about those sorts of labour which were necessary for their maintenance, and also to learn the language for a better intercourse with the people. All these things were attended with great difficulties. They got little or nothing by fishing and hunting, being unable to follow the method of the Greenlanders in these pursuits, or manage a kajak, or boat. On going out the first time to search for drift wood among the islands, they were overtaken by a storm, and hardly saved their lives; but in the night, the wind carried off their boat, with wood and all. Now they came to a resolution to follow the example of the Silesians and Lusatians, when other work failed, to earn some necessaries by spinning. Mr Egede gave them his help on all occasions; also his written remarks on the language to copy; he ordered his children to explain it carefully. First, they had to learn the Danish language before they could understand their instructors. The natives aggravated the case, by stealing away the books they had written with so much pains. When the small-pox broke out and desolated the land, they were advised to go back to Hernhuth; but they would not hear of this. Soon after they fell ill themselves; for the vicissitudes of their life were very great; sedentary habits often followed a period of hard labour; con-

fined within doors for weeks, where they sat writing continually in a damp cold house, or read with so deep an attention, that their extremities were nearly frozen before they were aware. As soon as they were restored to health, they resumed their coast voyages with as much ardour as ever; being obliged to perform them in the winter, because the Greenlanders, whose villages they went to visit, were seldom at home in the summer. On one occasion, a high wind drove them in among the ice and rocks, where they spent three days and nights in the open air. They bore their situation very well during the day, but the cold and horror of the night were extreme: the sea was covered to a vast extent with drift ice, that closed round them nearer and nearer every moment.

Three times they saw the transient light go down, and thrice their hope was quenched. At last they were obliged to forsake their boat and set out on foot: there was nothing but an endless frozen plain as far as the eye could reach. At length they espied, afar off, some Greenland huts on a little island. They drew nigh eagerly, and found a friendly reception from the people, who forced them to stay ten days in the hamlet. Christian David's description of this little community is characteristic. "According to outward appearance, the life they lead is angelic, as to outward vice, in comparison of European Christians. And yet it may be said of them, that they live without God in the world, and what they have hitherto heard of God is like a chip to them. 'Tis all one to them whether one speaks of Him or lets it alone, or whether we sing a hymn or they a song. Their intellectual faculties are so weak and dull, and so indisposed to reflection, that they cannot form the least idea of a divine being. Sensitive as they are, yet they seem to be almost destitute of passions, and their nature is not easily inflamed or stirred up. They know nothing but Greenland finery and good eating. They associate with their like; love their young like the beast, and know of no other sort of culture to be spent on them. Now, whether these people can be rendered capable of faith, God only knows."

This year arrived Frederic Bønish, with whom Stach had conversed on the Mission in the garden at Hernhuth—and John Beck: these men laboured to the last in the cause.

Already, David Stach began to think about returning, there appeared so little prospect of good in a land almost depopulated; and among the people who survived, there was no wish for religion. But Matthew Stach could not resolve to go away. He often thought of a passage that had made a deep impression, when he first desired to go to Greenland, "*at the evening it shall be light.*" Mr Egede confirmed him in his resolve, and offered to take care of him so long as he himself should stay; so that they all decided to remain. The supplies from Europe were uncertain; from Hernhuth they could afford but little aid. The Moravians improved in the art of fishing more and more, and could now gain their own subsistence. In this manner began the third year of their residence in Greenland. The chief winter occupation was the acquiring the language; they were unlearned men, and were told by their more gifted companions, that it would not be possible to translate any but the historical pieces, as the natives had no expressions for most of the topics of Scripture, and could not form the least idea of spiritual things. Yet they were not appalled at this account, but in a few years, by constant inquiries of the Greenlanders, made a far greater progress than they had ever imagined possible; especially after some of the natives embraced the truth, and themselves found words to utter such feelings of the heart as were before unknown to them.

One evening, in the Moravian dwelling, some of the people wished to join in the meeting, and were very serious. One of the former gave a Bible into the hand

of a native, which he opened by chance at that passage, "Then the heathen that are left round about you shall know that I the Lord build the ruinous place, and plant that that was desolate." This beautiful promise greatly animated their minds. These minds now began to doubt if all was right within themselves; it was a situation in which the fancy might easily begin to darken every object and every hope. Yet the imaginations cannot be blamed that quickened while they alarmed the heart. Hence, they had not been able, for some time, to approach the Lord's table, because they "discovered," as it is observed, "that they had not yet buried all that was their own in the death of Christ. They could not attain the performance of their good intentions, for at times the enemy had gained his point of sifting them." For these reasons, they resolved every evening to keep an hour of strict examination, when each of them should, without constraint, declare what had passed in his soul throughout the day; and, finally, what hindrance or offence had occurred, either from himself or from others: at the same time to remind, and, if necessary, admonish and reprove one another.

It must have been a singular scene in the thick gloom of a Greenland evening, when their solitary lamp dimly lighted the chamber; and these five men, amidst inclemency without and poverty within, arose alternately and told of the sadness or hope of their soul, and of their struggles against temptation. Alas! what temptations were there in such a place? they said justly, that they must seek them within, for without was not a single snare. But they were right: the long weary nights and the joyless winter days, were enough to make the spirit prey on itself, and call into action every dormant evil or desire. By degrees they prepared for a closer examination, but first allotted some weeks to try themselves privately as to the following points, before they talked them over together:—first, whether they were convinced their call was from God; secondly, whether they were resolved to suffer nothing to obstruct that call; thirdly, whether they could offer themselves up entirely to the service of the heathen, and would never abandon it till they had done all in their power. The anxious and incessant searching over these points, seems of itself to have rather unsettled their minds; for their answers were at variance with their previous career. When the time came, they opened their thoughts as follows:—Christian David said he had received no other call to Greenland but to accompany the Brethren thither, and when he saw them settled, to return again; which call home he had now received, and would act in pursuance of it by the first opportunity. Christian Stach said he never looked upon his call, from the beginning, as if he was to devote his whole life to the service of the heathen; he rather undertook this voyage upon trial, where, if nothing is to be done, one returns again. Yet he would remain till God took him out of it, or till the Brethren called him away. The other three said, they would bind themselves in the strictest manner to this work, come life, come death—to believe, where there was nothing to be seen—to hope, where there was nothing to be expected. These decisive words had an effect upon every one. Then the several tokens each of them had to avouch, that their call was divine, were also brought forward and examined.

Some months afterwards, they were in a state of deep distress. The amount of provisions, for the whole year, was only a barrel and a-half of oatmeal, half a barrel of pease, and a small quantity of biscuits. Out of this pittance they had to fit out Christian David for his return to Denmark. Little or nothing was now got by hunting or fishing, there being a great scarcity both by sea and land. The only way left was to buy some fish of the Greenlanders; but the heartless people soon found out that they were in want, and valued their goods at double the price; and most of them,



even those with whom they were best acquainted, and to whom they had shewn most kindness, would sell them nothing at all. Often, after rowing among the villages on the coast for two or three days, the utmost entreaties could procure but a scanty pittance, and when that was consumed, they were obliged to pacify their hunger with raw sea-weed or shell-fish.

At length heaven disposed a strange Greenlander, whose name was Ippegau, to come forty leagues out of the south, to sell them all he could spare from time to time. Once, in summer, having lost their way among the islands, they chanced to meet with this native; he brought them to his home, made them welcome, and listened earnestly to their discourse. In the present extremity, this man was scarcely remembered; when he suddenly came, of his own accord, and invited them again to visit him. It was beneath his roof that they first inured themselves to the seal's flesh; yet even this was a delicacy, compared to the old tallow-candles they had been obliged to use, boiled with sea-weed. A month was passed in the house of Ippegau, where the manner of life had little variety. The dwelling was built on a steep rock, that the melted snow-water might run off the better; it stood near the sea, and was without door or chimney; the use of both being supplied by a vaulted passage made of stone, that ran in the middle of the house. This entrance was so very low, that it was necessary, almost, to creep in on the hands and feet; but it kept off the wind and cold excellently. There was a raised floor within, a foot high; the windows consisted of the entrails of white fish sewed together, impervious to the blast, yet admitting a partial light; lamps and kettles, chests and tubs, were scattered about. Benches were laid along the walls, and covered with skins, where they sat all the day long. The women cook, and sew, and converse, while the men drive out in their sledges every fine day. Fires were kept continually burning, so that the interior of the chambers was warm enough; a lamp burned in each of them day and night, and there was no smoke. But the odour of so many lamps fed with train oil, and the flesh and fish, sometimes half decayed, that lay on the floor, attacked the senses unmercifully. The order and stillness within the dwelling were remarkable; the sea often broke loudly at the foot of the rock, and the winds howled around its summit where the dwelling stood; but the people spoke little, and behaved to each other kindly. Though a great number lived together, nothing ever passed to violate decency. But they could no longer tax the hospitality of the Greenlander, being four in number, and took leave of him with many thanks.

Passing from place to place, the strong cravings of hunger compelled them, more than once, to set out on a stormy sea in an old decayed hulk of a boat. "Above all," they say, with great simplicity, "we were sometimes seized with an uncommon gloomy apprehension, when among the infidels, and felt a great power of darkness." So dawned upon them the fourth year, when their friend, Ippegau, began himself to be in want, and could shew no more hospitality. As for the rest of the Greenlanders, they would not curtail even a trifle from the luxury of their dancing feasts. At one banquet, which lasted the whole night, the Brethren saw eleven seals devoured, whilst all their entreaties could not move the guttuns to sell one bit.

One day the wind forced them upon a desert shore, where they spied an eagle upon her nest far up the cliff: climbing up the face of the rock, with great hazard and difficulty, to reach the nest, they at last got two large eggs, and after a conflict between the eagle and two of the emaciated men, they succeeded in killing the bird. Even when starving, they never lost sight of the mission, and now exulted at finding, in the wings, eighty-eight quills for writing, an article they

greatly wanted.—"It seems," they write after, "as if we were forsaken of all men, even by our brethren."

A strong and mournful impression was made by the annual departure of the sun. It took place about the 26th of November. A few days before, they generally ascended the rocks at noon, to behold the sun once more; and when, on the 26th, he just shewed his faint and mild light, ere he vanished for a long period, they sadly bade him farewell. The days that immediately succeeded were still tolerably light, but in December it was twilight, even at noon. At this hour they could not read a book when standing at the window, and the candles were always kept burning. The stormy sea, at times, beat against the shore near which their dwelling stood, and then there succeeded a long calm, when the waves were chained by the ice and could move no more. They used exercise out of doors to preserve their health, when the sky was clear, and there was the light of the moon, as well as of the northern lights, which often seemed to float close by. With what heartfelt joy they saw the sun return! About the middle of January, if the weather was fine, its light could be seen on the high rocks, and a few days afterwards he was seen glorious, and as if new created; but only for a few moments. They now felt as if they had conquered all the troubles of the year, as if they had recovered strength and life; the thoughts were more clear, the soul more happy; hope looked forward to spring, summer, and ships,—all joyful prospects. After the middle of May, the sun did not again set at night, but rose higher and higher, till the summer solstice; and about the end of July, dipped again at night, but partially, under the horizon. The sinking was, at first, imperceptible, only the night-frosts became more severe.

In the ensuing spring, as we learn from the interesting work from which the above narrative is taken,—"*Carnes' Lives of Eminent Missionaries*,"—these holy men were encouraged to remain by the arrival of a vessel from Germany, containing, along with provisions, some companions, who were most welcome to them in their solitude. Thus relieved from their perplexities, they persevered in the work upon which they had entered, and for more than a hundred years has the Moravian Mission in Greenland been maintained amid the frequent privations and calamities to which those engaged in it have been subjected. From the latest accounts, it would appear that the brethren are prosecuting their labours, in these regions of ice and snow, with the most unwearied diligence, and encouraged by perceiving that their exertions are accompanied, in many instances, with a blessing from on high.

#### THE DUTY AND BENEFIT OF INTERCESSION: A DISCOURSE.

BY THE REV. JAMES BREWSTER,  
*Minister of Craig.*

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."—1 TIM. ii. 1.

It is one of the privileges of those who are the friends of God, that, as is the case in human friendships, they may freely plead with him in behalf of others. The best of them, indeed, like Abraham when he ventured thus to plead, must be conscious of their own unworthiness, and must feel themselves as nothing but sinful "dust and ashes," in the presence of the divine Majesty and holiness;

yet, as we are directed to offer such intercessions, not for our own sake, or for the sake of any number like ourselves, but for the sake of our great Intercessor, whom God heareth always, and through whom he promises to hear our supplications, we need never fear that he will be "angry with us" for our most frequent and importunate petitions; but, on the contrary, may be assured that he is pleased with such petitions, as "spiritual sacrifices through Jesus Christ." Nay, not only may we all, at all times, thus stand up before God as intercessors for our fellow-men, but we are expressly invited and required to make use of the exalted privilege.

By the words of prayer, which our Lord directed his disciples to use, we are clearly taught to pray with others and for others. We have the general assurance, that "the effectual fervent prayer of a righteous man availeth much." We have examples of such prayer for others in the most eminent of God's worshippers. We cannot fail to remember the remarkable instance of Abraham, as the friend of God, entreating to intercede, and allowed to intercede even for the devoted cities of the plain. We learn from the words of the Apostle Paul, that such was his practice; "my heart's desire and prayer before God, for Israel, is, that they may be saved." And of those who already believed, he says also, "I thank my God, upon every remembrance, of you always, in every prayer of mine for you all, making request with joy for your fellowship in the Gospel." He shews that this was not to be accounted his privilege alone, or belonging to him specially, as an apostle of Christ, but that all God's worshippers were called to do the same, and that he himself could be benefited by the prayers of his brethren. Then, he says to the Thessalonians, "Brethren, pray for us," and he expressly enjoins it, as a Christian duty, which all are bound to observe; "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

Many and binding are the considerations which recommend this practice of "intercession." It is closely interwoven with all that concerns our duty to God and to man. It is, in truth, an union of both these duties in the most solemn act and exercise of the soul. It is praying for others. As prayer, it is an exercise of the heart towards God, and as offered for others, it is an exercise of the heart towards our fellow-creatures. It is devotion and brotherly love mingled together in one feeling, the noblest and purest that can fill the soul of man. It is a duty which we owe to all men, and which appears to be inseparable from the genuine love of our neighbour. It is evident, that if we truly desire any one good, we shall not only do what we can to promote it ourselves, but shall endeavour also to prevail with others to do what may not be in our own power. And to whom, in such a case, should we apply so readily as to God himself, who has commanded us to ask, and who is more able to bestow all that is good for man? Could you well say that you have done all that

you could for any one, if you have not done this? Could you say that you had applied to your best and most powerful friend, for that person, if you had not applied to God?

Intercession with God is thus a benefit which you may render to the utmost extent to all men, in every place, at all times; which all of you may be able thus to render to all others. The personal good offices in your power may not be great, and even your greatest means of doing good may be exhausted. You may not be able, however willing, to give all persons your help or your charity, but you can impart to every creature your intercession with God for his good; and you have here a stock which cannot be exhausted to the end of the world. Here is a service also which the humblest is able to render, and which the highest need not disdain to receive. Here is peculiarly a service, which they who have little in their power to do for the good of others, ought not to neglect; and if they do neglect thus to give others the benefit of their prayers, they are acting a part as unfeeling and unchristian, as those who have this world's goods, yet refuse to others a portion of alms-giving. Remember then what you may all do in this way, and be ready to say and do like the Apostle Peter,— "silver and gold have I none; but such as I have give I thee."

This practice of intercession is also a most powerful help in the doing of that good to others, which we may have in our power. By praying for those whom you wish to prosper, you acknowledge, in God's presence, your duty to serve them, and you, in a manner, thus pledge to him your desire to do them good. Interceding with him for their welfare, then, unless you pray hypocritically, you must feel yourselves more engaged to do your part to promote that welfare. If, then, you wish to do your duty to all, learn to make intercession for all. Pray for all men, for *all nations* and classes of men; for those even whom you have never seen, or are never likely to see. You will thus expand your brotherly kindness to all human beings, and quicken your endeavours to forward every plan for their temporal and spiritual welfare. Pray for *all the Churches of Christ*, for their purity and their increase. You will thus repress the emotions of bigotry, and keep alive that "charity which is the end of the commandment." Pray for *your own country*, for its rulers, and all that concerns its prosperity. You will then most effectually aid its cause; at least, as the apostle teaches, in his exhortation to such intercessions, you will strengthen your own disposition to lead under them "a quiet and peaceable life, in all godliness and honesty." Pray for the *afflicted* of every description. You will thus remember your own mortal frailty, and revive your feelings of sympathy for "them that suffer adversity."

But more especially should you make intercession for those individuals in whom you are personally interested, with whom you have daily intercourse, or to whom you owe any offices of duty and acts of kindness. This is the most im-

proving kind of intercession. It can be made most properly in our secret devotions. It is the most likely to be offered with right affections; and it may be expected to have the strongest influence upon the discharge of our relative duties.

Let us duly consider and keep in mind this department of intercession, as both tending to advance our own spiritual edification, and also as invariably accompanying our growth in grace. It is itself one of the clearest tests of your Christian graces, and strongest incitements to your daily duties. It is easy enough to persuade yourselves, that you love your friends and relatives; that you forgive your enemies, and wish them well; that you bear good will to your neighbours, and would willingly do them any service; and that you cherish a kindly spirit towards every fellow-creature, whom you happen to meet. But you will prove more convincingly the prevalence of these good affections in your hearts, and will provide more effectually for the exercise of them in your actual duties, if you accustom yourselves to commend these persons to God in your prayers. You cannot, indeed, have in your minds, and mention by name, at every return of your private devotions, every one with whom you are connected or acquainted; but you may intercede for those more especially, who are the objects of your daily duties, or whom you have met in the course of the day, or whom you have been led by any particular occurrence to bring more immediately to your recollection. Thus let pastors pray for their people, and people for their pastors, especially after they have happened to meet together, either in the exercise of religious worship, or in the ordinary intercourse of life: this will both lead the one to be more anxious for the good of those who are under his care, and the others to be more disposed to profit by his labours. Let parents pray for their children: this will at once relieve their anxieties, exalt their natural affections, and direct their desires to the true welfare of their offspring. Let children pray for their parents: this will strengthen the remembrance of their admonitions, and prevent that decay of filial love, which is so apt to take place amidst the ardent pursuits of youth, the engagements of worldly business, the formation of new connections, and the removal from a father's house. Let husbands pray for their wives, and wives for their husbands: this will strengthen their union, sanctify their affection, animate them in their mutual duties, and support them under their joint afflictions. Let masters pray for their servants, and servants for their masters: this will help them to render to each other what is just and equal, keeping, the one party, in remembrance, that they themselves, have a Master in heaven, and the other that they serve also a Master in heaven. Let every one pray for every one who has, that day, come in their way, or been in their company in the intercourse of life: this will produce more good effects on the whole face of society than can well be conceived, or than any other practice that could be devised.

You will not readily despise, or defame, or any way defraud those, or disregard the just claims of those, whom you know it is your settled purpose to commend unto God before you close your eyes in sleep. You will thus preserve a powerful check upon your own spirits, and prevent any feeling of hatred or malice from settling in your breasts. You will give a stamp of sacredness to every common occurrence, and diffuse the glow of a Christian spirit over the whole scenes of social intercourse. You will thus do one good work at least, every day, to those with whom you have associated in the course of that day; and you will lie down at night in peace with all around you, and with all who are known to you.

Observe in all this *the wisdom of the divine precepts*. This one practice recommended in the Word of God, and set before you in its examples and exhortations, will be found more calculated to guide you in the duties of your place, than all the arguments of human reason, and all the authority of human legislation. Follow the divine plan; and make intercession for all men. Connect your feelings of benevolence with the spirit of devotion; and thus bring the Most High God himself to witness and to strengthen all your good intentions and kind purposes towards one another.

Observe the *excellence of the true Christian* in this peculiar aspect, and see how invariably the friend of God is, and will be, the friend of man, of every man. Such an one may do to you all the good offices that any other can do; may treat you with civility, or shew you hospitality; may improve you by useful conversation, or commend you to others by his good word. But, more than all this, by his intercessions for you before God, he will bring himself under a solemn bond to render you every good office in his power. He lays himself under a necessity, as it were, if you fall in his way, to remember you in the presence of his God. He does not lose all thought of you as an object that has just flitted past his sight in his progress; but, as a fellow-creature, who has, in God's providence, been brought into his mind, he bears you on his heart, for that day at least, before the throne of the Almighty; and there, the least of his wishes for your welfare will be nothing less than this, that you may dwell at length in the mansions of his Father and your Father in heaven above.

Where, indeed, you may be ready to ask, are such persons to be found? Where, I would merely ask in reply, might they not be found? And, what hinders any Christian man or woman to be of the number? *Make it then your own practice*; and pray every night for all and every one with whom you may have conversed, and any way consorted, every day. Practise this, as a duty which is "good and acceptable in the sight of God our Saviour." Practise this, as your own high privilege, as honoured to be intercessors for others, as well as to present petitions for yourselves. Practise this as one powerful means of preserving yourselves in a

right frame of spirit towards all your fellow-creatures; and if there should be any individual for whom you cannot thus pray, then, be assured, there is something wrong in your feelings towards that person, requiring to be rectified; something wanting in your Christian character, requiring to be supplied. Practise this as a part of that temper and spirit which "you ought to be of;" and be continually aiming thus to acquire the Spirit of him, who "will have all men to be saved, and to come to the knowledge of the truth," and who, like himself, sits on the right hand of the Majesty on high, "ever living to make intercession for us."

### THE ANCIENT MONACHISM OF THE CHRISTIAN CHURCH.

BY THE REV. ROBERT K. HAMILTON, A. M.,  
Minister of Saltoun.

No. II.

FIRST APPEARANCE OF MONACHISM IN THE CHRISTIAN CHURCH—PAUL—ANTHONY—HILARION—EARLY ABUSES OF THE INSTITUTION.

THE earliest instance, in the history of the Christian Church, of the adoption of the monastic life, occurred, as we mentioned in our last, about the middle of the third century. It was about this period, (A. D. 252,) that an Egyptian Christian, named PAUL, whom the fury of the Decian persecution had driven from his home, and one of the few who escaped that time of peril, fled for safety to the desert of Thebais. The unnatural conduct of a brother-in-law, who, allured by the prospect of inheriting his patrimony, had resolved to betray him to the Roman authorities, appears to have been the immediate occasion of his flight. The seclusion to which necessity had thus compelled him to resort, soon became grateful to the refugee; and after the danger from which he had fled ceased to exist, he continued to occupy his solitary abode until the close of an existence of no ordinary duration. (1) Tradition informs us, that, during the lengthened period of his seclusion, upwards of ninety years, he never quitted his mountain cave, (2) nor ever beheld the countenance of man, until when, on the eve of dissolution, he was visited by Saint Anthony, who had been (according to the monkish historian) supernaturally directed to his cell, in order, after his decease, to administer the last offices of humanity to the illustrious hermit. (3) We learn from Jerome, by whom his life has been written, that Paul was versed in the literature not only of Egypt, but of Greece; in that age an undoubted evidence of superior education and scholarship. The same father also informs us, that during the whole period of his seclusion, he supported himself by the labour of his hands; a practice which, he asserted, was essential to the perfection of the monkish life. His occupations

(1) He died at the advanced age of a hundred and thirteen, about A. D. 350.

(2) The cave in which he took up his abode had been employed as a place of concealment for secret treasure, during the wars of Antony and Cleopatra, and was well known in the days of Jerome.

(3) The manner in which Anthony is related to have performed this task affords an illustration of the extent to which a passion for the marvellous had already begun to prevail. Finding himself alone with the body of his friend, at the distance of three days' journey from the nearest inhabited spot, and without any implement suitable for the purpose, Anthony found himself unable to perform the necessary rites of sepulture. "While in this state of anxiety," says Jerome, "two lions from the interior of the desert approached him, and while he trembled at the result, they, with drooping tail and mane, and uttering a mournful sound, stood around the body of the departed saint. Then beginning, at a little distance, to dig the earth with their claws, they soon excavated a space sufficient to contain the corpse. Having thus finished their task, they approached Anthony, as if to solicit his blessing, which he having bestowed, they returned again to the wilderness."—*Hieronymi Vita Pauli Eremitae*, p. 92.

were almost entirely devotional. His habits simple and frugal. The fruit of the palm his only food, a rude garment made of its leaves his only covering. (1)

The example of the recluse of Thebais soon found numerous imitators, and not those only who, like himself, had been compelled by the prospect of danger to flee from the haunts of men. Many who, from the pressure of adverse fortunes, or other similar causes, had become disgusted with the world, sought an imaginary repose in the solitude of the desert, so that the expression soon passed into a proverb, that "Despair makes a monk." But amongst the nameless crowd, who, thus actuated by various motives, trod in the footsteps of Paul, one individual to whom allusion has already been made, must be prominently distinguished. Although not the first who espoused the monastic life, ANTHONY, from the influence of his character and example, must, in reality, be considered the founder of the order. (2) The desert of the Thebais was also, as in the case of his predecessor, the place of his retreat, (3) whither, while yet in the vigour of manhood, he betook himself, and where, till his decease at an advanced period of life, he continued to reside. Descended of a noble family, and possessed of considerable fortune, he had originally chosen the profession of the law, and, according to some, was actually a pleader at the Alexandrian bar, when happening, it is said, to enter a Church in that city, while the officiating minister was reading the reply of our Saviour to the young man in the Gospel, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven," he was so deeply impressed with the divine injunction, that, interpreting it literally he made a voluntary surrender of wealth, and of the prospect of professional eminence, and, withdrawing himself from society, devoted his remaining years to a life of religious seclusion. His place of abode, and mode of life, as described by Jerome and his cotemporary and disciple, Hilarion, were not distinguished by any of those voluntary and self-imposed discomforts, which the later monks deemed it necessary to superadd to the original privations of nature. A sequestered spot, at the base of a rocky hill, traversed by a cool mountain stream, and shaded by a grove of palms, was his hermitage. A garden for vegetable produce, cultivated by his own labour, and vines and aromatic shrubs trained also by himself, added to the comforts of his abode; and higher up the mountain was a still more secluded retreat, to which, when oppressed by the throng of curious visitors, he was wont to retire. Nor were his hours consumed in the routine of solitary and mechanical devotion: frequently he left his retreat, and, mingling in society, sought, alike in times of outward violence and internal disquiet, to maintain the fidelity and compose the strifes of the Church. During the persecution of Maximin, he was unremitting in his endeavours to sustain the constancy of the suffering confessors, and, amid the fierce contentions which marked the period of the Arian controversy, his influence was exerted alike in defending the cause of truth, and in quelling the animosities of the conflicting parties. His

(1) Some of the monkish historians, influenced by the same credulous spirit that the preceding anecdote exhibits, and not satisfied that the author of their institution should have been permitted to subsist by merely the ordinary means of existence, affirm that for sixty years a raven, (doubtless supernaturally directed,) daily furnished him with a supply of food. So soon did superstition begin to debase the most solemn realities of Scripture. In her eyes every indolent recluse was deemed as fitting an object for the exercise of miraculous interposition as the inspired Prophet of God.

(2) The following quotation from the writings of Jerome, evidently shews that this was the opinion, not only of that father himself, but also of the age in which he lived. "Others, however, and this is the generally received opinion, assert that Anthony was the originator of the Monastic Institution, which is partly true, not so much that he was before all others, but that by his example, the seal of all men was awakened in its favour."—*Hieron. Vit. Pauli*, p. 90.

(3) According to Illyot, this place was distant a day's journey from the western shores of the Red Sea, and is the same as the modern Colsim.

tory also relates, that the great Constantine deigned to seek the aid of his counsels in matters of no trifling moment. Nor was his personal religion less unequivocal than what might have been anticipated of one so influential in character, and so unsullied in reputation. To the disciples who came to him to be prescribed the rules of a pious life, his answer was, producing the volume of the Evangelists, "This contains all needful for salvation:" in his epistles, which are quoted by Jerome, the same recognition of the sufficiency of the Sacred Volume is contained; and his own conduct afforded no doubtful evidence of his submission to that rule of faith and manners which he invariably prescribed to others. He refused to be supported by charitable aid, or to be in any measure dependent on the bounty of his disciples: the labour of his own hands he deemed the only legitimate mode of maintenance, often referring, as the rule of his conduct, to the apostolic maxim, "If any man will not work, neither should he eat." Nor amid the decay of nature, and the infirmities of declining years, did the evidences of his piety diminish. Conscious of his approaching dissolution, he assembled his friends, and, with the obvious view of guarding, in his own case, against the superstitious veneration of the age for the relics of the departed, he obtained from them a promise that his remains should be deposited in some secret and unknown spot. (1) Then calling his disciples around him, with his dying accents he impressively besought them to shun the evils of heresy and schism, and preserve inviolate the purity of the faith of Christ. (2) Thus died the pious Anthony, of whom it is not too much to affirm, that, had his personal virtues been as faithfully imitated as the example which he too unwarily sanctioned was blindly followed, Monachism would not have become that system of licentious imposition in which it eventually terminated, and charity would have been spared her detection of the crimes of many a cloistered hypocrite. (3)

The influence of Anthony was chiefly exerted in prescribing a more uniform mode of life to the numerous solitaries who now thronged the deserts of Eastern Africa. Pisper on the east, and Arsinoe on the west of the Nile, were their most common places of resort. The rules of discipline which he enjoined are not preserved, but if we may infer the nature of his precept from that of his example, they must have been calculated to produce beneficial effects, in correcting the selfishness which was too often the predominating motive of monastic seclusion. Hitherto, (A. D. 300), no formation of these solitaries into communities had taken place; the period was yet somewhat remote which was destined to witness this important event in the history of Monachism, an event in which, strictly speaking, the peculiar system of Monasticism must be considered as originating. But the influence of Anthony was perhaps still more felt in the effects of his example. The circumstance of one of his youth, rank, and opulence, having voluntarily surrendered the enjoyment of the world,

(1) The following anecdote, from the pages of Hospius, evinces that Anthony had also anticipated the age in which he lived in a just apprehension of the nature of Christian self-denial; and his conduct, in this respect, directly condemned the imposition of unwarrantable austerities, which was now beginning to prevail. "It is related," says the above writer, "that as he was once engaged with some of his brethren, for the purpose of health, in the exercises of fasting and leaping, he gave great offence to some passers by, who considered such an occupation unbecoming in a person of his gravity and profession. Anthony, aware of the censure that had been expressed, took the following method of practically refuting it. Perceiving that one of his reprovers carried a bow in his hand, he requested him to bend it; this was done: he then desired him to bend it still further; the man, however, declined, assigning, as his reason, that if too much bent, the bow would break. 'Why then,' replied the sagacious Anchorite, 'art thou offended at the exercise in which we engage for the benefit of our bodily health? for if our spirit be overwrought, must we not also, like the bow, be broken?'" — *Hospianus, lib. ii. cap. 5.*

(2) *Hospianus, lib. i. c. 4.* Anthony died about A. D. 366.

(3) The biography of Anthony, which is written with much interest, and from which the substance of the above is taken, is from the pen of his cotemporary and friend, Athanasius, bishop of Alexandria.

and devoted himself to what appeared to others the most acceptable mode of religious service, gave a new impulse to the progress of the Monastic life, and proportionally increased the number of its votaries.

Of the numerous disciples of Anthony, one of the most distinguished and influential was HILARION, who may be regarded as the founder of the Christian Monks of Palestine. (1) He was descended of heathen parents, who sent him, at an early age, to Alexandria, for the purpose of education. There he became a convert to Christianity, and immediately afterwards adopted the Monastic profession. He fixed his residence on a desert part of the sea shore in the vicinity of Gaza, where he continued to reside, in perfect solitude, until the reign of Julian the apostate, A. D. 363, when, being threatened with death, on account of his religion, he fled for refuge first to Sicily, and subsequently to Cyprus, in which island he died. In him we witness the most decisive symptoms of the transition which was now taking place, from the simple discipline of the primitive solitaries to the affected asceticism, and self-inflicted rigors of genuine Monkery. A cell so low as not to admit of its occupant maintaining an upright position, and so narrow as to prevent the body from being fully stretched when reposing; a diet of the most miserable kind, gradually diminished, ounce by ounce, till the least possible quantity on which life could be sustained had been reached; a garment formed of sack-cloth, and worn unwashed, until it could no longer fulfil its office; these were some of the ascetic innovations which characterised the discipline of Hilarion. Notwithstanding, however, these melancholy evidences of a superstitious spirit, there is every reason to believe that his piety was sincere and unaffected. Of this the unquestionable holiness of his life is the best testimony; and in his dying moments, he evinced the possession of that calm and humble assurance which attends the death-bed only of the true Christian. "Depart, what dost thou fear?" were his expiring words, "Depart, Oh my soul, what dost thou doubt? For seventy years thou hast served Christ, and art thou now afraid to die?" (2) Although the genuine disciple of the Saviour, Hilarion had not been permitted to experience, in all its extent, the liberty wherewith Christ makes his people free; the victim of prejudice and superstition, although resting upon the true foundation, he had erected upon it only the superstructure of "wood, hay, and stubble."

To enumerate merely the chief of those who now sought to emulate the example of the recluse of Colzim, were only to encumber our pages with a catalogue of names, with which no associations of interest can now be connected, and of which it would be well if history could have recorded nothing less censurable than that their possessors lived and died. But with the increase of the number of the recluses, errors and abuses proportionally augmented. Of these one of the most prevalent as well as most injurious was the infliction of self-imposed and unwarrantable austerities. Hitherto, a submission to the ordinary privations of nature, and a denial of the more superfluous comforts of life, were all that had distinguished the practice of the Anchorites. But now the recluses seemed to vie with each other in the extent to which they could carry their ingenuity in devising new modes of self-torture, and their powers of endurance in submitting to them. To subsist on the coarsest and most unwholesome diet,—to abstain from food and sleep till nature was almost wholly exhausted,—to repose uncovered on the bare and humid ground,—to live in nakedness, in filth, in suffering,—to shun all intercourse even with the nearest relatives and connections; in a word, to adopt the means most directly

(1) "Previous to the time of the blessed Hilarion," says Jerome, "the name and existence of a Monk was unknown both in Syria and Palestine. In these provinces he first instituted this species of life." *Hieron. Vita Sancti Hilarionis, Opera, tom. i. p. 94.*

(2) *Hieron. Vita Hilar. ut supra.*

calculated to stifle the charities and sympathies of social and domestic life, and to transform that beneficent religion, which was designed for the happiness of mankind, into an engine of punishment and self-torment; these were the objects, the attainment of which now constituted the first ambition of the recluse. Of the truth of these assertions many instances might be adduced. Socrates mentions an Egyptian, named Macarius, who, for twenty years, weighed every morsel of bread and measured every drop of water that he swallowed, and whose place of rest was so formed, that he could not enjoy repose for more than a few moments at a time. (1) Marianus Scotus tells us of another solitary, named Martin, who, from the time of his retirement to the desert until the period of his death, kept himself constantly chained by the foot to a huge stone, so as to prevent him ever moving beyond the narrow circle he was thus enabled to describe. In Sozomen (2) we read of a still more disgusting fanatic, who abstained, to such an extent, from food, that vermin were engendered in his mouth. Even females (who appear about this time to have adopted the reigning passion of the age) seemed to forget, in the austerities they imposed upon themselves, the respect that was due to the modesty of their sex, and with the idea of attaining superior sanctity, violated, without compunction, the delicacies of ordinary life. (3)

Another pernicious element which now also began to develop itself was that chief provocative of spiritual pride, the adulation paid by the world to the sanctity of the recluse. The path that led to the hermit's cell was now no longer that which conducted to retirement and obscurity, but the broad and ostentatious road by which earthly distinction was to be attained. The extent to which this evil prevailed will best be shewn by quoting the description given by Sulpitius Severus, the monkish historian of the fourth and fifth centuries, of the court paid to an African monk, who lived at the period to which we now allude. This individual had acquired such a reputation for dispossessing evil spirits, which he is related to have effected, not only by oral command, but by epistolary communications, addressed to the obsequious fiends, that his retreat was thronged by constant levees of the great, the learned, and the devout. "To pass over the most distinguished," says the historian, "prefects, nobles, and the judges of various empires lay prostrate at his threshold. The most holy bishops, also, laying aside their sacerdotal dignity, humbly sought to be touched and blessed by him, deeming themselves sanctified, and especially favoured by heaven, in proportion to the frequency with which they were permitted to touch the hand or garment of the holy man." (4)

In addition to these qualifications of this illustrious Anchorite, the historian is careful to note, as not the least important in the catalogue of his virtues, that his daily subsistence consisted of seven withered figs. We shall henceforth cease to wonder at the rapid and universal diffusion of Monachism, when we thus early behold two of the most powerful passions of human nature, spiritual pride and worldly ambition, enlisted on its side.

#### CHRISTIAN TREASURY.

*The Great Subject of Enquiry.*—Little matter, in a comparative view, what is the state of our bodies, or our outward condition in the world, if only we are so happy, through grace, as to secure our well-being for eternity. O it is strange that eternity and its all-important concerns do not more deeply engross our

(1) Socrates Historia Ecclesiastica, lib. iv., cap. 23

(2) Sozomen Hist. Eccles., lib. vi., cap. 34.

(3) The conduct of Maria, a female recluse of Egypt, mentioned by Hospinian, and the habits of the male and female Anchorites of Palestine, alluded to by Evagrius and Sozomen, offered, unhappily, too ample proofs of the accuracy of the statement in the text. *vide Hospin., lib. ii., cap. 3, and Sozomen, lib. vi., cap. 33.*

(4) Sulpitii Severi Dialogi de Virtutibus Monachorum Orientalium, cap. 14. Opera, (Edit. 1674.) p. 267.

minds! Our life on earth is but a moment, and less than a moment, when compared with the endless duration of our existence. Those souls which now animate our bodies must live for ever—live when the corporeal part of our frame is mouldering away into dust. And where shall they live? and in what condition? In heaven or in hell, in bliss or in pain? O most interesting inquiry! Have I indeed reason to believe from the Word of God, that the moment my connection with earth is dissolved, I shall be admitted into the heaven of heavens; that when I must leave my dearest relatives and friends on earth, I shall be brought into the closest union, and most intimate converse, with an innumerable multitude of angelic and redeemed spirits, yea, with God himself; that when I shall appear before the tribunal of my Supreme Judge, I shall be blessed with his smile and approbation; that when the all-decisive sentence is to be passed, determining my final condition, mine shall be expressed in such terms as these, "Come, ye blessed of my Father, enter into the joy of your Lord." Most transporting thought! the prospect of such a happy eternity must sweeten this short suffering life, and make all the terrors of death itself to disappear. But ah! if I have not the scriptural evidence that I possess the character with which the pure joys of heaven are inseparably connected, how lamentable my condition! The Bible tells me, and it may be my godly parents have often enforced on my mind the solemn intimation, that I am come into the world under guilt and condemnation, a child of wrath, and an heir of hell. My very nature is corrupt, having no tendency towards God, no inclination to love, please, and glorify him; on the contrary, opposed to God, enmity itself against him. Thus my native temper must be changed, otherwise I can never be meet for the heavenly inheritance. Heaven is a holy place; all its inhabitants love God, they delight in him,—his service and fellowship are their supreme felicity. Unless, therefore, I am brought to love and enjoy God on earth, heaven would be no heaven to me; if I go out of the world as I came into it, alienated in heart from God, hell is the only region in the universe fit for the residence of such a polluted soul. O the horror of the thought! Must I, therefore, sit down in the sullen gloom of despair, and brood over the heart-rending idea of banishment from the divine presence, and an everlasting suffering of divine vengeance? No, blessed be God. The Gospel proclaims a sovereign and effectual remedy. Whatever depravity of heart I may feel, it may yet be subdued. This is the work of sovereign grace. God himself says, "I will take away from you the heart of stone, I will give you a heart of flesh. I will put my spirit within you, and cause you to walk in my statutes." O precious promise! what encouragement does it administer to such corrupted creatures as we are! O then, let it be your concern and mine to plead the fulfilment of this promise at a throne of grace. O pray, pray much, pray with fervour, for the divine Spirit to convince you of sin, to make you to feel the sinfulness and the misery of a state of estrangement from God, to reveal Christ in you, to produce that faith in your heart, whereby alone his merits can be imputed to you for your justification before God, and his grace conveyed to your soul, for forming the divine image in your heart. Let this ever dwell in your mind as your supreme concern. Often ask yourself, Am I a Christian, a genuine disciple of the Lord Jesus? have I truly received him as my Saviour? do I love him? do I delight in him? is his Word precious to my soul? do I prefer his service and favour to every thing else? These are questions which should not be hastily answered; we have need to search deep into our hearts, for they are deceitful above all things. And the sooner we come to a decision, with regard to the safety of our final condition, so much the better.

This will impart a happiness which can be derived from no other source,—this will prepare us for all the sorrowful changes of life, and make us willing to depart and to be with Christ, which is far better than to abide in this sinful world. O, then, let us not live in suspense, with regard to a matter of such deep, infinite concern. Let that solemn admonition ever sound in our ears, and rouse us to an immediate and a deliberate search into our state and character, as in the presence of the Omniscient God.—Strive to enter in at the strait gate, for many will seek to enter in and shall not be able.”—

Late Rev. JOHN RUSSELL of Muthill.—Letter to a Young Man.

*Religion a source of Consolation.*—These are the occasions which force the mind to take refuge in religion. When we have no help in ourselves, what can remain, but that we look up to a higher and greater power? And to what hope may we not raise our eyes and hearts, when we consider that the greatest power is the best? Surely there is no man, who thus afflicted, does not seek succour in the Gospel, which has brought life and immortality to light. The precepts of Epicurus, who teaches us to endure what the laws of the universe make necessary, may silence but not content us. The dictates of Zeno, who commands us to look with indifference on external things, may dispose us to conceal our sorrow, but cannot assuage it. Real alleviation in the loss of a friend, and rational tranquillity in the prospect of our own dissolution, can be received only from the promises of Him, in whose hands are life and death; and from the assurance of another and better state, in which all tears will be wiped away from the eyes, and the whole soul shall be filled with joy. Philosophy may infuse stubbornness, but religion only can give patience.—Dr SAMUEL JOHNSON.

*Decay of Vital Christianity.*—Alas! we are a company of worn out Christians, our moon is on the wane; we are much more black than white, more dark than light; we shine but little; grace in the most of us is sorely decayed.—BENYAN.

*That you may have Christian Assurance, see that you act like a Christian.*—Though I think it worthy of a Christian to endeavour the assurance of his own salvation, yet, perhaps, it might be the safest way to moderate his curiosity of prying into God's book of life, and to stay a while, until he sees himself within the confines of salvation itself. Should a man hear a voice from heaven, or see a vision from the Almighty, to testify unto him the love of God towards him, yet, methinks, it were more desirable to find a revelation of all from within, arising up from the bottom and centre of a man's own soul, in the real and internal impressions of a godlike nature upon his own spirit; and thus to find the foundation and beginning of heaven and happiness within himself: it were more desirable to see the crucifying of our own will, the mortifying of the mere animal life, and to see the divine life rising up in the room of it, as a sure pledge and inchoation of immortality and happiness, the very essence of which consists in a perfect conformity and cheerful compliance of all the powers of our soul with the will of God. The best way of gaining a well-grounded assurance of the divine love is this, for a man to overcome himself and his own will: “To him that overcometh shall be given that white stone, and in it the new name written, which no man knoweth, but he that receiveth it.” He that beholds the Sun of Righteousness arising upon the horizon of his soul, with healing in its wings, and chasing away all that misty darkness of his own self-will and passions, such a one desires not now the star-light to know whether it be day or not; nor cares he to pry into heaven's secrets, and to search the hidden rolls of eternity, there to see the whole plot of his salvation; for he views it, transacted upon the inward

stage of his own soul, and, reflecting upon himself, he may behold a heaven opened from within, and a throne set up in his soul, and an Almighty Saviour sitting upon it, and reigning within him: He now finds the kingdom of heaven within him, and sees that it is not the thing merely reserved for him without him, being already made partaker of the sweetness and efficacy of it.—John Smith's Select Discourses.

*Vanity.*—O in how many vanities doth vain man place his glory!—OWEN.

*To the impenitent.*—My friends, God offers you the water of life, without money and without price. Every one may come and take of it if he will, and is not this sufficient? Would you have the water of life forced upon you? What is it that you wish? My friends, I will tell you what you wish. You wish to live as you please here, to disobey your Creator, to neglect your Saviour, to fulfil the desires of the flesh and of the mind; and at death, to be admitted into a kind of sensual paradise, where you may taste again the same pleasures which you enjoyed on earth. You wish that God should break his word, stain his justice, purity, and truth, and sacrifice the honour of his law, his own rightful authority, and the best interests of the universe, to the gratification of your own sinful propensities. Look back to those who have passed the great change through which we must all pass. Think of the patriarchs who died before the flood. They have been perfectly happy for more than four thousand years, yet their happiness has but just commenced. Think of the sinners who died before the flood. For more than four thousand years they have been completely wretched, and yet their misery is but begun. So there will be a time when you have been happy or miserable for four thousand years, and yet your heaven or hell will even then be but beginning.—PAYSON.

“All things are Yours.”—I cannot be poor so long as God is rich, for all his riches are mine.—BERNARD.

*Why will ye die?*—The Lord has confirmed to us, by his oath, that he has no pleasure in the death of the wicked, but rather that he turn and live; that he may leave man no pretence to question the truth of it: and so earnest is God for the conversion of sinners, that he doubles his commands and exhortations, with vehemency; “Turn ye, turn ye; why will ye die?” Is there an unconverted sinner that hears these vehement words of God? Harken then to the voice of your Maker, and turn to him, by Christ, without delay. Would you know the will of God? This is his will, that ye immediately turn. Shall the living God send such earnest messages to his creatures, and they not obey? Harken then, all you that live after the flesh; the Lord, that gave you your breath and being, has sent a message to you from heaven; and this is his message, “Turn ye, turn ye, why will ye die?” He that has ears to hear, let him hear. Shall the voice of the eternal Majesty be neglected? If he do but thunder terribly, thou art afraid. But this voice more nearly concerns thee. If he did but tell thee, thou shalt die to-morrow, thou wouldst not make light of it. But this word concerns thy life or death everlasting. It is both a command and an exhortation. As if he had said to thee, “I charge thee, upon the allegiance that thou owest to me, thy Creator and Redeemer, that thou renounce the flesh, the world, and the devil, and turn to me, that thou mayest live. I condescend to entreat thee, as thou either lovest or fearest him that made thee; as thou lovest thine own life, even thine everlasting life, Turn and live; as ever thou wouldst escape eternal misery, Turn, turn; for why wilt thou die?” And is there a heart in man, in a reasonable creature, that can once refuse such a message, such a command, such an exhortation as this? O what a thing then is the heart of man!—BAXTER.

## SACRED POETRY.

## THE CREATION.

FROM the throne of the Highest the mandate came forth,  
The word of Omnipotent God;  
And the elements fashion'd, His footstool the earth,  
And the heavens, His holy abode.  
And His Spirit moved over the fathomless flood  
Of waters that fretted in darkness around;  
Unt' it, at His bidding, their turbulent mood  
Was hush'd to a calm, and obedient they stood  
Where he fixed their perpetual bound.

By the word of Omnipotence, valley and hill  
Were clothed with the grass and the flower;  
And the fruit-tree expanded its blooms by the rill,  
And the nourishing herb in the bower;  
And the sun of the morning—the fountain of light—  
Threw his cherishing rays through creation afar;  
And the region of darkness—the season of night—  
The sister of Chaos—grew beauteous and bright  
By the beams of the moon and the star.

By the word of Omnipotence, nature brought forth  
The fish, and the beast, and the bird;  
And they play'd in the waters, and brows'd on the earth,  
And the air by their carol was stirred;  
And man, in the image and likeness of God,  
Erected his person majestic and tall;  
And though, like a worm, he was form'd of the clod,  
Yet, the favourite of Heaven, he conspicuously trod  
The lord and possessor of all.

From the work of creation, which rose by His word—  
When finish'd the heavens and the earth—  
On the seventh day reated th' Omnipotent Lord,  
As he look'd on each beautiful birth;  
On the firmament stretch'd from the east to the west,  
On the far-flowing sea, and the fast-teeming land;  
And He saw they were good—and the Sabbath was blest,  
The Sabbath!—the sanctified season of rest  
To the creatures that came from His hand.

KNOX.

## THE BIBLE.

WITHIN this awful volume lies  
The mystery of mysteries:  
Happiest they of human race  
To whom their God has given grace  
To read, to fear, to hope, to pray,  
To lift the latch, to force the way;  
And better had they ne'er been born,  
Than read to doubt, or read to scorn.

SIR WALTER SCOTT.

## MISCELLANEOUS.

*Mr Raikes.*—The following fact is related by Joseph Lancaster, to shew the kind, condescending, and judicious conduct of Robert Raikes, the excellent founder of Sunday Schools in England:—He was frequently in the habit of visiting the parents and children at their own houses. One day he called on a poor woman, and found a very refractory girl, crying and sulking. Her mother complained that correction was of no avail, as obstinacy marked her conduct, and it was very bad. After asking the parent's leave, he began to talk seriously to the girl, and concluded by telling her that, as the first step towards amendment, she must kneel down and ask her mother's pardon. The girl continued sulky. "Well then," said he, "if you have no regard for yourself, I have much regard for you. You will be ruined and lost if you do not begin to be a good girl; and, if you will not humble yourself, I must humble myself, and make a beginning for you." So saying, he knelt down on the ground before the child's mother, and putting his hands together with all the ceremony of a juvenile offender,

began, "Pray forgive," &c. No sooner did the stubborn girl see him on his knees, on her account, than her pride was at once overcome, she burst into tears, and on her knees earnestly entreated forgiveness, nor did she afterwards occasion any trouble.

*African Hospitality.*—When the celebrated Mungo Park was in Africa, he was directed by one of the native kings to a village to pass the night. He went, but as the order was not accompanied with any provision for his reception, he found every door shut. Turning his horse loose to graze, he was preparing, as a security from wild beasts, to climb a tree and sleep among the branches, when a beautiful and affecting incident occurred, which gives a most pleasing view of the negro female character. An old woman, returning from the labours of the field, cast on him a look of compassion, and desired him to follow her. She led him to an apartment in her hut, procured a fine fish, which she broiled for his supper, and spread a mat for him to sleep upon. She then desired her maidens, who had been gazing in fixed astonishment on the white man, to resume their tasks, which they continued to ply through a great part of the night. They cheered their labours with a song, which must have been composed extempore, as Mr Park, with deep emotion, discovered that he himself was the subject of it. It said, in a strain of affecting simplicity:—"The winds roared, and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk, no wife to grind his corn." Chorus, "Let us pity the white man, no mother has he," &c. Our traveller was much affected, and next morning could not depart without requesting his landlady's acceptance of the only gift he had left, two out of the four brass buttons that still remained on his waistcoat.

*A Burmese Female.*—The history of the first Christian mission in Burmah, shews the beneficial influence of tracts. The first inquirer was drawn to the zayat by a tract; and Mah-Men-la, one of the most interesting of the female converts, received her first impression from one of these silent messengers. Her history will be read with interest. It appears that she was long anxious to search the sacred books; and, after much solicitation, her husband taught her to read. She attentively studied the holy books of Burmah, which left her mind in the same inquisitive state as when she commenced them. For ten years she had continued her inquiries, when one day her neighbour brought her a tract, written by Dr Judson, from which she derived her first ideas of an eternal God. She then became anxious to know the residence of the writer, but could not ascertain it till the chapel was built. In consequence of the blessing of God upon Dr Judson's instructions, she became an intelligent and decided Christian, and died in the faith of Christ. Not long before she expired, her mind was cheered by the prospect of communing with Mrs Judson, and other pious friends in heaven. But just as she thought on this subject of consolation, she exclaimed, "But first of all, I shall hasten to where my Saviour sits, and fall down and worship and adore Him, for his great love in sending the teachers to show me the way to heaven."

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; J. NISBET & CO., HAMILTON, ADAMS & CO., and R. GROOMBRIDGE, London; W. CURRY, Junlor, & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 57.

SATURDAY, APRIL 1, 1837.

PRICE 1½d.

ON THE SUFFERINGS OF THE FIRST CHRISTIANS,  
CONSIDERED AS AN ARGUMENT FOR THE  
TRUTH OF CHRISTIANITY.

PART I.

BY THE REV. W. B. NIVISON,

*Formerly one of the Ministers of the Scotch Church  
in Amsterdam.*

THE apostles and first founders of the Christian Church, were exposed to a variety of the most severe sufferings in publishing the new faith which they had ventured to embrace. The power that enabled them to work miracles, was not exerted to prevent or even alleviate them. In this respect they were placed on precisely the same footing with their divine Master, who was made perfect through suffering, and who seldom or never employed his omnipotent power in removing it from himself. The apostles and evangelists, in all their writings, speak of suffering as a necessary part of the Christian warfare, and prepare their fellow-disciples for enduring it, by pressing upon them many topics of powerful consolation. Sometimes they discourse to them of the abundant supplies of grace, which the blessed Comforter had been sent to impart. Sometimes they recal to their remembrance the example of their crucified Lord, and his commandment, "to take up their cross and follow him." Sometimes they represent suffering to be only a return of love on their part, to that good and gracious Being, who had so lately commended his love towards them, in sending his Son to die for their sins. Sometimes they inform them of their being preordained to suffer, by a decree of the Supreme Disposer of events, who had important ends to serve by their suffering. Sometimes they describe to them the virtues and graces, which suffering has a natural tendency to produce. And, in short, they endeavour to bring forward every argument and every motive, which it was possible for them to draw, either from natural or revealed religion, in order to reconcile the minds of the new converts to the pain and shame of persecution,—which was too certain to prove the miserable lot of all who dared, in those unhappy times, to confess publicly that "Jesus was the Christ."

The severe sufferings so heroically endured by

Vol. II.

the primitive Christians, are often and justly adduced as a part of the general evidence in support of the Christian revelation; and indeed it is impossible for any person, who dispassionately examines it, to doubt for a moment of its weight and importance. When any number of men believe so firmly in the truth of any doctrine, or system of doctrines, as to allow themselves to be deprived of every worldly advantage, and even of life itself, rather than renounce this belief, it is probable, to a certain degree, from this single consideration, that their faith is built on a solid foundation. They may, indeed, have failed in appreciating the evidence that first moved them to believe; and if such a charge can be made out against them, their sufferings, however painful they may be, and with whatever firmness they may be borne, cannot be received as satisfactory proof that this previous and necessary work has been properly performed. But, at the same time, they do afford very unexceptionable evidence that their faith is sincere, and that they have not embraced or professed opinions without being impressed with a deep sense of their truth and utility. And the higher we suppose the degree of suffering to which they submit, and the greater the fortitude they display in enduring it, so much the stronger do we make the presumption in favour of their system of faith.

If we study with any attention the lives of the early converts to Christianity, we cannot fail to be convinced that there never was so numerous and so respectable a body of men, who were so long, so constantly, and so cruelly persecuted for professing or propagating religious tenets, which they firmly believed to be true, and the knowledge of which they conceived to be essentially necessary to the best interests of mankind. Had these sufferings been confined to a few of the more distinguished Christians, the circumstance of their being singled out from the great body of believers might, perhaps, have led them to glory in their singular fortune, and to consider its painful disadvantages amply compensated by the honours paid to their eminent merit by their admiring contemporaries, or by the hope of posthumous fame from the applauses of a grateful posterity. But the general and indiscriminate persecution,

that spared neither age, nor sex, nor rank, prevented the rise of this selfish sentiment, and purified the spirit of martyrdom of every low and unworthy motive. Even the more humble desire of supporting a character they had once assumed, and might be unwilling or ashamed to lay aside, could not be gratified in numerous instances; for many of their distresses were private and unknown, or of such a nature as to elude observation, being produced by the fastings, and fatigue, and labours, and anxieties they were obliged to undergo in maintaining their new faith, or in discharging its sacred functions. In these, often the heaviest of their afflictions, they were supported only by the testimony of an approving conscience, and by their confidence in the ever watchful guardianship of their Almighty Protector. It were almost impossible for any candid person to peruse the account of the dangers and hardships to which St. Paul was daily and hourly exposed, from the interesting moment of his call to the apostleship on the road to Damascus, to the awful period of his martyrdom under the iron despotism of Nero, without being persuaded that no other motive actuated his conduct, during the whole of that long and eventful time, but the single and sincere desire of preaching "Christ crucified," arising from a deep-rooted conviction of his being both "the wisdom and the power of God," and the "only name given under heaven among men by which we can be saved." Nor were it an easy task to explain, even plausibly, how he was led to choose such a life of care and misery, unless we admit him to have believed not only in the divine origin of Christianity, but also in his having himself received a divine commission to publish it to the world. To suppose that either he, or any other of the apostles, engaged in such a laborious and dangerous work for the sake of deceiving mankind, is to suppose them to suffer without that consciousness of personal sincerity, without that trust in the divine favour, and without that dependence on the divine grace, which were alone able to support, and which, they solemnly declare, did alone support them during the whole period of their missionary labours. And it is, besides, to suppose them guilty of such deep cunning, and such base hypocrisy, as are wholly inconsistent with the manly simplicity, the honourable integrity, the unaffected benevolence, and the zealous piety, which, even in the judgment of their adversaries, uniformly distinguished them both in public and private life. Or, if we are inclined rather to maintain that they were actuated by a desire of future fame, in being the first founders of a new religion, while they were all the while aware of its falsehood, we must remember it will be necessary for us to maintain, at the same time, that they were capable of foreseeing the future success of the Gospel, when, from their secret knowledge of the imposture, they must have had every reason in the world to expect its speedy decline and final extinction. Indeed, the project in question is, in all its views, a scheme of worldly

aggrandisement so daring in its conception, so difficult in its management, and so hazardous in its execution, that we may justly pronounce it impossible for so wild an idea ever to have entered the imagination of a few plain and unlettered men, as the first preachers of the Gospel, with hardly any exceptions, most certainly were before they were endowed with inspired knowledge and miraculous power. So that, in whatever light we choose to consider the painful and continued suffering which the primitive converts were compelled to endure, we shall find that we invariably strengthen the moral proofs in favour of the sincerity of their faith, and, indirectly through this medium, the presumptive evidence in support of the religion itself.

Before finishing this first branch of the argument, it may be proper to observe, that the evidence for the truth of Christianity, arising from the sufferings of its early professors, is much strengthened by considering the source from which they derived their knowledge of the new religion, and also by reflecting upon the nature of some of its doctrines. First, we may remark, that these religious opinions were not received at second-hand, from the mere report of others, but were authenticated to them by the authority of their own senses. The first publishers of the Gospel did not believe in the doctrines of the Gospel, because they were taught by a man of unblemished character and of profound wisdom; but because they were taught by a man, who, along with these moral and intellectual excellencies, could produce the surest credentials of a divine commission, and prove by works, which no human power could perform, that he was what he affirmed himself to be, the Son of God and the promised Messiah. These works were not of an uncertain or ambiguous character, but were clearly seen, and strongly felt, to be the effects of a supernatural agency; and they were so openly and publicly performed, as to be placed completely within the observation of the senses,—of all the senses that were competent to examine and appreciate them. If the art of the juggler had been ever so ingeniously practised, it could not have escaped detection, for in most of the cases it could put on none of its usual disguises; and even if it had attempted to do so, little advantage would have been gained from the attempt, for not the gaze of the curious, not the look of the mere speculative inquirer, but the eye of an enemy, the piercing eye of an enemy, was fixed with the most searching scrutiny on every turn of its winding, and on every step of its movement. And, secondly, many of the Christian doctrines, such as the incarnation, the passion, the resurrection, and the ascension of the Saviour, were *facts*, of which they were not only assured by the authority of Christ himself, but of which they were themselves eye-witnesses. Christianity has justly been called a "religion of facts," because some of its principal doctrines are facts, and because the principal evidence on which we are required to believe it, is composed of miracles, or supernatural facts, exhibited before the

senses, and exhibited for the express purpose of furnishing a train of reasonable and satisfactory evidence. So that it may be safely affirmed, that the two circumstances I have now adverted to, add considerable force to our former reasoning, which was meant to shew, that the sufferings of the first Christians afford a clear proof, not only of the sincerity of their faith, but also, to a certain degree, of the truth of the religion to which their faith was directed.

But there is another view of the sufferings of the primitive church, which is still more important than the former, and will appear to many far more decisive in the presumptive evidence it affords for the truth of the Gospel,—though, perhaps, it has not been so frequently taken notice of, nor so fully illustrated by the advocates of revealed religion, as its importance might seem to merit. I allude to the moral qualities that distinguished the passive fortitude of the first believers during the whole period of their sufferings,—from the day they began to be persecuted, till the hour they were honoured with the crown of martyrdom. These moral qualities will be found, on examination, to be essentially different from those that belong to the character of any other body of sufferers, who may deserve to be compared in number and respectability with the company of Christian believers. Our limits will not permit us to state them at present, but they will form the subject of the second part of this argument.

#### SKETCH OF THE

### HISTORY AND CHARACTER OF COLUMBA,

#### THE APOSTLE OF THE HIGHLANDS.

BY THE REV. DONALD FERGUSSON.

(Continued from page 181.)

THE difficulties which thwarted Columba's exertions to Christianize the Western districts of Scotland, were, as we have seen, numerous and powerful; but there was that in his character and conduct which, while it challenged observation, and dared opposition, was admirably calculated to triumph over obstacles. Fearless of danger, undismayed in the midst of difficulties, heedless of personal comfort and safety, his moral intrepidity and hardihood, so congenial to the habits and feelings of a rude and warlike race could not fail to claim their respect and esteem. And such characteristics, when blended with others of a softer complexion, by degrees sapped the foundations of their prejudices, and opened an access to their affections. The foe of outrage and violence, the oppressed found him a ready advocate,—the injured had shelter under his protection,—the needy was never "turned empty away" from his habitation, and the wayfaring stranger was ever welcome to share his hospitality. There is a chapter in the life of Columba, by Adomnan, entitled, "of a circumstance which, though small, ought not, I think, to be overlooked;" and the incident, there recorded, is most simply but strikingly illustrative of his kindness and tenderness of heart; "a crane on its flight from Ireland, had become so exhausted before reaching Iona, that it was obliged to alight before reaching the shore; Columba observing it, and foreseeing its fate, ordered one of the monks to save the poor bird's life,—"Bring it," said he, "to the nearest house, feed it, and take all the care you can of it for three days, until it be well refreshed, and recover its strength,

so as to be able to cross the sea again to its native home."

When the monk had returned, after performing the kind injunction of his master, Columba thus addressed him: "For this act of mercy and hospitality, may God command on thee his blessing, my dear brother." The man that to an inferior animal displayed such tenderness, could not fail to be merciful and compassionate to his brethren; and, therefore, we find that the promotion of peace and good-will among men was one of his leading objects; and when some person had the audacity to request of him to bless his dagger, "God grant then," answered he, "that it may never shed a drop of the blood of either man or beast."

His purity of life, and his self-denial, were all along a practical commentary upon the duties which he inculcated; and while ever anxious for the ease and comfort of others, he was so regardless of his own, as to submit to every toil and privation, denying himself the most common comforts of life, choosing no softer couch than the bare ground, with a stone for his pillow, and subsisting upon the simplest and the scantiest nourishment.

There were other qualifications besides, that tended, in the eyes of an unsophisticated people, to give a lofty, almost a supernatural air to his character. The cures which his medical skill effected, through the most simple and unostentatious means, were often regarded as miraculous; and the discovery of probable consequences from known causes, which a sagacity naturally discerning, and rendered more acute by long converse with the world, enabled him to deduce, assumed in the eyes of wondering savages, the mystic garb of prophecy. On many occasions this sagacity was displayed so as to impress the minds of the people with terrific ideas of his power. Having once met a plundering chief, who had then, for the third time, spoiled the property of a pious friend of Columba, the holy man remonstrated, threatened, and entreated the robber to leave his booty, and make restitution; Columba's petitions, instead of producing the desired effect, were replied to with scoffs and indignities. He followed them to the sea-shore, still persisting in his importunities, and having completely failed, he, at last, in righteous indignation, raising his hands to heaven, prayed God to glorify himself by avenging and protecting his people. Perceiving, probably, that the vessel was overloaded, and that the sky gave indications of an approaching hurricane, he said to his companions, "God will not always bear to have those who love him thus treated; that dark cloud, already forming in the north, is fraught with this poor man's ruin." The cloud spread,—the storm arose,—overtook the boat, and betwixt Mull and Colonsay the robber and his plunder sunk together.

Many other incidents are on record, equally striking in their character, and less easily accounted for on natural causes. These we may hesitate to believe, but it is wise not to deny, for we are unable to decide how far God might have vouchsafed to favour his faithful servant, encompassed, as he was, by so many dangers and difficulties. Be this as it may, such indications of superiority had the effect of inspiring a people, naturally superstitious, with sentiments of deep awe, partaking, however, not so much of the character of terror as of reverence, on account of the many soft tints of tenderness and affection that were blended with the majestic and severe in his character.

By such means, then, he gained the object which he ardently desired, a hearing from the rude heathens whom he had come to Christianize; and when once he had overcome the difficulties of the dialect, so as to require no interpreter, the power of his eloquence, his popular address, and his imposing manners, were brought to bear upon their minds and feelings with prodigious effect; while his own uniform consistency of conduct, his cheerfulness and benevolence, and above all his deep acquaint-

ance with human character, gave point and effect to the eloquence of his appeals. By degrees he won first their esteem, then their affections, and last of all their confidence; so that, in the end, monarch and people came to regard him as a common father.

No circumstance, perhaps, tended more effectually to strengthen and preserve the moral influence which Columba had obtained over the Picts and the neighbouring states, than the sedulous anxiety with which he guarded against taking part in any matters of a secular or civil nature, and his steadfast avoidance of every species of partizanship. Frequently he was to be found journeying betwixt the courts of rival or hostile princes, by both of whom he was welcomed, and by both confided in; his object always being not to fan the flames of discord, but to promote peace, "brotherly kindness, and charity," and to induce those between whom the principles of paganism had engendered strifes, and fostered animosities, to give evidence of a Christian character, no less than of a Christian title, by "loving their neighbour as themselves."

Confiding thus in his moderation and integrity, the neighbouring princes frequently chose him as umpire in their differences; nay, from Ireland contending parties came soliciting his arbitration, and his decisions, guided as they were by the dictates of conscience, and by a profound acquaintance with civil and ecclesiastical jurisprudence, gave almost universal satisfaction to the disputants, prevented much bloodshed, and furthered the cause of truth and justice.

The respect that was paid him at the great council of Drimceat, where he appeared as the representative of the Scottish clergy, proves the unbounded confidence which was reposed in his judgment and honesty. The great question in dispute, regarding the claims of two competitors to the throne of the Scots, was submitted to his unfettered arbitration, a task, however, which he declined, with his usual prudence, recommending another referee, to whom the cause was submitted, and by whom it was decided in favour of the Scottish claimant. On one occasion only did Columba depart from his usual caution, in reference to this point, when he installed Aydan as king of the Scots, an act which he defends upon the ground of having received divine instructions to that effect.

His prudence was ever watchful,—his ardour ever active,—his address bland and fascinating,—kindness and placability directed all his movements. He was ever accessible, ever affable; poor and rich who came to consult him, whether the subject was of a temporal or spiritual concern, were received with warmth, and listened to with patience. Spiritual consolation was ready for the distressed,—comfort for the desolate,—advice to the hesitating,—relief to the needy,—medical aid to the diseased. Nor did he consider it sufficient to wait until advice or assistance was requested; like a faithful minister of Christ, he delighted in going about doing good; his pastoral attentions to the inhabitants of his immense district were no less unwearied and incessant, than were his ministrations faithful and acceptable. He conversed, consoled, reprov'd his flock, as circumstances required, while he passed through visiting from "house to house, and from kingdom to kingdom." On all occasions his presence was hailed with delight, alike by sire and son; the young, however, were the objects of his peculiar solicitude, and he the object of their devoted and reverential regard. He employed the most endearing tenderness and condescension, in order to conciliate their favour; he encouraged their visits, entered into their feelings, and favoured them with his instructions and his blessing, so that the youngest of the flock would run to welcome him, and bury his head in his bosom, while he received the pastoral benediction from his holy lips. "How lovely," says one of his biographers, when dilating on this sub-

ject, "How lovely is old age and holiness, thus delighting to associate themselves to infancy!"

He returned to no man "evil for evil," but rather desired to answer hatred with love, and to "overcome evil with good." A thief is said, on one occasion, to have attempted to carry off some of his property; the offender was apprehended in the act, and carried into Columba's presence. "Why," said he, "do you thus go on in the practice of stealing your neighbour's goods, and breaking the commandment of God? For the future come to me whenever you are in need, and you shall have what you have occasion for." He was dismissed with some provision for his destitute family, and long afterwards, when on his death-bed, experienced Columba's beneficence.

Nay, even the bards and Druids, who had opposed him with the strictest malignity, received of his kindness, and compelled to do homage to his worth, yielded, in the end, to the general feeling of admiration and esteem. At the council of Drimceat, to which we have before alluded, all the other members had concurred in a resolution for the extirpation of the bards; Columba, the object of their deadliest hatred, singly combated the suggestion, and through his intercession, the measure was abandoned. Hearing, at a future period, that the Druid Broichean, his most able and unwearied adversary, was believed to be on his death-bed, Columba made all haste to tender to him the aid of his medical skill and experience. Conciliated by such attentions, the Druids seem, by degrees, to have either conformed to his religious observances, or, at least, to have desisted from their malignant opposition; and the bards celebrated the praises of "Columkille," in strains, of which the recollection does not seem altogether lost in the Highlands, even at this remote day.

Anxious, however, as Columba seems to have been to practise the gentlest and most conciliatory measures towards the people, to promote peace and love, and to adapt his instructions, as far as duty permitted, to the popular taste and feelings, he never allowed this spirit of tenderness to infringe upon his discipline. His reproofs, when he required to reprove, were firm and severe; no one was too humble to be overlooked, no one too exalted to be screened from merited censure; dispensing equal justice, he spared the delinquencies of neither prince nor peasant. One of the Irish princes asked him, whether he thought he should be saved? "You have little chance of that," replied the faithful monitor, "unless you redeem the errors of the past, and unless your repentance be speedy and sincere." His address to King Aydan, upon his installation, was remarkable for its boldness, no less than for its warmth; and often, at the peril of his life he hesitated not to adopt the strictest measures against the reprobate and irreclaimable, who had resisted all his importunities and admonitions.

While the injunction to "do good and to communicate," was such a visible trait in Columba's character, he seemed no less desirous of having "holiness unto the Lord" legibly inscribed upon all his actions. He seemed to have a lively sense of the divine presence ever upon his heart. Upon every purpose and proceeding, even of lightest moment, he implored a blessing—for every benefit he poured forth the language of gratitude and praise. The following quotations from the work of a pious biographer of Columba, deserves attention:—"It was the custom of Columba," says Dr Smith, "to remark how and when God answered his prayers; and failed not, on such occasions, to acknowledge his goodness with praise and thanksgiving. Sometimes, too, he would call his friends to join him, especially if they had joined in his request, saying, 'God, my brethren, hath heard the voice of our supplications at such a time, and it becomes us now to render to him our united thanks.'" "It is still customary," continues

Dr Smith, "for persons in distress to ask the prayers of the congregation; *I never heard a congregation asked by any one, to return thanks for having obtained relief, but ONCE.*"

In his conversation, Columba was ever anxious to edify and instruct—to awaken and interest the careless—to edify and strengthen the believer—to comfort and console the downcast. In all his purposes, he trusted to heaven for the event: "When do you propose sailing?" inquired the Druid Broichean, at Columba; "On the third day hence," replied he, "if it be the will of God, and I be then alive." "You cannot," answered the Druid, "for I will raise contrary winds, and spread over you mists and darkness." "The wind is in the hollow of His hand," responded the holy man, "and every motion of mine is undertaken in his name, and guided by his directions." There are, indeed, instances on record, of a closeness of communion with God, and of special interpositions of divine favour vouchsafed to him, which it would be hardihood to doubt, and perhaps credulity to believe.

No wonder, then, that "the pleasure of the Lord prospered in such hands," and that though his early preaching was only as a handful of corn on the tops of the mountains, the fruit thereof was, in the end, made to shake like Lebanon." No wonder that a people, incessantly plied by the pure doctrines of the Christian faith, from the lips of such an upright and godly man, should at last be induced to "bring forth their idols whom they had long worshipped, and to cast them to the moles and to the bats:" and no wonder that Columba, devoted as his heart was to the service of his God and Redeemer, should see the seed at last shoot forth, which he had sown with such care, which he had watered with so many prayers, and whose progress he had watched with such tender solicitude; fulfilling the words of the Psalmist, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Unauspicious as the first beginnings of this great missionary enterprise had been, Columba had not laboured long in Scotland, before the framework of superstition, beginning gradually to give way, at last yielded completely to his active and persevering assaults,—the idol was shaken on his throne,—his degraded votaries were roused to a longing for emancipation from their spiritual thralldom,—and Columba led them forth to a sacred warfare, soon to terminate "in a glorious victory, and a still more glorious peace."

Pictland cast off the yoke of Paganism, and professed the doctrines of the Cross; but Columba's labours had not been confined to that district, nor was his success limited by the boundaries of the Pictish territories. His friendship was courted, and his visits welcomed, by all the neighbouring princes; so that there was perhaps no district in Scotland, or its islands, which had not been visited either by himself in person, or by some of his Missionaries. Monasteries founded, endowed, and regulated by him, existed throughout the whole country. Dunkeld, Abernethy, St. Andrews, Abercorn, Govan on the Clyde, and many other religious establishments, both on the Mainland and the Western Islands of Scotland, were instituted and managed by him; and nothing can give us a higher idea of the address, activity, and comprehensiveness of mind with which this great man was gifted, than the fact of his maintaining discipline and order in the numerous and widely scattered monasteries which he had erected, and which some of his biographers have estimated at three hundred. The fame of Columba was not, however, confined within the narrow barriers of Britain and Ireland, but was widely diffused over all the continent of Europe. His biographer Adomnan observes, that "though Columba lived in a remote island of the British ocean, yet God had done him the

honour to make his name renowned, not only through all Britain and Ireland, but throughout Spain, France, and Italy, and particularly in Rome, the greatest city in the world. Thus," continues he, "God honoureth those who honour him; for which his holy name be praised."

The establishment of Iona was the well-spring, whence flowed all this flood of Gospel light and civilization which had thus swept over Scotland; but, as we intend, at some future period, to return to the consideration of the history and character of the Culdee Churches, it is unnecessary to enter here into any minute examination of their peculiar views and habits. Columba is supposed to have been the founder of the order, and he certainly it was, who matured their system of discipline and doctrine.

The complexion of the Culdee establishments, bore a closer resemblance to seminaries of learning than to the monastic institutions of a later day, whatever might be their relish for the quiet and indolent seclusion of monachism. There were two leading objects which rendered it with them impracticable; for while they devoted themselves with all earnestness to the wide diffusion of the Gospel, they considered the training of the young a duty scarcely less imperative, in order that "the Lord might have a seed to serve him, who should be accounted to him for a generation, and declare his righteousness unto a people that were yet unborn."

Columba himself directed his special attention to the cause of education; and he was particularly observant in examining the characters, and habits, and talents, of such as aspired to the sacred profession. "He would even inquire, if the mother, who had the first moulding of the soul in the cradle, was herself religious and holy." From an early age, he had them reared under his own eye, and under his own training, and it was only after a protracted and severe probation, that he judged them fitted for being sent forth as accredited ambassadors of Christ Jesus.

The course of Culdee education seems to have been by no means confined to the study of theology; but to have embraced a wide and varied field, comprising law, medicine, history, and general literature: and while Columba was careful that his disciples should be well instructed in all that tended to render their office beneficial and respectable, he was equally zealous in impressing upon his presbyters, the necessity of strict discipline, and indefatigable exertion, exhorting and stimulating them to activity—watching over them and praying for their success.

The theological views of Columba and his disciples, seem to have been strictly scriptural. They had resisted the tyranny, and withstood the errors of the Church of Rome. The Venerable Bede, in his account of their views and character, observes, that "they would receive those things only, which are contained in the writings of the prophets, evangelists, and apostles, diligently observing the works of piety and charity;" and the only element which he considered as wanting to render their system perfect, was a full conformity to all the rites of the Church of Rome.

The internal discipline of Iona was rigid; but there was no rule enacted, to which Columba himself did not shew to his disciples an example of unswerving adherence. Strict, therefore, as he was in the exercise of discipline, there was nothing of severity or harshness in his system; nay, love and kindness were the prominent features in his dealings towards his brethren, and all his addresses were couched in terms of endearment, so that while they admired and revered his virtues, they no less loved his person, and delighted in his society; "there is something," said one of the oldest of them, "which makes me so happy and glad, that even when I am bearing this burden, I do not perceive the weight of it."

His life of usefulness was now drawing to a close. One day, two of his attendants remarked his face lighten up with unusual joy, and again suddenly change into an expression of deep dejection; after much entreaty, he reluctantly explained to them the cause. "Thirty years, which I prayed God to give me in Britain, are now expired, and I have much longed, and prayed, and hoped, that at the close of them I should obtain my dismissal, and be called to my everlasting home with God; just now I was above measure glad, on seeing the descent of the holy angels to conduct my spirit. But, on a sudden, they are stopped at yonder rock; for the united prayers of the Churches, to spare my life a few years longer, have prevailed over my most earnest requests. Four years more I must remain on earth; and then, without sickness or pain, this frame shall be dissolved, and I enter into the joy of my Lord."

But old though he was, and broken down by years and labour, his exertions slackened not, and he daily saw the seed that he had sown bringing forth more abundant fruits. Scotland lay before him, like a rich garden, well watered by his own hand; his monastery was the chief seminary of learning, at the time, perhaps in Europe—the nursery from whence hundreds of devoted servants of God issued forth over all the continent, so that "all saints whose origin could not afterwards be traced, were supposed to have come from Ireland or Scotland." Of him, in truth, it might be said, that the Lord smiled upon his labours.

As his end drew nigh, he prepared the minds of his followers for the melancholy event. The day on which he died, was the Sabbath of the Lord; and he gave tokens of the joy he felt in the prospect of his departure, saying to his servant, Dermot, "This day, in the Sacred Volume, is called the Sabbath, that is, *rest*, and will be indeed a Sabbath to me, for it is to me the last day of this toilsome life, the day on which I am to rest from all my labour and trouble, for on this sacred night of the Lord, at the midnight hour, I go the way of my fathers." He afterwards ascended an eminence above the monastery, and "implored a blessing upon the ground and its inhabitants; adding that it would go well with them while they feared God." From thence he retired into his closet, and occupied himself in transcribing the thirty-fourth Psalm. When he came to that passage in the tenth verse,—“They that seek the Lord shall not want any good thing,” he said, “Here I have come to the end of a page, and to a very proper part for me to stop, for the following words (Psalm xxxiv. 11.) will better suit my successor than me.” To Dermot, his attendant, he then committed his last charge to his disciples. “My dying charge to you, my dear children, is, that you live in peace, and sincerely love one another. And if you do this, as becometh saints, the God who comforts and upholds the good, will help you; and I, now that I am going to dwell with him, will request that you may have both a sufficient supply of the necessaries of the present transitory life, and a share in that everlasting bliss which he has prepared for those who observe his holy laws.”

In the early ages, it was the general practice to retire at midnight into the Church for prayer. In conformity to this practice, he went to Church, and arriving there before any of his brethren, knelt down to pray. When they reached the Church, they found him on his knees. The smile of joy had not vanished from his countenance, but his spirit was on the wing for its eternal habitation. And thus, on the 9th of June 597, in the 77th year of his age, died Columba, the Apostle of the Highlands, regretted on earth, but ripe for glory. “Even the place of his residence was considered as peculiarly holy, and to sleep in its dust became, for ages, an object of ambition to kings and princes;” and over its timeworn walls, there still reposes an air of

serene solemnity; and who that visits its hallowed ruins, or reads the history of its founder, can hesitate to accord in the sentiment of the English sage,—“That man is little to be envied, whose patriotism would not glow on the plains of Marathon; or whose piety would not grow warmer amid the ruins of Iona!”

## CHRISTIAN PHILOSOPHY.

No. IX.

ON THE COMPARATIVE PROGRESS OF SCIENCE,  
RELIGION, AND MORALS.

BY THE REV. JAMES BRODIE,  
*Minister of Monimail.*

WHEN we turn our attention to the progress of science, and more especially when we consider its practical applications, we find a principle of progressive increase exhibited, which leads us to hope for the most gratifying results. Man seems, in the early periods of his history, to have had but a limited knowledge of the world around him, and of the means by which its treasures may be made subservient to his wants; but, by degrees, he has become acquainted with the elements of nature, and is daily extending his mastery over them. While, however, we look to the past with thankfulness, and to the future with hope, we must beware of expecting too much. We must neither allow enthusiasm for a favourite pursuit to exaggerate its advantages, nor forget that science has its appropriate province, beyond which it ought not to go.

When inquiry is made into the means by which we may most effectually curb the unruly passions of man, and lead him to pursue those objects which promote at once his own comfort, and the prosperity of the community with which he is connected, we find many so dazzled by the brilliant success of philosophical research, that they are led to attribute to it a power of reforming and elevating society, which it never can claim. They speak of its ennobling effects on the mind, they shew how it strengthens the intellect, by a rich supply of materials for study, and how it improves the heart, by raising it above the grovelling pleasures of sense; they point to the amazing progress that it has made, and, having demonstrated that “knowledge is power,” imagine they have, at the same time, proved it to be virtue and peace. They fondly fancy, that there is in the human mind, and in human society, a principle of improvement, which only needs to be developed, in order to secure universal bliss; while Christianity is kept out of view, or treated as a matter in which they have little concern.

Some again, resting on the same foundation, pursue a more daring plan; and, not contented with extolling the advantages to be derived from their own discoveries and schemes, treat the efforts of others with contempt, make the teachers of religion the objects of their scorn, and cast aside the doctrines of Scripture itself.

Is there, then, as some affirm, and as many seem to think, any principle in man, or in society, that tends to progressive advancement in morality and good order, without the aid of revelation? or, is there any hope, that, by the diffusion of human science, the character of our race may be elevated, without the Gospel being made at the same time more widely known? When we lay aside mere conjecture, and appeal to history and reason, what is the answer that they give? They tell us, that the highest perfection in the arts of life may be united to ignorance of God, to dissolute morals, and disquiet of mind. Nor need we be surprised to find this the case; for while every feeling of the natural man urges him on in the acquisition of human learning, “the carnal mind is enmity against God.” The intellectual powers find delightful employment in the pur-

suit of useful knowledge, avarice looks to it as the way to wealth, ambition regards it as essential to the attainment of power, and vanity knows that it is the pathway to fame. Even the animal appetites find it conducive to their gratification; it smooths the couch of indolence, and spreads with delicacies the table of luxury. When so many feelings combine to urge him on, we need not be surprised that man makes progress in science and art. If no political revolution occur, to render life and property uncertain, he goes on gradually extending his knowledge of nature, and perfecting his contrivances; nor can we assign any limit to his advance, if the fruits of his inventive industry be but secure. But the case is widely different with respect to religion and morals. So far from there being here any natural tendency to progression, there is a tendency of an altogether opposite kind. Unless a direct revelation from heaven be given, and unless means be taken to preserve the knowledge which that revelation discloses, man have ever been found to retrograde in the knowledge of God and of duty. And the reason is obvious; though there be doubtless in religion much to delight the mind, and to fill the heart with joy, there is also much that is opposed to the depraved feelings of our fallen nature; so that, in the words of one who knew both the heart and the history of man, "the things of God are foolishness" to the unconverted; and even when they have acquired some understanding of the divine perfections, it is speedily lost, for "they like not to retain God in their knowledge."

In putting these statements to the test, we shall trace the history of those nations among whom civilization and the arts of life have made the greatest progress, and mark their condition with respect to morality and religion. Let us begin at home. In this country we find science flourishing, and making daily advances; for here we have secured to us whatever invention or industry may procure, while knowledge leads to honour and reward, and many advantages are afforded us in its pursuit. Here, too, we find enlightened ideas with regard to the nature of God and of duty; for the Gospel is widely diffused among us, and means are employed for making its doctrines known. And so long as these circumstances continue, so long may we hope, by the blessing of the Lord, to see human learning and Christian doctrine flourish together, and communicate reciprocal advantage.

In other parts of Europe, we find the case considerably different. In Paris, for example, while art and philosophy are successfully cultivated, the Bible is in a great measure neglected, and, as a natural consequence, morals are depraved. The appalling number of suicides, assassinations, and illegitimate births, (for more than a third of the children born in Paris are illegitimate,) afford a melancholy proof of this being the case. Nay, some calculations have lately proved, that in those parts of France where education has made the greatest progress, crime is most abundant, and in those districts where there is least education crimes are more rare.

Turning to those countries where the Bible is not known, we find, that over a vast portion of the globe, man is sunk in utter barbarism, destitute alike of true religion, and of external civilization. This fact naturally excites the inquiry, why is man, in so many different lands, under such a vast variety of circumstances, and through so many ages, unenlightened and unimproved, if he have, as is alleged, an inherent principle of progression within him? But even in those countries where the arts of life are most flourishing, morality and enlightened religion are unknown. In India, the learned castes have made considerable progress in astronomical observations, and evince great subtlety in reasoning—the manufacturing classes have attained to great proficiency in many departments—but the whole nation is sunk in the most brutish and abominable idolatry,

and the standard of morals is exceedingly low. We cannot trace the origin of their peculiar superstitions—we only know that they have remained for ages unchanged. Sir W. Jones, in his Asiatic Researches, shews the similarity that exists between the idols of India and the false deities of ancient Greece; and the fact of the Hindoos that accompanied the British army to Egypt, falling down and worshipping the statues erected by the Pharaohs of old, affords abundant proof, that the lapse of ages has effected no improvement on their worship or their creed.

In China, many useful arts are prosecuted with success, and the people are characterised by intelligent industry; yet the prevailing religion is a grovelling idolatry. In tracing the early history of this interesting country, we read of various important inventions being either discovered or introduced—we are enabled to mark the progressive advancement of the people, from a half savage condition to one of comparative refinement, (for living in security they had leisure to cultivate the arts of life;) but the farther back we go, the more rational do we find their theological views, and it is only in comparatively recent times that the present degraded forms of worship have been introduced. In this respect they have gradually been going back; for no inspired record has been granted them, nor Gospel ordinance to point the path to God.

In Mexico and Peru, when conquered by the Spaniards, civilization had made some progress, because the government had been for some time permanent; but their religion was gross and bloody, and if any advances were made in knowledge or practical duty, it was owing to the instructions of two foreigners, who, arriving in the country, gave themselves out as the children of the sun, and taught the ignorant natives a more rational form of worship than that of their besotted fathers.

In former times, there is reason to believe, that many ingenious arts were cultivated with success by different nations; but we have very imperfect means of ascertaining the nature and history of their religious opinions. The Babylonians were a rich and mighty people. "Babylonish garments" are spoken of in the book of Joshua, in such a manner as to induce the belief that manufactures even then flourished among them. We read of their astrologers, soothsayers, and wise men; the embassy they sent to Hesekiah, to inquire into the cause of the going back of the sun, shews the interest they took in astronomical observations; and yet we know that they worshipped idols, (Dan. v. 4,) and were ignorant of the character of God, (Dan. iii. 15.)

The Tyrians, or Phœnicians, and their colony the Carthaginians, were rich, skilful, and enterprising. They were early acquainted with letters, had all the advantages that wealth and commerce confer, and, from their intercourse with the Jews, had full opportunity of knowing the nature and worship of Jehovah; but they feared him not. The prophets denounce woes on them, because of their transgressions; and our Lord ranks them among the nations proverbial for wickedness, (Luke x. 13.)

The Egyptians have left abundant proofs of their skill and power, in their stupendous pyramids, statues, temples, and public works; but they did not merely bow down to stocks and stones, they adored birds, and beasts, and creeping things; and their morality was most corrupt. We have no intelligible trace of their early history, excepting some few intimations in the books of Moses; but these seem to indicate a gradual decline in things connected with the soul, while there was an advance in the arts of life. When Abraham went down into Egypt, the hospitable and generous conduct of Pharaoh contrasts favourably with that of the patriarch; at this time there is nothing said about

the "learning of the Egyptians," but, on the contrary, we are led to believe that their manners were simple, and their arts but few. On the going down of Jacob and his children, we find mention made of chariots, and princes, and cities, and pomp, but are led to conclude, (Gen. xlv. 34.) that the worship of animals had been begun. In the time of Moses we are told of their "learning," and "magicians," and "fenced cities;" but, at the same time, of their tyranny, cruelty, "abominations," and "hardness of heart."

In Greece and Rome, literature, philosophy, and every elegant and useful art, arrived at a far greater perfection than any other heathen country has ever exhibited, but their superstition was gross in the extreme. The deities whom they worshipped were monsters of licentiousness and cruelty, their rites were indecent, and morality, (as we understand the term,) was almost unknown. The speculations of the philosophers served to amuse the leisure of the learned, but had no effect on the people at large. The sensual orgies of Venus and Bacchus, and the bloody spectacles of the amphitheatre, where the citizens of Rome assembled to feast their eyes with the sight of thousands of their fellow-creatures torn to pieces by beasts of prey, continued with undiminished nay, with increasing brutality, till the progress of Christianity checked their career. Here we find nothing like a progressive improvement of the human race, in knowledge of God or of morals. Riches, and science, and art, so far from purifying the mind or ennobling the affections, only served to debase them both.

The apostle, moreover, in speaking of the Greeks and Romans, does not merely say that they were "filled with all unrighteousness," and that "it is a shame even to speak of the things which were done of them in secret," an accusation which the writings of their own authors, Juvenal, Persius, &c., abundantly prove; but he tells us that they were given up to a reprobate mind, because "they did not like to retain God in their knowledge;" because they had not only failed to discover the character of God, but had lost the knowledge which they once possessed. The reader will perhaps bear with us, while we adduce a few observations, tending to confirm the apostle's assertion. The gross superstition that prevailed in Greece and Rome, at the time when the apostle wrote, was not the original religion of the people, but a modification of the Egyptian rites, which had superseded the comparatively pure and rational worship of the early settlers. Herodotus (B. 2.) says, "They had formerly sacrificed and prayed to gods in general, as I was informed at Dodona, without attributing either name or surname to any deity, which, in those times, they had never heard; but they called them gods, because they disposed and governed all actions and concerns. After a long time, the names of the other gods were brought among them from Egypt." Again, "The daughters of Danaus brought those ceremonies from Egypt, and instructed the Pelasgian women in the use of them." The Pelasgi afterwards mingled with the original settlers, and communicated to them their creed. Homer, in the Iliad (16. 233.) confirms, in some degree, the account given by Herodotus, terming Jupiter, "Pelasgian Jove dwelling afar." The author of the treatise, "On the World," ascribed to Aristotle, says, (c. 6 and 7.) "It is a tradition received of old, among all men, that God is the creator and preserver of all things, and that nothing in nature is sufficient to its own existence, without his superintending protection. Hence, some of the ancients have held that all things are full of gods, obvious to sight, to hearing, and to all the senses; an opinion consonant enough to the power, but not to the nature of the Deity. God, being one, has thus received many names, according to the variety of effects of which he is the cause." Several other writers give a similar testimony. "One God," says Plato, "it was reported, once governed the

universe, but a great change, infinitely to the worse, having taken place in the nature of man, the command devolved upon Jupiter, with many inferior deities under him." In Rome, before the introduction of the Grecian mythology, we find a deity, named Janus, worshipped, who seems, at that time, to have been regarded as the chief, if not the only God. He was styled, emphatically, The father, the origin, and founder of all things, and his name was invoked before any other God. His titles are thus given by Sulpitius: "Father Janus, all-seeing Janus, two headed, two formed god, sagacious planter of all things, beginning of the gods." In later times he was represented as having two faces, to denote his knowledge of the past and of the future; but by the laws of Numa, the first legislator among the Romans, it was forbidden to worship God by images.

These brief intimations respecting the early religion of Europe, receive some additional light from an examination of the names given to the Supreme Deity. In Latin he was called Jove, or Jupiter, that is Jove Father, the origin of which is easily traced to the Hebrew Jehovah, the Latin word being pronounced *Yowé*, and the Hebrew *Yowa*, or *Yehowa*. Among the Greeks the name Iao was considered as denoting the noblest attribute of the deity, though they do not seem to have comprehended what that attribute was. Macrobius, (Saturnal. i. 18.) quotes an old oracle of Apollo, which, after affirming that all the gods were merely different names for the one only God, says, "Understand that Iao is the greatest god of all." The word *Iao* is very nearly the closest approximation to the Hebrew *Yowa*, that the Grecian pronunciation could make. This title, we may observe, seems to have spread to the farthest extremity of the Asiatic continent. The Chou King, which is considered to be the most authentic of all the Chinese books, begins the history of the country with an emperor named Yao, whom it represents as having let loose the waters, in the following terms: "Having raised himself to heaven, Yao bathed the feet even of the highest mountains, covered the less elevated hills, and rendered the plains impassable," (Cuvier's Theory of the Earth, § 32.) Plutarch tells us that the oracle of Delphi, the most celebrated in Greece, had inscribed on its portal the letter E, which was considered as referring to the attributes or worship of the god, but very different opinions prevailed, with respect to the meaning which this singular inscription was intended to convey. It seems to be merely the old form of the verb E I, *As is*; and if so, is a literal translation of the word Jehovah. To this god, the great but unknown Iao, whose name was revered, but whose attributes were not understood, the apostle seems to have alluded, when he said that he had seen an altar with the inscription, "To the unknown God," and declared him to be the God whom he preached. He does not speak of an unknown God, but of that unknown, mysterious, and dreaded deity, whose symbol was E, and whose name was Iao.

When we thus examine into the titles given to the Supreme God, and into the traditions preserved respecting him, we are led to form a high idea of the ancient religion of Greece, and to conclude that it had been, in some way or another, derived from the Jews. Its simplicity and truth form a striking contrast to the mass of error which formed the popular creed, when learning and science were in the zenith of their glory; and well may Plato speak of a "change infinitely to the worse."

We have now gone over all the nations that have been celebrated for literature, philosophy, or art, either in ancient or modern times; and, if we except those among whom the Bible is found, so far from discovering any trace of progressive movement in knowledge of God, or practice of morality, we see a constant tendency to deterioration, while a striking contrast is found in the



history of the Jews, who, though a poor despised race, and comparatively ignorant of literature and arts, retained a rational worship and enlightened views, because a revelation had been given them, and prophets sent to enforce it.

Let us then prize the privileges we possess, and whatever be the pretensions of those who seek to promote morality without religion, let us feel assured that the corrupt stem of unsanctified learning can never be made to bear the fruits of righteousness; they will only grow upon the Tree of Life. If men are not prevented from crime, by the constraining motives of the fear of the Lord, and love of the Saviour, by the hope of heaven, or the dread of damnation, their headlong passions will not be quelled by any argument that man can offer. We may as soon expect that a silken thread will bind the demoniac, who "brake in pieces the fetters, and plucked asunder the bands," or that the gossamer's web will confine the raging tiger, as that human means will subdue the man who defies his God.

As for those who separate the moral precepts of the Gospel from the doctrines on which they are founded, that they may combine them with their vain and infidel conjectures, they do but compass their own confusion. They steal gold from the treasury of God, and make it bear the counterfeit impression of man, but the sacrilegious theft will yet cover them with shame. They take fire from the altar of heaven, to burn incense to their vanity, but the flame they kindle will ere long consume them. They strive to pull down the glorious fabric of Gospel truth, to supply them with materials for erecting a temple to their pride, but their edifice will speedily fall; the day of retribution is at hand, and the Dagon of their idolatry will lie broken to pieces before the ark of the Lord.

#### THE UNION BETWEEN CHRIST AND BELIEVERS:

#### A DISCOURSE.

BY THE REV. GRAHAM MITCHELL, A.M.,

*Minister of Whitburn.*

"For ye are dead, and your life is hid with Christ in God."—COL. iii. 3.

THE Divine Word, who was in the beginning with God, though possessed of all the treasures of wisdom and knowledge, has been pleased to make known to us only such truths as are necessary to be believed, without satisfying idle curiosity with reasons. This principle is observable in the kingdom of nature, as well as in the kingdom of grace. Throughout the realms of nature, every one must admit that there are innumerable things certain and true, which lie quite beyond the reach of his rational powers. Were we to believe in such things only as we could fully understand, we would believe almost nothing; for certain it is, what has been long since remarked, that "man, with all his wisdom, is but darkly wise."

Shall it, therefore, be wondered at that we cannot fathom the nature of the truths of the infinite God,—that we cannot tell how this unseen Being has existed from all eternity,—how he is in heaven, and yet about our path, and about our bed, compassing our downsitings and uprisings? And, in like manner, the nature of the union between Christ and believers is equally mysterious, though the fact itself, that there is such an union, cannot be doubted by any who

carefully read the Book of Life, the only golden key which opens up the secrets of the throne of God; and to remain ignorant of the fact, therefore, because the nature of the subject, in all its length and breadth, surpasses the limits of the human faculties, is as foolish as it would be to hear a blind man denying the reality of colours, merely because he has no just idea of them; and this spiritual blindness to the relation between the Saviour and his people, can only be accounted for upon the principle, that the "natural man discerneth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." What, then, though the principle of the spiritual life be now hid; just, as in spring, the grain of corn is hid in the ground, which will at length rise, and ripen, and wave in luxuriant beauty at the appointed harvest; for "when He who is your life shall appear, ye also shall appear with him in glory," as one with himself, and the fruit of his purchase. Looking for that wisdom which cometh from above, and praying for that aid which is promised, I shall now, first, invite your attention to the fact, that there is a vital union between Christ and his genuine followers; then point out some accompaniments of this union wherever it truly exists; and, finally, consider the peculiar and blessed condition of that man whose life is hid with Christ.

I. Contemplate the fact that there is an union between Christ and his people,—“your life is hid with Christ in God.” These words, which imply a fellowship of the most hallowed kind, were addressed to the Christians at Colosse, a populous city in Asia Minor, whose Church was in a very flourishing state of spiritual health and life. They were, therefore, according to their new profession, already dead to their former all-engrossing sinful interests and pursuits, whilst their spiritual life of grace, and their eternal life of glory, flowed from Christ Jesus, their everlasting springtide, out of whose inexhaustible fulness every believer receives grace upon grace. Risen with Christ, and setting their affections upon him, all the comfort, stability, and activity of believers centre in Jesus. (John x. 28.) He imparts to them streams of living water. (John iv. 10.) By the influences of his Holy Spirit, through a principle of faith, they live by the power of the Redeemer, and for his cause, and the glory of his name, being found in Christ, “not having their own righteousness, but the righteousness which is of God by faith.” Of such genuine disciples it may be truly said, they are dead, and their lives are hid with Christ,—words which appear, at first view, paradoxical, the Christian being thereby represented as both dead and alive at the same time, though, from the purport of the whole of the address, it appears that the meaning evidently is, that the believer is dead unto sin, and unto the law, but alive unto God, through Jesus Christ his Lord. And this spiritual life to which he is restored, consists in an indissoluble union with the Saviour of souls;

and though, as to the nature of this union, in its vast tide of splendour and glory, it be termed in Scripture a mystery, yet, because of the limitation and imperfection of their faculties, it is a mystery only unto creatures,—who have been compared, by Newton, to persons going along a coast, occasionally finding some precious gem or jewel, whilst the vast ocean of truth still lies undiscovered. Enough, however, it is surely for us to learn, in the most ample manner, throughout revelation, and upon the testimony of the God of truth, that there is a very intimate and endearing relationship between Christ and the members of his invisible Church, which, according to the confession of our faith, consists of the whole family of believers over the vast extent of the earth. Cheering thought to all Christians, and to each individual Christian! For although the believer cannot now adequately know the love of Christ, in being united to him, and replenished by him out of his fulness, the humblest follower can, at least, adopt the sentiment of inspiration, and experimentally say, Hereby I know that I dwell in him, because he has given me of his Spirit,—his Spirit beareth witness with my spirit,—he sheds abroad his love in my soul,—he fills me with joy and peace in believing,—the day dawns, and the day-star hath begun to arise in my heart.

Faith, then, is the great principle by which the believer lives unto God, and realizes spiritual things, even as the men of the world do by sight realize temporal concerns. And though this union, of which faith is thus the connecting principle, in its utmost latitude, lies beyond the feeble intellect of man, yet the sacred oracles, to aid us in forming some practical conceptions on the subject, represent this union, in condescension to human weakness, by certain visible and tangible objects. Every one familiar with the Bible, will remember many such passages. Comparing this union to the union which takes place between our bodies and the food which nourishes and supports them, our adorable Saviour addressed the Jews in a spiritual sense,—He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him; and as the living Father hath sent me, and I live by the Father, so he that eateth me, or receiveth me by faith for his spiritual nourishment, shall live by me. The same truth he illustrated to his disciples, by a reference to the beautiful plant the vine, shewing them that they were as closely united unto him, as its branches were united unto the parent stem. (John xv. 1.) The Lord Jesus, being the head and centre of union, and the fountainhead of all vital influences to his people, is farther compared to the head of the human body, between which and the heart, circulation is incessantly carried on, and thence by the nerves, arteries, and veins, through all the members of the human frame, (Eph. iv. 16,) so that “we are members of his body, of his flesh, and of his bones.” (Eph. v. 30.) And this union is likewise compared to the different parts of one magnificent edifice, of which Jesus is the grand

corner-stone, “for we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth up to a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.”

Joined, then, to the Lord by perpetual covenant, each believer can experimentally say, “My beloved is mine, and I am his.” “The Lord is my shepherd, and I shall not want. He leadeth me by the green pastures, and along the still waters.” “Oh how excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; thou shalt make them to drink of the river of thy pleasures. For with thee is the fountain of life; and in thy light they shall see light.”

II. I shall proceed to point out some of the accompaniments of this union: It must produce the most important results on the inward man; especially, it will ever be accompanied with a renewal after the divine likeness. The man will be changed into the “same image,” “for if any one hath not the Spirit of Christ, he is none of his.” Besides, what communion hath light with darkness? The soul of the believer must be rendered pure, seeing that it is the presence-chamber of the holy Trinity, according to the delightful assurance,—We will come in to him, and make our abode with him. Possessing such an exalted visitant, the believer is rendered as one with the Redeemer, (1 Cor. vi. 17,) not indeed as to essence, but only as to the qualities of the divine nature, by having something of his moral image restored upon our hearts. This may be illustrated by a stamp or a seal, which communicates its own image or impression, while the seal itself remains unchanged. And how important and enduring are the impressions of heavenly grace, the receiving thus an unction or anointing from the Holy One! What views are given of the glory and dignity of the Saviour! So that whilst many see no beauty in him that they should desire him, and trample under foot the blood of the everlasting covenant, the believer beholds a loveliness in objects which others pass by, or tread beneath them, as unworthy of notice. Made a “partaker of the divine nature,” and having escaped the corruptions that are in the world through lust, the scales of ignorance have fallen from his understanding, the leprosy of sin is healed, the fetters of indwelling corruption are broken off, the traces of a divine hand are left for ever on the renewed soul, drawn as with a pen dipt in the ocean of eternal love, being “written, not with ink, but by the Spirit of the living God, not on tables of stone, but on the fleshy tables of the heart.” And the restoration of a creature to fellowship with the Saviour, is a trophy at

once the grandest and the most sublime, with which no other achievement in the universe can be compared. The rise and the fall of empires, the giving birth to systems and to worlds, are not once to be named with the recovery of a mind that was lost to God, to happiness, and to life; for this noble piece of divine workmanship shall, through the righteousness of the Redeemer, and the salvation he has wrought out, attain an elevation, a felicity, a moral and undecaying beauty, beyond all material things, and unknown to all the generations of men, fleeting as the shade, and withering as the green herb, but which here once, like us, enjoyed warm and conscious life. "Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, but my salvation shall be for ever, and my righteousness shall not be abolished."

In consequence of this renewal, productive of such durable benefits, there springs up in the soul love to God in Christ, another valuable accompaniment and evidence of our union. Love is represented as an emblem of God, and the name he bears. (1 John iv. 8.) It is the first command under each dispensation. It is the chain which unites the whole of creation to its Lord. He that dwelleth in love, then, "dwelleth in God, and God in him." Can he fail to love God supremely, when he thinks of the amiability and loveliness of his nature, in connection with numerous, or rather innumerable, undeserved mercies towards him? Surely it is next to an impossibility for any one who is not a stranger to goodness, to read or to hear the description of a character distinguished for justice, benevolence, and truth, and to be the constant receiver of all his kindness, without some feelings of admiration for his person and character. Extend these feelings towards the fountain of goodness, and the Father of mercies. Think, then, how high our admiration, gratitude, and love, should rise, seeing that if we can love a being of finite and imperfect goodness, how much more ought we to love a Being of unbounded loving-kindness, whose love is "from everlasting to everlasting?" What though this benefactor be unseen? though, because of the splendour of his majesty, we cannot behold him "eye to eye?" Yet being assured, upon the strongest evidence, that he is ever present with us to bless us and to do us good, to load us daily with his benefits, this consideration ought to impress and fill our hearts with the most undivided affection. Imagine some generous and unseen philanthropist to transmit, to some one in misery and destitution, a supply for all his present exigencies, to elevate him in his situation in life, to give to him the most valuable possessions the mind can think of, could the heart of the recipient fail to esteem this generous though unseen friend? Can the believer feel less love towards that friend, whose love was stronger than death, and secured to him "all things?" Can he re-

frain from exclaiming, "Whom having not seen I love, and although I see him not now, yet believing, I rejoice with a joy unspeakable!" The sincerity of his affection he proves by doing the will of God, and consecrating the whole man to his service, which is the most decided test that he is united to the Saviour. He that keepeth his commandments "dwelleth in him," and his deeds are made manifest that they are wrought in God. Herein is his Father glorified, for he bears much fruit. He, by a life and conversation becoming the Gospel, glorifies God in his soul and his body, which are his. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." Convinced that our bodies, as well as our souls, are included in the mystical union between the Redeemer and his people, an inspired writer emphatically says, "Know ye not that your bodies are the members of Christ?" "I beseech you, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service;" seeing Christ, by his death, has redeemed the whole man, to purify unto himself a peculiar people, zealous of good works." He, then, leaning on Jesus, as the beloved of his soul, that keepeth his commandments, and considers the doing of his will as his "meat and drink," "dwelleth in God, and God in him." "But if any man defile this temple of God, him shall God destroy."

III. It now only remains for me to consider the peculiar condition of the man whose life is "hid with Christ in God."

Here, let it be observed that the principle of the spiritual life is now hid. The circumstance of this life being unseen to the bodily eye, cannot, in reason, lead us to question its reality. The human mind is invisible. It is not the outward man which recollects and reasons, which ruminates on the past, and anticipates futurity. It is the intelligent, the invisible, the immortal principle within. It can be discovered only from its acting, yet the principle itself which gives rise to these no one can question. The principle of the spiritual life also, is no less certain, though unseen, and resembles the life of the branches which is hid in the root. Hence, said Jesus, "I am the root, and ye are the branches, and as the branch cannot bear fruit of itself, no more can ye, except ye abide in me." There is here, then, a striking analogy between the natural and the spiritual life, the principle of both being alike unseen, and the existence of both being alike evidenced. There is no room left, then, to those who are strangers to the grace of God in truth, to suppose, for a moment, that the principle of the spiritual life is a mere phantom or a delusion. Besides, they can be no competent judges in a matter of which they, at least, can have no experience. Whereas, the believer, as a vessel of mercy, and an illustrious trophy of redemption, has joys and tranquillity with which no stranger can intermed-

dle. The secret of the Lord is with them that fear him. There is a friend in the heavens who has a heart strung like ours, who is touched with a feeling of our infirmities. He sticketh closer to us than any brother. He is present with us amid all the wounds and sorrows of the heart, which knoweth its own bitterness. He enables us to taste of his love, in every drop of comfort he pours into our lot. He imparts to us resignation in every bereavement and every trial. He fills us with the peace of God which passeth all understanding. He strengthens us with all might in the inner man, and although "without Christ," or severed from him, we can do nothing, "yet, through Christ strengthening us, we can do all things."

Behold, then, the vital principle of the spiritual life demonstrated in the effects it produces. Seeing it brings forth all the fruits of the Spirit, so beautifully enumerated in the Inspired Volume, and which all would do well to weigh and consider; (Gal. v. 22.)—seeing such results, what though the principle of the spiritual life of the believer in Jesus be now hid, He who begins the good work, carries it on and perfects it in the day of Christ. The kingdom of God within you, cometh not with observation. The spiritual temple erected in the inner man, was reared without human observance. It rose to its magnificence without noise or ostentation. Like the temple of Solomon, every thing was made ready before it was brought thither, so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was building. And, in like manner, ye are the temples of the living God, whose Spirit comes to you not in the whirlwind, or the earthquake, or the fire, but in the still small voice. Hence, in solitude, and sometimes in the very depths of poverty, is occasionally to be found the humble and heavenly-minded Christian, who is never "less alone than when alone;" he who, it may be, has learned to hunger as well as to abound; he who has outlived those scenes which gave the world its highest charms, but whose supreme unflinching solace now springs from communion with the Saviour, in receiving out of his fulness, and in every mingled scene, drawing from thence consolations which are neither few nor small. Perhaps the proud man of the world might look to his person and to his home with an eye of contempt. Yet, little does he know that, under yon lowly roof, there resides a king and priest unto God, (Rev. i. 6. ;) that there the angel of the Lord encamps, (Ps. xxxiv. 7. ;) and that over its humble inmate, (Luke xv. 10.,) angels have rejoiced. This flower of grace grows up almost unseen, amid the desert of human life. But, though unknown to the world, he shall be numbered among the jewels which shall grace the Redeemer's crown. Even now, amid all his obscurity, an almighty guardian is with him, with whom no scene is dreary. Graven upon the palms of his hand and precious in his sight, he is cheered by the Scriptures, which are to him the wells of salvation in the wilderness of life. And,

in hours when tried not only by want and suffering, but also by spiritual desertions, when all things seem to be conspiring against him, he, lifting up his soul to God, in earnest prayer and supplication, receives "an answer in peace," whilst he hears breathed from the lips of infinite love, "at eventide it shall be light about thee;" I will never "leave thee, I will never forsake thee;" and hope, like the dove sent forth at the deluge, now finds the olive branch amid the waters of his deepest sorrow. "Happy art thou, then, O Israel, a people saved by the Lord!" "Behold the tabernacle of God is with men, and he shall dwell among them." "Take down thy harp from the willows, in the valley of Achor; there is a door of hope." Even in death the Lord shall be thy shepherd, and the clods of the valley shall "be sweet around thee." Thy body, though resting in the grave, is still united unto Christ, and it will spring from it in beauty, by virtue of that Spirit which now dwells in the heart of believers, and which, we are assured, shall also quicken their mortal bodies, (Rom. v. 11.) Then shall the believer securely hid with Christ, however through life disregarded and unknown, lift up his head with joy, knowing that his redemption draweth nigh. Then, when all things shall be trembling at the presence of the Judge, shall he stand with acceptance before the Son of man. And appearing illustrious as a sun to shine in the "kingdom of his Father," fashioned like unto the Son of God, and "appearing with him in glory," he shall be able to adopt the language spoken by a prophetic voice, "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heaven were fled. I beheld, and, lo, the fruitful place was a wilderness, and the cities thereof were broken down at the presence of the Lord, and by his fierce anger." (Jer. iv. 23-26.)

#### INCREASING DEMAND FOR NATIVE TEACHERS IN INDIA.

It was stated in a former article on India, by Dr Bryce, that the educational institution at Calcutta, which was originated by the able and devoted Dr Duff, had assumed a prominence in the eyes of the intelligent natives which was likely to lead to consequences the most important. And the result has been such as must yield sincere gratification to every pious mind. Scholars have been trained in the Assembly's seminary, not to the acquisition exclusively of mere secular knowledge, but to an acquaintance also with the evidences, the doctrines and duties of Christianity. Thus furnished with a liberal education, and, in many instances, imbued with pious principles, they have retired from the school, not into the obscurity of private life, where they might, nevertheless, diffuse a sacred influence among their relatives and friends, but they have themselves become teachers of youth; communicating, each in his own extensive sphere, the holy principles and motives and feelings

which he himself has imbibed. By these means the leaven of the Gospel may be spread from family to family, and from district to district, until the whole British territories of India shall, by the blessing of the Spirit, be made to "rejoice and to blossom as the rose."

We have been led insensibly into this train of reflection by the refreshing intelligence contained in a letter from Mr Mackay, one of the General Assembly's Missionaries. It bears date, the 10th April 1836, and we select the following extracts from it as contained in the last Quarterly Report of the General Assembly's India Mission.

"The demand for teachers has increased so rapidly, as to put us to serious inconvenience. We have only four or five of our first class left, and about ten of our second.

"Within the last month, we have sent two young men, who were formerly in our first class, to Rungpore, at salaries of L.36 each. One of them, Mohesh Chunder Roy, a very intelligent young Brahmin, is employed by Mr Shaw, the judge of the district, as private tutor for his children. He is, I believe, truly a Christian at heart; at least he shows every evidence of being so; and will, I trust, eventually be baptized. As he is very poor, and has a family to support, we could not keep him near us, without supporting him,—a measure to be avoided in every practicable case. I have, however, written particularly to Mr Shaw about him; and given him such books as I thought would be of use. Indeed, we give books to all who leave us in similar circumstances, from the Tract Society's grant. He has also promised to correspond regularly with me. The other young man is employed in the same way by a wealthy native gentleman at Rungpore. He is very well fitted for his situation. These are cases of a kind which, we think, will be interesting to you; as proving more distinctly than the mere establishment of schools, that the cause of knowledge is gaining ground among us, and prejudice against Christianity giving way.

"We have sent other two young men from our first class (one of them temporarily) to take the entire charge of a new school at Hooghly, a town about thirty miles farther up the river than Calcutta. It has been established, and is almost entirely supported by natives; and has the countenance of the judge, the civil surgeon, and others of the place. The young men receive salaries of L.72 and L.60 respectively; and though it is not nominally a Christian school, they have introduced our books.

"At this moment we are disposing of, perhaps, the most important application we have ever received. It is from an independent prince, the Raja of Upper Assam, who wishes for a private tutor to his son and heir. He applied to the Governor-General's agent in Assam, who wrote to Mr Trevelyan, and he has applied to us. After considerable difficulty, we have fixed on a fine young man in our second class, who will set out immediately. His influence, if any faith can be given to an experience of five years, will be altogether on the side of Christianity; and who knows whether this may not be the first step towards introducing a mission with the countenance of the Raja, into this most interesting country. The Assamese are not Hindoos. Some of them have lately been converted by the Brahmins, but whole tribes at present have no fixed religion; and as they are a nation of rude, but, on the whole, moral and unprejudiced mountaineers, much may be hoped for from them. We will do all in our power, by correspondence, to give the young teacher the most judicious advice in our power, and we will not forget him at the throne of grace.

"We have sent another boy to Taki, as assistant-teacher, the young man who was there before having

died. The school there is now very prosperous. Mr Shiells is universally liked, and has upwards of one hundred scholars. Mr Ewart intends to visit it in a few days.

"A few days ago I had a very interesting letter from a boy lately in our second class. He was obliged to leave the school, and return to his home, in the upper country; but, in his case, the seed was not to be thrown away. At Futteh Pore, he met one of Mr Duff's converts, and was by him persuaded to avow his convictions, and to be baptized. He is now a Christian, and, I hope, a true one. From his letter to me, he seems full of zeal and anxiety to win over his own relations in particular. His care for 'his own household' is to me a very promising sign of his sincerity. It is not what would naturally occur to a hypocrite, who would be more general in his expressions. We commend him to the prayers of the Church, and the keeping of the Lord.

"The inclosed paragraph, though less satisfactory, will no doubt excite attention. I cut it out of the Calcutta Courier. Dwarkeynauth Banerjea was more than two years in our school, which his friends compelled him to leave. I fear the motives of the young men are none of the highest, the chief perhaps being to win a little notoriety; but these things tell on Hinduism more than one might suppose.

#### "ABANDONMENT OF THE HINDOO RELIGION.

"We, the undersigned Hindoos, make the following declaration of our having renounced Hinduism. Having received a liberal education at Mr Hare's school, and being freed from the prejudices and superstitions of our countrymen, we had long renounced Hinduism, and begun to act according to our principles. This displeased our relations to such a degree, that they began to persecute us. Apprehending some injuries would be committed on our persons, and other dangers, from the rage of bigotry, we have escaped from our houses, and are living at present in a place where we think we are perfectly secure. Perceiving that our relations are still in pursuit of us, with the intention of dragging us home, we beg leave to inform them that we have determined to return no more to their caste; and as we have taken food which is forbidden in Hinduism, and that with men who are called by them *Mlechos*, we request them to desist from giving trouble either to themselves or to us.

DWARKEYNAUTH BANERJEA.  
GOPAULCHUNDER MITTER."

"Calcutta, April 4, 1836."

"Five or six of the most promising lads in the school seem now serious in their determination to profess Christianity. Besides seeing some of them almost every night, and having their attendance on Tuesday and Sunday evenings in the native chapel, we have now a meeting on the Saturday evenings for miscellaneous purposes, with all the first and second classes, chiefly to learn what is in their minds. To-morrow (Sunday) we begin a conversational meeting with such as seem best disposed towards religion. What may come of it, God only knows! We have been often deceived, and are almost afraid to hope. But this we can say, that every thing is ready, waiting until the flame come down from on high. O that your prayers may cause it to descend speedily!"

#### ALL CHRISTIANS ARE NOT ALIKE.

BY THE REV. DUNCAN MACFARLAN,

Minister of Renfrew.

#### SECTION IV.

DIFFERENT CHRISTIANS HAVE BEEN DIFFERENTLY  
DEALT WITH.

CHRISTIANS are called at different ages. Some may have been Christians from their very birth, and others

have received the truth only in advanced life. Now, respecting the former it is quite clear, that they can have no experience of that change which, to the others, is the most memorable event of life. Moreover, the habits and matured dispositions of the one class have to be unlearned, and others substituted in their place; while those of the other require only to be rendered more and more perfect. And hence the difference usually observable, between such as have been trained in the school of Christ from their earliest years, and such as have been awakened into spiritual life when old in sin. Those of the former class are usually more equable, perhaps less remarkable, but deep and solid in all their attainments; whereas those of the latter are often cast into overwhelming distress, and sometimes discover such a change of conduct as greatly to attract public notice. If these simple facts, which are open to the observation of all, were duly attended to, we would hear less of the alleged extravagance accompanying revivals of religion. The natural period for conversion is in early life; the earlier the more natural. It is the will of God, that the parent of our fallen nature should, by the divine blessing, be also our spiritual parent, he himself being a Christian; and in these circumstances, the world would not witness such scenes as those referred to. But suppose the period of infancy and childhood to pass away, and manhood to become mature in a state of rebellion against God and rejection of the blood of the cross, God would have it, that a change in these circumstances should be noticeable. There is in such cases, usually, the crime of sinning against light. As in the case of the three thousand, there is the felt conviction of having crucified the Lord of Glory, and therefore would God have such like these to witness for him, that others may know their condition. And suppose now, that hundreds in those circumstances were about the same time to be awakened to a sense of their state, is it strange, that they should together feel and together express their feelings? And is it not rather a strong manifestation of divine wisdom? God is thus multiplying his witnesses, and causing them to unite in their testimony, and to express it aloud; and why, but that others in similar circumstances may hear and fear.

Other sources of diversity will be found in the previous habits of individuals. All who are in an unregenerate state, are fearfully guilty in the sight of God; and it would be difficult, if not also presumptuous, to say, what courses of conduct are in God's sight the most criminal. There are, however, diversities of character among transgressors, as well as among the people of God. Some, for example, are so regular in their conduct, as, like the young man in the Gospel, to seem not far from the kingdom of heaven. Others, and especially men of a speculative turn of mind, are unsound in the faith, and known as such. While a third class are known chiefly on account of their outrageous and immoral conduct. Now, suppose three individuals fairly representing these different classes, to be called by divine grace, they will most probably manifest a considerable difference of Christian character. The man of regular and amiable conduct will exhibit so much of the life and power of religion, as to shew that he is a new man, and God will thus give evidence to others that heart religion is something else than mere regularity of conduct. The man of scepticism will probably feel more deeply, and give a more decided testimony to the truth; God thus witnessing, by his Spirit, as an indwelling Spirit, to his own testimony in the Word, and often to those particular truths which the individual before denied. The strong testimony of the Apostle Paul to this effect is strictly in point.—“Straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this

name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews, which dwelt at Damascus, proving that this is very Christ.” The same thing often occurred during the sufferings of the Church, under the pagan emperors. Her ablest defenders were usually pagan philosophers, who had been converted to the Christian faith. During the Reformation, the same was again experienced. Those who most effectually exposed the soul-destroying errors of Popery, and who taught most powerfully the value of the Scriptures, and the preciousness of the blood of Christ, were converted priests. They were thus, in the providence of God, as torches ignited by a divine power, and hung up as beacon lights on the very confines of a kingdom of darkness. Something of the same kind seems to be again coming round in the sister country. And among ourselves they are not wanting, who boldly and efficiently promulgate what they once destroyed. But suppose still farther, that our exemplar of immorality were to be converted, and to become altogether a new man, we would expect to find in his case, more of that direct seal which would call upon all men every where to repent, and of that hating even of the garment spotted by the flesh, which proves the recollection of former sins. The life of a Welsh, a Bunyan, and a Newton, will explain what we mean. And here also we see how it is, that God magnifies the riches of his grace, and raises to himself witnesses of every hue and character, giving evidence to their fellows of the power and mercy of God.

But we have yet remaining one other source of diversity—that arising from the employment of different means in bringing about their conversion, or at least improvement. We hold it to be an unquestionable principle, that no instrument but the revelation of the Word, saves the soul in mature life. We are saved by faith in a finished atonement; and as we can apprehend the atonement only through the revelation of the Word, the Word itself, either read or preached, or somehow communicated, seems to be essential to salvation. “How shall they believe in him of whom they have not heard?” Still there are many ways in which this Word may be communicated, or rendered availing. And we are very much disposed to believe, that among such as are providential, affliction will be found to hold a leading place. And yet the kinds of affliction are so various, as to open a very wide field for observation. Luther, for example, appears to have had his mind first directed to its true condition, by an alarming occurrence: “As he was walking in the fields with a friend, he was struck by a thunderbolt, which threw him to the ground and killed his companion,” says one historian. And his personal friend and biographer, Melancthon, gives a somewhat similar account: “The immediate occasion of his commencing that course of life which he judged most adapted to sacred duties, and the promotion of piety, was this, as he himself told me, and as many persons well knew: While he was deeply reflecting on the astonishing instances of the divine vengeance, so great alarm would suddenly affect his whole frame, as almost to frighten him to death. These alarming agitations came upon him, either for the first time, or certainly they were the severest in that year, when he lost an intimate companion, who was killed; but I know not by what accident.” Luther was afterwards led, by many steps, to a full knowledge of the truth; but he was thus probably first awakened out of indifference; and hence part, at least, of the decision of his after conduct. Many in our own country were called, by grace, during seasons of severe persecution. They received the truth while in jeopardy of their lives, and were thus required, in their first acceptance of the Saviour, to forsake all and follow him. And hence, we doubt not, one cause of their great decision and singleness

of character in after trials. And cases are, we doubt not, occurring numerously every day, of more common afflictions being so sanctified, and of their leaving behind them special fruits. An instance occurs at this moment. A person, whom the writer knew well, and whose memory he still reveres, had, even in early life, many transient impressions of religion, and always cherished respect for its ordinances. But it was only after advancing towards the decline of life, and being subjected to affliction, that she saw and felt as God afterwards revealed himself. Suffering long under bodily ailments, she gradually lost her relish for the world, and sought more eagerly after other and abiding treasures. "The Afflicted Man's Companion" became very much her companion. And from it, she was led especially to the study of "Boston's Fourfold State," which seemed to open up to her more enlarged views of the divine economy. Other books, and especially the Bible, she also read. But it was with her, as with most in similar circumstances, she fitted but little from book to book, or even from passage to passage. A single volume was usually, for the time, her ordinary library, and the marks which it contained proved her frequent reference to it. One very severe bereavement gave a death-blow to all her remaining earthly affections, and very much wrapt up her entire soul in the contemplation of the realities of eternity. She talked familiarly and frequently of her own end; her companion now was almost exclusively the Bible, or if there were any exception, it was usually in favour of such a book as "Wellwood's Glimpse of Divine Glory." Her sense of sin continued acute, but her entire devotedness enabled her so to live with God, as to live very much in the enjoyment of his reconciled favour. Her prayers, which were often audible, were remarkable for deep feeling, great earnestness, and lengthened wrestling as with a present God. And yet such was her feeling of deficiency in knowledge, as well as in other attainments, that she most eagerly courted the society and instruction of the truly pious, especially such as she knew and felt to be spiritually minded and experienced Christians. This, however, prevented her not from faithfully warning and affectionately urging on all around her the things of eternity. Naturally frank and warm-hearted, she had little difficulty in recommending Christ to others, and scarcely any would impute her zeal to aught else than the strength of her own feelings; apparent as these were in every thing she did. Some who had been grossly irregular, became thus warmly attached to her, and others who were but children, would have left their companions and their play to sit near her, and listen to her affectionate advices. With those whom she knew, she was apt to speak of her own end as approaching; and then of what death is, and what eternity must be, to such as are out of Christ. And having awakened their sympathies, and gained their undivided attention, she would speak, perhaps, of the sufferings of Christ, and quoting particular passages, introduce them to the Scriptures themselves. During most of this time she suffered much, and from complaints the natural effect of which was to depress, and yet her spirits scarcely ever flagged, except when entirely overcome with weakness and pain. Her natural temper was remarkably buoyant, and as her afflictions increased her consolations greatly abounded. At last, she sunk under weakness and exhaustion, blessing and praising free and sovereign grace. Occasionally she was unable at all to speak, and sometimes fainted. But as soon as life seemed a little fanned, her lips whispered anew the praises of redeeming love, or urged, on those near, some solemn and dying charge, to be delivered, perhaps, after her decease. The hour of her departure, however, at last came, and waiting and watching, as she had long been, for the day-break of eternity, its light entered her soul, and they who stood by only observed, when this

change had taken place, that her body was all that remained. It is thus, as we think we have sometimes observed, that religious principle, when nursed in the hot-bed of affliction, grows more vigorously, and blossoms more freely, and sooner ripens into heavenly fruit. So true is our Lord's saying, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

There is still perhaps, some may think, a cause of variety yet remaining,—we mean the diversity of gifts communicated by God. We have no doubt that God does bestow diverse gifts, and different degrees of the same gift on different individuals. This may be expected from the general analogy of all God's works; it may be almost proved from the diversity of miraculous gifts communicated to the early Church, and which were as the visible representations of spiritual endowments; and it may be altogether proved, from the adaptation of promised grace to our varied circumstances, and from the different ends to be accomplished by different individuals. But to attempt to describe the laws by which the sovereign wisdom of God is directed, would be vain, and to separate the special gift from the special character and circumstances, would be as unsound as impracticable. All the specialties of constitution and circumstances form parts of the sovereign act, by which the disposal of divine influence is determined. The original talents, the after acquirements, and the particular situation in society, occupied by Saul of Tarsus, were equally of divine appointment and sovereign disposal, with the communications made to him on his way to Damascus. And in his history, as an apostle, may some of the ends of these preparatory gifts be easily observed. And thus it is with the whole family of God. They are, in a special manner, formed for his glory; all the events of providence which befall them are directed towards the accomplishment of special ends, and the communications of divine grace, with which they are favoured, conspire with these to the same ends. At present, we cannot see the full bearing of all this, and we often err, in ascribing that only to divine grace which applies equally to matters of creation and providence. But a time is coming, or rather eternity is coming,—that great mirror in which all things past and present are seen as *new*—and then shall we be able to unravel the mysteries of the past. God will then appear as *one* in all his works, and yet *diversified* in all his creatures. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

#### CHRISTIAN TREASURY.

*View God in every thing.*—Certainly were God the choice of our hearts, our natural use and enjoyment of things would not relish so much with us, nor take us up so much, as the viewing of him in them all. In our affairs and our refreshments, in company and apart, in the beholding of heaven and earth, and all that is round about us, our eye would be most on him whom our soul loveth. What a pity, and what a shame is it, that we who profess to be his children, and even they who truly are so, should so little mind our Father and his greatness and glory, who is continually minding us and our good. It is, indeed, a double standing wonder in the world which he hath made, that God should take so much notice of man, and man should take so little notice of God.—ARCHBISHOP LEIGHTON.

*Temptation needful.*—Not to be tempted is sometimes our most subtle temptation.—JEREMY TAYLOR.

*True Nobility.*—The greatest and truest nobility is to be a servant of the great God. He is nobly descended who is born from above.—DYER.

## SACRED POETRY.

## THE MISSIONARY'S DEATH.

WEEP not for the saint that ascends  
To partake of the joys of the sky;  
Weep not for the seraph that bends  
With the worshipping chorus on high.  
Weep not for the spirit now crowned  
With the garland of martyrdom given,  
O weep not for him, he has found  
His reward and his refuge in heaven.

But weep for their sorrows, who stand  
And lament o'er the dead by his grave,—  
Who sigh when they muse on the land  
Of their home, far away o'er the wave :—  
Who sigh when they think that the strife,  
And the toil, and the perils before them,  
Must fill up the moments of life,  
Till the anguish of death shall come o'er them.

And weep for the nations that dwell  
Where the light of the truth never shone,  
Where anthems of praise never swell,  
And the love of the Lamb is unknown.  
O weep!—for the herald that came  
To proclaim in their dwelling the story  
Of Jesus, and life through his name,  
Has been summoned away to his glory.

Weep not for the saint that ascends  
To partake of the joys of the sky;  
Weep not for the seraph that bends  
With the worshipping chorus on high :  
But weep for the mourners who stand  
By the grave of their brother in sadness ;  
And weep for the heathen whose land  
Still must wait for the day-spring of gladness.

BARTON.

## SACRED STANZAS.

O God! unending praise be thine,  
Whose mercy full and free  
Invites the weary soul like mine  
To seek its rest in thee!

For O! had not eternal love  
The generous mandate given,  
That hearts, which earth could never fill,  
Should lift the void to heaven ;—

These thoughts, like meteor fires that sweep  
Athwart the mental sky ;  
And these heart-longings, wild and deep,  
For joys that cannot die,—

Without an aim, without an end,  
Might reason's self have hurl'd  
Down from her throne, and made this heart  
The ruin of a world!

But thou, all perfect God! wilt be  
My strength and portion ever ;  
Keep thou my soul, for thine alone  
The truth that faileth never!

JANE C. BELL.

## MISCELLANEOUS.

*The Death of a Profligate.*—The Rev. Mr Reid thus writes from Van Diemen's Land, concerning a young man aged twenty-seven :—" He had indulged freely in all the fashionable gaieties of the world and if ever a serious

or useful thought obtruded on his disordered fancy, it was immediately stifled by some idle debauchery. In this mad career, he quaffed away life to the dregs; and before he arrived at the meridian of manhood, he was verging fast to the brink of eternity. A bacchanalian surfeit in a distant country brought on a fever, which threatened a speedy dissolution of life; and in this state I saw him for the first time for several years; and I am certain I shall never forget the painful feelings I endured throughout this melancholy interview. It is absolutely impossible to give even a faint idea of the horror, the agony, the heart-rending terror, that harrowed up his soul, whenever the thought of death flashed across his mind. He received me with frenzied ardour, in which hope and fear were strongly depicted. 'Alas!' he exclaimed, 'you have come too late; for I am lost—every way lost.' I immediately perceived that life was ebbing fast; and being convinced that nothing short of divine interposition could retard his fate, I endeavoured to console him, by drawing his attention to the mercies of God, and the saving mediation of a gracious Redeemer: to which he replied, with asperity and violence, 'If you have any friendship left for a degraded, self-polluted wretch, torture not his last moments. My life has been spent in iniquity, foolishly spent, because it never yielded one hour of solid happiness. I have lived without thinking of God; and why should he now think of me, unless it be to judge me—to damn me! Oh, God, I shall go distracted!' A fainting-fit intervened, and fortunately broke this mournful chain of reflection: but, alas! sensibility too soon returned; and with it, fresh trains of gloomy despondency. He stared wildly, and roared out, 'I have broken from him, but he is coming again: there—there—death!—Oh, save me! save me!' After nearly an hour passed in this dreadful state, he again became incapable of reflecting; but every moment added to his dejection. 'I have been so bad,' he exclaimed, 'that God can never forgive me. I have blasphemed and dishonoured his holy name an hundred times, when my heart inwardly smote me. I have ridiculed and denied his existence, that my companions in error might think well of me: but I never was sincere in my wickedness.' His mind became so agitated, that all reasoning was lost: he was unable to repent; and the thought of death rent his very soul. In this perturbed state, he languished for about four hours from the time of my first seeing him; till, at length, overwhelmed by despair, a paroxysm of fever closed the tragic scene. The last words he uttered, that I could distinctly hear, were—'God will not, cannot forgive!' The remainder was lost in a murmuring groan."

*Vanity of human wisdom.*—Simon Tournay affords a memorable and affecting illustration of that Scripture, "Professing themselves to be wise, they became fools." In 1201, after he had outgone all at Oxford in learning, and had become so eminent at Paris, as to be made the chief doctor of the Sorbonne, he grew so puffed with pride, as to hold Aristotle superior to Moses and Christ, and yet but equal to himself! At last he grew such an idiot, as not to know one letter in a book, or to recollect one thing he had ever done.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 58.

SATURDAY, APRIL 8, 1837.

PRICE 1½d.

THE PUBLIC WORSHIP OF GOD.

By WILLIAM BROWN, ESQ., F.R.S.E.,

*Late President of the Royal College of Surgeons.*

AVOWED unbelievers in the Christian religion have not often come under my notice, and the following remarks are not intended for them. In neglecting the public worship of God, they act consistently, and their error lies not in this, but in neglecting to take the subject of religion into serious consideration, in shutting their minds against the evidence for Christianity, and in pursuing a line of conduct, the ultimate consequences of which they are afraid to contemplate. But there are many persons who, while they acknowledge themselves to be Christians, yet disrelish and depreciate the public worship of God.

The individuals I refer to form a pretty numerous class. They are found in every grade of society, embracing the man of rank and station, the man of wealth and substance, the scientific inquirer, the respectable professional man, the industrious artisan. They are, or consider themselves to be, Christians, so far as a religion is concerned. They defend the Bible when attacked by infidels, they cultivate the usual moralities of Christian society, and they would feel injured by any insinuation as to the consistency of their character. But they undervalue the ordinances of religion, and make no hesitation in frequently absenting themselves from the house of God. Some of them are but occasionally present, and attempt, awkwardly enough, to excuse themselves for their absence; but the great body of them attend pretty regularly once on the Sabbath, and as regularly spend the other part of the day in some other employment than the public worship of God. One considers that as the Sabbath is a day of rest, he may remain longer in bed than on other days, and hence is not ready in time for the forenoon service. Another, after hearing sermon in the forenoon, takes his regular country walk in the afternoon. A third takes advantage of the day to visit a friend whom he had not seen for some weeks. A fourth thinks the quiet of his house a fit occasion for conducting some intricate scientific experiment. A fifth arranges his office books, which had fallen

in arrear from a pressure of business. A sixth spends the afternoon in answering letters which he had sent his clerk, between sermons, to procure at the post-office. Now all these individuals are more or less respectable and estimable members of society, church-going people, supporters of religion in the community; but yet, for one reason or another, they absent themselves from the public worship of God, and consider themselves right in so doing.

The reasons assigned for this line of conduct are various. I shall mention some of those which I have actually heard urged in conversation. The labouring man says, "It may do very well for you rich people to go to church twice, but it is needful for a poor man to have some rest on the Sabbath." The rich man considers church-going habits as of great importance for the working classes, but he thinks such strictness unnecessary in his own station. One individual says, that he can very well learn his duty in half an hour of a forenoon. Another, still supposing that to learn our duty is the only purpose of attending Church, observes, "We hear more than we practise." A third, partly looking around him on the conduct of others, and partly judging by the state of his own mind, says, that those who go to Church twice a day are not better than their neighbours. A young man, possessing a highly intellectual mind, and ardent in the pursuit of knowledge, complains that at Church he hears nothing new, nothing which he cannot learn as well from books, and, therefore, while he goes once a day to please his parents or friends, he spends the rest of the day among his books. One who goes to Church, perhaps merely from habit, without ever thinking of the principles on which habit should be based, says, that his ideas of God's power and goodness are much better excited by a walk among the objects of nature than by sitting in the close and unwholesome atmosphere of a Church. Another individual of a speculating mind, quite absorbed in the pursuit of science, when in Church finds that his attention is not arrested by the preacher, that his thoughts are unconsciously roaming among his favourite studies, and under the guise of avoiding this sin, which he thinks he cannot otherwise help, he forsakes the public worship of God, and makes his occupations

entirely worldly. The example of our blessed Saviour I have heard stated as a reason why medical philanthropists should neglect, or but rarely attend on the public exercises of religion; and to have been visiting the sick is considered an unanswerable excuse for absence from Church. Lastly, it has been gravely alleged that there is no commandment in Scripture for going to Church twice a day.

To notice this last argument, in the first place, I at once acknowledge that there is no commandment for going twice to Church; but it must be recollected that neither is there any commandment for going once; and if an express commandment be necessary for sanctioning any line of conduct, we shall be greatly at a loss on various occasions. The Bible does not contain a code of minute rules, but a series of principles which are much better fitted for our guidance, and which we ourselves are to apply to even the smallest concerns of life. The man who has the fear of God in his heart, and who is constrained by the love of Christ, will need no specific commandment as to worshipping God in public as well as in private, on the Sabbath as well as on other days.

The mistake which lies at the bottom of several of these objections is this, that the chief or sole purpose of our attending Church, is to learn our duty. Now, we are in general quick enough in discerning what is our duty, but reluctant to follow it; and one object which the minister has in view is to point out and urge upon our attention the most powerful motives to duty. But it must be recollected, that *duty*, in the usual meaning of the word, is only one part of religion, which consists in a right state of the opinions and affections, in a right state of the outward actions, and in a right observance of the appointed services of worship. There are many individuals who consider that we have no concern but with the outward performance of moral duties. These individuals are very partially acquainted with their Bibles, a large portion of which refers to the ordinances of worship. It is a great mistake to suppose that the Jewish system alone had reference to the mode and time of worshipping God, and that Christians are emancipated from this state of servitude. The New Testament gives much direction and admonition with reference to worship, both public and private, to preaching and hearing, to praying and singing. An attentive reader of the Scriptures will be very much struck with the truth of this remark, and when he notices the frequency with which the devout worshippers of God are brought under our observation for approval and imitation, he will perceive that this is no unimportant subject.

The public worship of God is appointed for the benefit of his worshippers, that they may receive the instruction, the admonition, the comfort, which they individually need, and that they may have jointly an opportunity of presenting to him the homage of their affections. But it is designed also for the benefit of the world at large. The ordinance of preaching is the grand instrument by

which sinners are converted to the love and service of God; and were it abolished, or much limited, a serious obstacle to the propagation of Christianity would be presented. Public preaching is not indeed the only instrument of conversion, and many have been brought to God by reading the Scriptures, by affliction, by the kind instruction of a pious friend. But our Catechism most justly expresses what is ascertained truth on the subject, when it asserts, "The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation." "Let us not, then, forsake the assembling of ourselves together, as the manner of some is; but let us exhort one another." Let us recollect, that every time we needlessly absent ourselves from public worship, we not only deprive ourselves of a real advantage, but we withhold our public testimony to the honour and the value of God's own ordinance.

It is urged, however, that God may be worshipped in any place; and a great deal is said about the suitableness of the God of universal nature being adored amidst his works of rural scenery. This is just. The shepherd, who is detained on the hills by the care of his fleecy charge, may engage in the duties of divine worship, though far from the society and the dwellings of men. The sailor may spend his Sabbath in exercises of piety, when, in the performance of his necessary duties, he is surrounded only by the world of waters. The mother may worship God while she watches over her sick child. The sick man, whom the hand of God restrains from public worship, may have a "little kirk" in his own chamber. These, and many others whom the providence of God plainly excludes from the sanctuary, may enjoy his presence with them in the several places of their seclusion, and will find the want of public ordinances fully compensated by that gracious presence. But it is to be doubted, whether the man, who purposely takes a rural walk, in preference to the service of the Church—who purposely selects the Saturday for commencing his voyage, when no necessity compels this—who makes Sunday the day for doing all the odd pieces of work which have been left over from the week—it is much to be doubted whether he can rationally expect the blessing of God on his soul. He is a God of order; he has blessed the Sabbath, and sanctified it specially for his worship; he has impressed his seal upon the institution of public worship, as the principal means of grace to the souls of men; and the wilful forsakers of his ordinance have no right to expect his blessing on their voluntary substitutes for his appointed sacrifice.

Christianity is a religion of mercy, and I would not for a moment depreciate or discourage the services paid to the sick on Sunday. The Sabbath was made for man; and our blessed Lord healed the palsied, the dropsical, the blind, on that sacred day. It is lawful to do well on the Sab-

bath-day; and no Christian physician or surgeon will neglect the sick, who are committed to his care, on any day. But we must recollect, that our Lord never neglected the public worship of the temple or synagogue, and that his cures on the Sabbath were usually performed on those who had come to attend that worship. I conceive that physicians and surgeons are subject to the law of God in this respect as well as other men, and that the dignity, the usefulness, the piety of their professional employments, do not exempt them from the duty, do not exclude them from the privilege of public worship. The care of the sick is a sacred duty, and every thing needful for their recovery must be done: journies must be undertaken, remedies must be prepared, operations must be performed, even study must be pursued, to the extent that each case may require. When engaged in the necessary duties of his calling, the medical man ought to feel that he is rightly employed; and if by such employment he is detained from the public worship, he may well expect that the advantage will be supplied to him. But when unnecessary visits are made, when operations are performed on the Lord's day, which might, without evil, be postponed to the succeeding day, when professional studies are prosecuted without their being specially needed at that time, it should be made a subject of solemn inquiry by the individual who acts so, whether his regard to the worship of God be as lively as it ought to be.

In the commencement of my professional life, while honestly desirous of regularly attending Church, I yet satisfied myself that this was beyond my power, and considered it a subject of regret that my duty called me away from the house of God. I continued in this belief for a considerable time, till meeting with the life of Mr Hey of Leeds, a name in the first rank as a surgical authority, I found it stated that "he rarely missed attending the morning and afternoon service of the Church." This impressed my mind much, and I argued with myself that if he, with his extensive practice, could accomplish this, it must be still more easy for a young man with a limited practice. I resolved, at least, to attempt it; and by a better arrangement of my time, by paying many visits on Saturday, and by leaving only the necessary ones for Sabbath, I generally found myself at liberty to attend divine service both forenoon and afternoon. I have never found reason to alter my practice in this respect, and now, for a number of years, it has more and more approved itself to my best feelings. The call of professional duty has never been neglected by me at any period of the day; but it is only occasionally that I find it interfering with the services of the Church. In stating this, I should be unwilling to cast blame on any of my professional brethren who may act differently; but my own experience is so decisive, that I would respectfully request my younger friends to make the trial. Let them read the life of William Hey, and then act upon the impression which the perusal will produce.

To those who complain of the uninteresting and stale character of the sermons which they hear, and of the little inducement thus held out to them for a more frequent attendance, I would suggest the following considerations: It is indeed true that all ministers are not talented men, and that some do not study to make their instructions of an interesting character to their hearers. But there are few sermons from which we may not derive some instruction, some new view of Scripture, some new argument for the enforcement of duty. Besides, let us consider the motives which should take us to Church: not to hear some novelty, not to learn what is new or original, but to have our memories refreshed with what we have heard before, and to have old truths pressed home upon our consciences. We need to have our holy resolutions strengthened, to receive admonition and reproof for our errors. In the psalms which are sung, and the prayers which are offered up, we do not expect to receive any information, and yet from both these parts of worship the pious mind receives advantage and enjoyment of the richest kind.

When our thoughts wander from the subject of the discourse which we are hearing, it is indeed possible that the minister is to blame, and that he ought to preach with more discrimination and energy; but it is much more probable that the error lies in ourselves. In such a case we should examine very strictly the true state of our thoughts. Have we actually laid aside our worldly pursuits as really as we have shut our shops and offices? Have we repressed thoughts inconsistent with the place and time, whenever they occurred? Have we actually disciplined our minds for the exercise, or have we suffered them without restraint, without effort, to be the sport of every passing imagination? Let us make our attendance on the worship of God more a matter of thought, of serious, earnest purpose. Let us endeavour to bring our minds more into accordance with what is inculcated in Scripture, and exemplified in a variety of instances. "How amiable are thy tabernacles, O Lord of Hosts! my soul longeth, yea, even fainteth for the courts of the Lord." "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

### ANNIE McDONALD;

OR THE LIFE AND EXPERIENCE OF A  
CHRISTIAN PEASANT.

#### PART I.

THERE is no situation in which Christianity seems to occupy more completely its own native and proper element than in the cottages of the humble poor. It is, in fact, specially, and in a peculiar sense, the religion which is addressed to them. "To the poor the Gospel is preached;" and as we are taught by our blessed Redeemer, who, while on earth, was the representative and friend of the poor, though its gracious overtures

may, in various instances, be accepted by the rich, the highest probability of its meeting with a warm and cheerful welcome is on the side of the poor. Hence it is, that while "not many rich men are called," "God hath chosen the poor to be rich in faith and heirs of the kingdom." Let not those, then, who are destitute of the comforts, and but scantily supplied with even the necessaries of life, murmur or repine, as if God were thereby frowning upon them in indignation and wrath. Not so. That is the richest soil in which the graces of a living and life-giving Christianity can possibly be planted; and watered with the refreshing dews of the Spirit, these graces will spring forth, and bud, and produce a copious harvest of fruits of holiness, to the praise and the glory of God.

To shew the truth of these remarks, we would call the attention of our readers to the brief but interesting history of one who, though she moved during her whole life in an humble and obscure sphere, "unnoticed and unknown," was, nevertheless, distinguished by sincere, unaffected piety, and a close walk with God. In the details of this sketch, we shall avail ourselves throughout, of the memoir published some years ago by the Reverend James Brodie of Monimail.

Annie M'Donald was a native of a remote parish in the Highlands. After her father's death, which happened while she was yet a child, the family, who were left in very destitute circumstances, removed to the parish of Kilmany in Fifeshire. Annie, as soon as she was able, was employed by a farmer in the neighbourhood to herd his cows. This afforded her leisure for reading, and she seems to have improved the opportunity. One day, while perusing a pamphlet containing an account of one Christian Kerr, who died in very early life, Annie's mind was forcibly struck with the narrative. She thought, to use her own language, "What am I! though I were dying this moment, I can give advice to none, I cannot ask so much as a blessing on my food. What am I! Surely I am none of God's chosen." From this period her heart was impressed with the importance of divine things, and feeling that she was deeply ignorant, she gladly availed herself of all the means she could command for attaining a knowledge of the truths of religion. She read, she reflected, she prayed; she conversed with every one who could give her information on those things which now formed her chief delight. For a few years she made rapid progress in spiritual improvement. At length, she became anxious to come forward as a communicant. But here we shall let Annie speak for herself.

"Now time drew on that I was desirous of going to be a communicant; but the thought of my own unworthiness wrought sore upon me. Unbelief ay kept the house, that strong man. Well, I was desirous of being a communicant; and while the others were away seeking the ewes, I took out a book I had in my pocket, 'Doolittle on the Sacrament,' and was reading, and came to these words, 'was there not a crying in the blood of Abel against Cain? how much more in the blood of Christ against thee, Oh unworthy communicant!' So I could not look on the book any more. I thought these words as really spoken to me, as if an angel had spoken them out of the clouds. Then I went on as if I had been dumb and speechless, and never spoke to any body, till a dear mistress I was with saw that I was dull, and she inquired of me what was the matter? And I told her that I was designed

to partake of the Lord's table; but that it was impressed upon my mind that I was unworthy, and that I was ruined to all eternity, if I should presume. (Oh it was a sore time to me then.) And so she said, 'Annie, that's not a sign that you should not go to the table of the Lord, but rather that you should go; for that is a temptation from the enemy.' I was so ignorant at that time, that I did not know what the word temptation meant. So she said, 'Our minister is coming on such a day, and I'll acquaint him with your state.' But still that word that I had read kept its place, and such was my poor ignorant state, that I thought if she spoke of it, I would be obliged to go forward to the Lord's Supper, and that if I did, I was ruined for ever. So I went on for days; I bless God to this present, that he kept me in the use of my reason. I was for days in such a state, that if I fell asleep, I would have wakened as if it were in distraction."

In this state of mental distress, Mr Snibert, then minister of Kilmany, conversed with her, but not having been made acquainted with the circumstances of her case, his exhortations failed to dispel the darkness of her mind. At this period, however, she partook of the sacrament, and she seems to have felt some degree of comfort from the ordinance. But her general frame of mind was still pensive. Her faith was restrained by a harassing fear lest the enemy should be encouraging her with false hopes. The mode in which she was delivered from this painful anxiety she thus describes:

"One Sabbath it was my hap to hear Mr Adamson on John v. 29. In this sermon it was said, that the good meant what was done to the glory of God. And I was made to say on hearing of that sermon, the Lord so shined on my spirit, that he made me to sing this song of praise,—I could drop tears of joy yet [*still*."] (Here her eyes filled, and her countenance beamed with gratitude and joy.)—"Must here be the place, and also the time, I must first begin to taste 'those precious benefits which flow from justification, adoption, and sanctification?' Oh how precious that day! so that I appropriated Mary's prayer, 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.'"

The simple explanation of the fact, that good works performed by the believer in the name of Christ, and from love to him, imperfect though they are in themselves, are, nevertheless, accepted for the sake of the Redeemer—the simple explanation of this truth appears to have operated like a charm upon Annie's mind. Her fears were dispelled; her gratitude was awakened, and she seems to have felt "like a bird escaped from the snare of the fowler." She was poor in this world's goods, but she was now possessed of that "peace which passeth all understanding."

For some years Annie continued at service in different families; and it deserves to be remarked, as forming a striking contrast with the present condition of the great mass of the Scottish people, that in most of them family worship was habitually maintained. When she was twenty-five years of age, she was married to James Christie, a farm-servant, residing in the parish of Kilmany. Her husband appears to have been a man of piety and prudence; and indeed Annie's mind was too strongly imbued with the love of God to permit of her entering into the married state with any other than a Christian. "Be ye not unequally yoked," is a precept of greater importance than too many young people imagine. It affects their interests and happiness both in the present and a future world. Annie knew this; and, there-

fore, both she and her husband sought to be united to the Redeemer by faith, before they were united to each other in the marriage relation.

Being now provided with a cottage, which, however numble, she could call her own, Annie brought her mother to spend the remainder of her days with her, that she might have the privilege and the pleasure of ministering to her comfort in the decline of life, and of assisting her in preparing for another world. The arguments she employed to induce her aged parent to become a communicant, we give in her own words:—

“ My mother, though a mother and head of a family, had never communicated; and she was very unwilling to do it, and was very hard to be dealt with; and the reason she gave was a very sensible one for an ignorant woman. ‘Lassie,’ says she, ‘I see many vow and draw back, and it is better not to vow than to make vows and not to pay them.’ ‘Mother,’ I said, ‘you were married to a husband, and it was not sufficient to make up your marriage covenant, that he shewed his love to you. Surely you bute (*required*) to give him some consent of your love, and willingness to accept of him. So in the marriage covenant between Christ and your soul, certainly it is little enough, if he save us from misery, that we accept of him, and give some tokens of our adherence to him. So, as she was backward to it, I made it a petition to the Throne of Grace, that, as a token of grace to me, he would bring her to it. I am not sure if I was right though in doing this. So the Lord was pleased to incline her to comply, and I took it as a token for good. And I came to the minister about her, and asked if he thought proper to admit such as knew nothing but what was told them, and who could not read a word. ‘Oh aye,’ said he, ‘if she is serious, though she has not much understanding.’ He bade me do with her in my way the best I could, and he would do with her the best he could. So I came with her, and he accepted of her, and said he would be happy to hear of her welfare.” The minister referred to was Mr Moodie at Monimail.

About this time Annie lost her second daughter, who died when she was scarcely two years old. She felt the bereavement deeply; and the more so, as the child, even at that early age, gave very pleasing indications of having profited by the plain and simple lessons which her godly parents endeavoured to instil into her mind.

Throughout the remainder of her married life, which, however, was of short duration, this excellent and simple-hearted woman seems to have enjoyed much temporal comfort, as well as spiritual peace. She and her husband walked together in holiness and righteousness, training up their children in “the nurture and admonition of the Lord,” and exhibiting a bright pattern of the many virtues which are found uniformly to prevail in the character and deportment of the humble and pious cottager. The sequel of this narrative, however, we shall reserve for another paper.

## SCRIPTURAL RESEARCHES.

### No. VIII.

#### GOD'S TESTIMONY TO GOD'S TRUTHS.

By the Rev. James Esdaile,

Minister of the East Church, Perth.

I HAVE said formerly, that, so far from miracles being incredible, there can be no credible religion without them. What idea could we have had of God, had we seen nothing but the regular course of nature, and the constant and invariable sequence of physical causes and

effects? We might, indeed, have recognised beauty, and discerned order, but would we have formed any idea of a self-existent Creator? Had the mind been equal to such a result, it is not likely that the first chapter of Genesis would have stood at the head of the volume of revelation. We might have viewed, with astonishment, the stupendous objects of nature, the glorious sun, the boundless ocean, the regularity and utility of the revolving seasons; but would that have led us to the idea of a presiding, ever-present Deity, entitled to the homage and adoration of his intelligent creatures?

Before any one can answer these questions in the affirmative, he must introduce us to a race of men cut off from communication, and deprived of means of intercourse with a God-believing people; and who have elaborated for themselves a *theistic* creed, and acknowledged the obligations of religious homage. As it is impossible to pronounce that any race of human beings has ever been found in such circumstances, it will be equally impossible to prove that any people has ever discovered, by their own researches, even the simplest of all religious truths, the existence of a God.

But can we prove the reverse, and demonstrate the impossibility of the mind acquiring an idea of God without immediate revelation? Perhaps we cannot; and I will not attempt it; only I will affirm, that such a discovery never has been made in such circumstances,—and farther, that all the religions on the face of the earth are *derived*, and not *invented*; that is, derived from one common source, viz., revelation; and that all that man has had to do with them, is to distort the primitive truth by false comments and unauthorised interpretations.

But to do men justice, they have never pretended to invent a religion. The greatest impostor has had too much sense to suppose that men could be so easily gulled; and, therefore, from Numa to Mahomet, and from Mahomet to Swedenborg, and still more recent pretenders, they have all professed to derive their dogmas, or their dreams, from immediate communication with heaven.

Whatever we may think of the honesty of such pretensions, their policy is obvious: for no man, in the ordinary possession of his senses, could be such a simpleton, as to take any one's bare word for what took place before the foundations of the earth were laid, or what were the purposes of the Creator, or what his determination as to the duration and result of the present state of things. God alone can give information on these points; and, therefore, every impostor pretends to have a revelation of the divine will. These very pretensions shew the necessity of a real revelation, and might, one would have thought, have led a reflecting mind to expect that such a revelation would be given: it was obviously necessary, in the benighted state of the human faculties; and down to the present day, there are so many anxious to know, but unable to investigate, that imposture is still a thriving trade; and if a man needs money, and wants principle, he will find plenty of dupes who will barter ready cash for golden dreams, and for the delusive hope of learning that hitherto undiscovered secret, the road to heaven made easy.

The Roman history, during the whole reign of Paganism, is one continued series of pretended prodigies, and supernatural manifestations: and though the more enlightened saw that they rested on no authority, they nevertheless allowed them to pass unchallenged, under the conviction, that any kind of religion is better than Atheism; which must be the creed, “if creed it can be called which creed has none,” when the idea of supernatural interference is removed from the minds of men.

On what, then, does the evidence of genuine religion rest? Not on assertion, not on conjecture, not on reasoning as to its origin; but on revelation established by testimony, and ordinances appointed at the time the re-

velation was given, and continued without interruption for a long succession of ages. I dwell not on this argument, but refer the reader to Leslie's "Short Method with the Deists," in which it is stated, with irresistible force, and affords one of the most satisfactory proofs of theological demonstration. At the same time, it is but justice to observe, that Leslie can claim nothing but the merit of methodizing the argument. It was stated, at full length, long before, in one of the most learned theological works in the English language, (if English it can be called, which has almost as much Greek and Latin as English;) I mean Stillington's *Origines Sæcæ*.

I am aware of a singular anomaly here, viz., that the incommunicable attributes of Deity have been much better understood by uninspired men than his moral perfections. The eternity, the omnipotence, the universality of the divine essence, have been celebrated, in almost as sublime terms, by the heathen poets and philosophers, as by the inspired writers: and Homer and Hesiod, Plato and Aristotle, had lofty conceptions of the abstract metaphysical attributes of Deity, and no doubt in their hearts despised idolatry. May we not suppose, that the apostle had this in view when he declared that the idolaters were without excuse when they degraded the glory of the Divine Majesty by low material resemblances; since the eternal power and godhead of the Most High, that is, his incommunicable attributes, which could not be represented by any image of any created thing, might, nevertheless, be clearly inferred from the order and immensity of the visible creation? (Rom. i. 19-24.) These are conceptions of pure intellect; and they may engage the faculties as completely as the sublime mathematical investigations, which carry the mind into a world of immensity and reality totally unknown to the uninitiated and unlearned.

But what were the views which uninspired men formed of the moral perfections of the Deity, that is, of those qualities which bring him more immediately into contact with their own feelings, and which we might naturally expect would be more distinctly understood? All such anticipations would be miserably disappointed; for, after exalting, in the most magnificent terms, the immensity and uncontrollable might of their gods, they degrade them below the level of the brutes, by ascribing to them the meanest and the vilest passions, and representing them as disgraced by actions which the brutes would shun to practise.

Here, then, where man seems to have the best means of information, inasmuch as he is dealing with qualities which belong to his own nature, we perceive nothing but the most revolting absurdities. This is easily accounted for: he is drawing his own picture; he thinks God is altogether such a one as himself; he describes him as possessing his own attributes, and, having covered him with all the blots and imperfections of his own nature, he falls down to worship this filthy image of himself; thus consecrating his own vices, and covering, with the mantle of religion, what would otherwise be disgusting to the eye, and revolting to every feeling.

When the apostle, therefore, says, that the heathen were without excuse for not knowing God, "because that which might be known of him was manifest in them," or "to them," which is the marginal translation, we are not to suppose, for a moment, that he alludes to the moral perfections of the divine nature: these were not manifest in them; but their very contraries were the natural fruits of the human heart; and every feeling of their minds tended to give distorted views of the moral character and government of God; nevertheless, they were chargeable with insensate, inexcusable blindness, in supposing that the Being who is in all, and over all, who fills immensity with his presence, could be represented by an image made like to corruptible man, or birds, or beasts, or creeping things. In short, the apostle is using the same argu-

ment as the prophet Isaiah, when he ridicules, with the most withering sarcasm, the absurdity of supposing, that he who sitteth on the circle of the earth, who spreadeth out the heavens like a curtain, who weigheth the mountains in scales, and the hills in a balance, can be aptly represented by a piece of wood, with the residue of which the artificer warms himself and cooks his victuals; the only sensible application of the material in the case in question. (Isa. xl. 18-25; xlv. 9-17.)

But what were the learned and the wise about all this time? What contributions did they make towards a rational creed? What new light did they cast on the being, character, and government of God? Or, were they entirely idle and acquiescent on the subject? They were very far from this: on the contrary, they called into exercise all their knowledge, and all their resources; but the result only was to "darken counsel by words without knowledge," and virtually to expel God from the government of his own world. They did not dare to deny the existence of Jupiter, and his unruly subordinates of Olympus; but they managed to limit and control his power. The poets and philosophers were at one on this subject. In order to ascertain the fate of two hostile heroes, he is obliged to suspend a balance in the heavens to ascertain what the fates had decreed on the subject; a puerility which Milton's classical partialities, or, perhaps, we may say, pedantry, led him to adopt; though he has made a more orthodox use of it; for he represents the Almighty as displaying a balance in the heavens to prevent the rencounter between Gabriel and Satan; to announce, and not to ascertain, the result of the conflict, and to show the latter that he was weighed in the balance and found wanting.

But poets may be partly excused; they scarcely expect to be believed: better things might be looked for from grave and sage philosophers; we shall be disappointed if we extend this expectation to religion. They saw the absurdity of the popular superstitions, and in attempting to fabricate a creed for themselves, they generally landed in what has been called Spinozism, in modern times, from its great apostle Spinoza, who held that the universe is God; a doctrine which abolishes the hopes of immortality, and teaches man, who is born to misery, to look for his reward in the present world.

How, then, are the being, character, and government of God established and confirmed in Scripture? Not by abstract reasoning deduced from metaphysical notions about space and eternity; not by minute investigations into the laws of nature, to prove that they have been devised by an intelligent cause; not by an examination of the works of nature to demonstrate the wisdom of their contrivance, and their adaptation to some specific ends: these are pleasing and interesting subjects of contemplation, and may tend to enlarge the conceptions of the human mind, in regard to the unsearchable wisdom, and overruling providence, and paternal care of the Lord of heaven and earth: and a pious mind may derive as much satisfaction from such speculations, as a man does who reads natural history with the help of plates; he has a picture and a programme to assist his understanding. But there is not a word of such reasoning in Scripture. The magnificent works of God, as well as his minute paternal care, are celebrated not as arguments to establish faith, but as motives to inspire reverence, gratitude, and godly fear. The teaching of the Old Testament Scriptures is not ratiocinative, but dictatorial: and what other mode of teaching could we expect, where the doctrines inculcated, and the duties enjoined, are all enforced by visible manifestations of divine power? Such manifestations superseded all arguments for the being and power of God; and it would have been perfect fatuity had Moses pretended to argue on these subjects, after the appearances which the Israelites witnessed at Mount

Sinai, at the Red Sea, and in Egypt. Accordingly, Moses's arguments and remonstrances with the people have merely for their object to recal their attention to what they had seen and heard, to visible mercies, or visible judgments, manifested in the face of all Israel, as the punishments or rewards of certain qualities and actions. This was practical teaching, if any thing ever was; for every doctrine was demonstrated, not to the reason, but to the senses; and their attention was directed, not to what was future and unseen, but to what was obvious to their view, or fresh in their recollection. And if we want an argument to account for the singular fact, that the immortality of the soul, and the resurrection of the body, are not distinctly taught in the writings of Moses, we may find it in this, that these were doctrines of which no absolute demonstration could be given till "He who is the resurrection and the life," should finish his work, and demonstrate his sovereignty, by his own resurrection from the dead; an honour which never could be given to any other, as it was essential to his character as the Son of God. Hence, the apostle, addressing the Jews, says, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, 'Thou art my Son, this day have I begotten thee.'"—Acts xiii. 32, 33.

All the doctrines of Scripture, then, are founded on incontrovertible facts; or, we may affirm, that the facts of Scripture form the doctrines of Scripture. I admit that reason might supply some tolerably strong arguments in favour of an overruling Providence, and it might be plausibly maintained, that there must be some presiding intelligent principle to preserve the order of nature, and the life of animated beings. But the *talismanic* words of fate or necessity might counteract that argument, and it might be maintained that things always were, and always will be, what they now are. What can set aside such arguments but an authentic account of creation? To be sure, this was a work which no man could witness. But if we find a person fixing the date of creation, and the settlement of nations, with the most positive confidence; and if authentic human history leads to a confirmation of all his statements, we have an absolute certainty that he has received his information in an extraordinary way, as it could not be acquired by human teaching. Such we affirm Moses's account of creation to be.

Having got thus far, we might affirm that, as the world could not create itself, neither could it preserve itself in existence; and that an overruling Providence alone could maintain, in harmony and order, the complicated system of the universe. But even with this strong presumptive evidence, the exercise of an overruling Providence has been called in question by some of the wisest among the heathen; and by many who think themselves wise in modern times. The sober-minded, reflecting Quintilian, having lost all his children, declared, that he would never forgive himself, if he did not, so long as he lived, protest against the existence of a wise and beneficent Providence. But read the Scripture history, and there we see the hand of God at every step, in every thing that befel his chosen people. Does Moses ever argue about the existence of Providence? No. He reminds the Israelites of the deliverance at the Red Sea—of the cloud which conducted them by day, and the friendly flame which directed them by night—of the manna which dropt daily from heaven to supply them with food, and the water which flowed from the rock at the touch of his rod, to quench their burning thirst.

They could not but recognise a Providence in the circumstances in which they were placed. They were hemmed in on every side by hostile nations, which had

preoccupied all the more fertile territory, and confined them to the most barren parts of a barren land. It was here that God displayed his power by feeding them, and protecting them against their enemies. Yet, even here, they rebelled and sinned more grievously than they ever did, even when placed in the land of promise, when these divine manifestations were withdrawn, and they were compelled to earn their bread with the sweat of their brow; a useful lesson this, to teach us not to regret the withdrawal of supernatural displays and supplies, but to trust in that overruling Providence, whose exercise was manifested to Israel, for the sake of all succeeding generations, and to depend, for our spiritual comfort, on the aids of the Holy Spirit, visibly displayed in the primitive Church, and promised as the Comforter of God's people, till Christ shall come again.

Here, then, we see the mode of teaching under the Old Testament dispensation; it was by facts; and when the Israelites went wrong, they were admonished by the recapitulation of judgments and mercies with which they were familiar, and which the most sceptical could not gainsay. And the same is the case under the New Testament dispensation. To be sure, a much more exalted and spiritual plan was here revealed;—the completion of the atonement typified by the legal sacrifices, the resurrection of the body, and everlasting life, were clearly announced; the whole efforts of the apostles were directed to the establishment of these important truths, and having to engage with adversaries of all characters and descriptions, they were compelled to have recourse to every kind of legitimate reasoning and argument. Still, facts which could not be controverted, lay at the foundation of all their statements. The spiritual administration of the world, was henceforth to be carried on through the influence of the Holy Ghost. Our Lord announced this to his disciples before his passion. They were enjoined not to depart from Jerusalem, till the promise of the Father should come upon them. The promise was fulfilled in the day of Pentecost; the Spirit descended upon them, in the shape of cloven tongues of fire; and the untaught fishermen and artisans of Judea, were forthwith enabled to preach the doctrine of the Cross to people of all kindreds and tongues. Is not this sufficient evidence that the agency of this Spirit is necessary and effectual to reach and to teach every heart, and that God will be as faithful to his promise, to give his Spirit to all who ask it, as he was to fulfil it in the case of the apostles?

The resurrection and a future judgment, are the next great doctrines established by the New Testament dispensation; and, like all the rest, they are illustrated by facts. The heathen had some idea of a judgment to come; indeed, this is necessarily connected with the belief of immortality; for, if the soul is to survive, it would naturally be concluded, that its everlasting condition would be affected by the habits which it had acquired in the present world. This persuasion has been universal among all nations and people who believed in the soul's immortality. They had no idea, however, of the high honour which was to be conferred on the human body, by its resurrection and glorification through a Redeemer. The Jews, indeed, lived under the influence of this persuasion; and it had been the creed of their nation from the earliest periods of their history, in consequence of communications from heaven-inspired prophets.

But the great end of Christ's appearing in the world was to purchase eternal life for all who should believe; and he volunteered the most decisive test of his competency to accomplish the work, for he staked his pretensions, and the whole truth of his doctrine, on his resurrection from the dead; it was by this that he was proved to be the Son of God with power, and by the same event he was proved to be the judge both of the

quick and the dead. For the apostle says, that "God hath appointed a day in the which he will judge the world, in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts xvii. 31.

How do unbelievers manage to resist all this documentary evidence? They will believe no miracle; they will admit nothing which they cannot understand; then, they may doubt their own existence, for "what a miracle is man to man!" They think the Gospel too wonderful to be true. Rousseau, one of their own fraternity in point of feeling, though greatly superior in point of intellect, declares that he would think it not less wonderful that the Gospel should be false, as it is so far out of the ordinary line of human thought, and human feeling, that he could scarcely conceive it possible that the mind of man could ever have dreamed of such a scheme. We call on them, at present, simply to believe in testimony, or, at least, to examine and refute the testimony of Scripture, if they can. But it would ill become those who believe what they profess to believe, (viz., that the untaught fishermen and peasants of Judea preached in the languages of Greece, Italy, and Asia, converting entire kingdoms to the faith of Christ, merely by their own unaided resources,) to boggle at any miracle, for they believe what is impossible. Here, then, we throw down the gauntlet of defiance, and tell them that we will not charge them with want of faith, but with want of understanding, if they resist the overwhelming evidence of Scripture facts, which constitute the basis of all Scripture doctrines. What would we say of the man who should deny that there ever were such events as the battles of Marathon or Philippi, of Bosworth or Bannockburn, of Trafalgar or Waterloo? Would we say that he wanted faith? No, we would say that he wanted common sense, and was incapable of exercising a rational judgment.

We may apply the same argument to those who would call in question the facts of the Jewish or Christian history; length of time makes no difference, provided the authenticity of the record be admitted. Were a document tumbled into light, professing to give a minute detail of the history and of the civil and religious institutions of the ancient Assyrians and Babylonians, with which we had been till now entirely unacquainted, scepticism would be wisdom, and it would be folly to pay any attention to the alleged facts, till the pretensions of the document itself were discussed and settled. But, when we find a record containing a great variety of writings, the unquestionable productions of authors who lived at the time, and bearing to be the history of the migrations, settlement, and institutions of a people still existing, and though banished from the land of their fathers, still attached, with unconquerable partiality, to the religion and customs given to their ancestors, several thousand years ago; and when we find this record giving the only rational account of the very singular customs and institutions of this peculiar people, when we can trace it up to the remotest antiquity, and demonstrate that it is the origin of the customs and institutions in question, we may be sure, after this, that we have a genuine document, and a true history; and these marks of authenticity do not belong to any other history that ever was written, but the history of the Jewish and Christian Churches.

My object has been to show that the materials of faith rest upon facts recorded in unimpeachable history, and, therefore, that no man has any valid excuse for unbelief, but, on the contrary, is justly chargeable with culpable negligence, and sinful neglect of duty, if he does not believe. Will it follow, then, as a matter of course, that a candid examination of Scripture facts will produce the genuine fruits of Christian faith? No, but it will be an excellent preparation; faith without facts could be no better than superstition, and facts without

faith could have no power to bind the conscience. We may say, then, in one sense, that the elements of religious faith are as plain, patent, and palpable, as those on which we build our faith in the ordinary events of history; both of them depend, in the first instance, on facts ascertainable by evidence, but there is this mighty difference, that religious faith sists us at once before the tribunal of the Judge and Ruler of heaven and earth, and tells us, that we must be accountable to him for the deeds done in the body; whilst historical faith imposes no responsibility whatever; and if a man is not afraid of his sanity being called in question, he may deny, if he pleases, the best accredited events in human history.

Is Christian faith, then, of easy acquisition, because its principles are so obvious, and its evidence so overwhelming? Nothing but the "evil heart of unbelief" could make it difficult; for there are no facts, in the ordinary history of the world, so well ascertained as the being, and providence, and sovereignty, of the Eternal Ruler; there is nothing so complete as the evidence for Christ's mission to save a lost world; and nothing but the determined bias of the heart to do evil, could make the mind reluctant to obey the holy law of God. This inaptitude for divine things, presented obstacles to the reception of Christian faith, which nothing but the prevailing influence of the Spirit of God can overcome. The spirit of the world, and the natural spirit of the human heart, are entirely opposed to the law of God; and, therefore, if man is intended for a spiritual being, and made capable of cherishing spiritual feelings and spiritual hopes, it is clear to a demonstration, that the principles of this spiritual life, must be derived from some other source than the influence of the world, or the natural tendencies of the human heart; and it might be concluded, that the Father of the spirits of all flesh could alone "create in man a clean heart, and renew a right spirit within him." But this is not left to inference; our Lord himself assures us, that God will give his holy spirit to them who ask it; and the evidence does not rest here; the fact was demonstrated by the miraculous outpouring of the Spirit, first, on the apostles, and then, on all those on whom they laid their hands.

Here, then, even the great author of our sanctification, the Spirit of grace and holiness, was rendered palpable to the senses, so that the apostles could appeal to his visible influence, and thus introduce him (if we may use such language) to the notice of mankind, as the grand agent through whom God is to conduct the spiritual government of this world till time shall be no more. In the remarks I have offered, I have endeavoured to show that no demand is made on our credulity; every doctrine rests on facts, vouched by the most unexceptionable testimony. Our Lord himself appeals to this evidence: "I have greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me." Let no man reason at random on such a momentous subject. Let him search the Scriptures, weigh the evidence, and examine the testimony, with the earnestness and candour of a man who believes that life or death hangs on the issue, and I believe it will never be found that such a man will ultimately miss the path of truth.

#### TEMPORAL CALAMITIES A CALL TO REPENTANCE: A DISCOURSE.

BY THE REV. JAMES ROBERTSON, A. M.,  
Minister of Mid and South Yell, Shetland.

"I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early."—HOSHA, v. 15.

It is not my intention, on this occasion, to institute a parallel between the sins of which we are a



nation, generally, have been guilty, and those on account of which the divine threatenings went so often forth against the tribes of Israel. The authority under, and the object for which, we have this day assembled, in solemn humiliation before God, do not warrant such a range of discourse. No, my friends, this is no time for general declamation. I feel that it would be altogether out of place. While the Word and the finger of God point to the individual and collective sins of the inhabitants of these islands, as the cause of that awful chastisement which is now suspended over us, something more practical, more heart-searching in its application, must be exhibited to the conscience, before it can be awakened to form a just estimate of the heinous nature of those sins, our abounding in which has called down the present chastisement of heaven on the inhabitants of this land.

In speaking of sin as an evil, in reference to the bulk of mankind, in general, we are all but too apt to view it in a different light, when applied to our own case in particular. The accumulated and daily increasing mass of our common iniquity is an object too conspicuous entirely to escape the observation, or not occasionally to afford matter for serious apprehension to the most careless and inconsiderate sinner. It is not the amount of guilt, concerning which there is much difference of opinion, among those around us. No, the doubtful point seems to be how far they, as individuals, have incurred the guilt of contributing thereto. The sinner of the present day will reason, and reason well as to the odious and defiling nature of sin in general; nay, like David of old, may even write bitter things against himself, by denouncing those very sins, in others, of which he himself is, it may be, unconsciously guilty; while, in shewing him his own spiritual condition the minister of the Gospel, to his sad experience, finds that, unlike to David, the application "thou art the man," has often but little effect on a conscience hardened and at ease under the searing influence of sin. Now, when either individuals or communities have so far cast off the fear of God, as to cease to be affected by the threatenings of his Word or the warnings of his messengers, the Almighty, with a view to vindicate the authority of his government, and thus reclaim the sinner from the evil of his ways, instead of admonishing unthinking men, by the "still small voice" of his spirit striving with the conscience, not unfrequently arrests them in their downward paths, by withdrawing his countenance from them for a time, or chastising them with the removal of those creature comforts, on which, while their "mountain stood strong," they had placed too much dependence, without once lifting up their soul in earnest gratitude to the blessed fountain from whence these comforts flowed.

It was thus he dealt with the house of Jacob, the rod of his inheritance; and it is thus he still deals with every individual whom he causes to approach him, and with every kindred of the human

race, among whom his name has been recorded. In unison, therefore, with that established principle on which he deals with man, as the heir of immortality, he is, at this moment, saying unto us, the long favoured inhabitants of this land, as he did to his ancient people, by his servant Hosea; "I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early."

May the Spirit of all grace assist in inquiring what is meant by the Lord returning to his place; and also the object for which he does return thereto, with a view of improving this subject to our present prospects.

I. "I will go and return to my place." In the record of truth it is declared of the Almighty, that "heaven is his throne, and the earth is his footstool;" and that He who, by his wisdom, created the universe, is daily employed in upholding it by his power, and superintending it by his providence; "that the eyes of the Lord are every where beholding the evil and the good."

This returning of the Almighty to his place cannot, then, refer to his being present in one place and absent from another. Now, are we from this expression to infer, that this Infinite Existence actually removes his essential presence, even for the shortest assignable space, from any portion of the created universe? This would amount to a denial of one of those attributes, which he claims to himself in the character of the Omnipresent God, and, of consequence, would trench on his authority as the Sovereign of the Universe. Nay, by limiting the immensity of his essence, we would thus destroy what reason supposes, and revelation declares, inseparable from the very name and existence of Deity. The phrase, "my place," must be understood in a figurative sense, and refers to the complacency with which the Almighty beholds the particular abodes of his intelligent creatures, who love and serve him. Hence he is said to have fixed his throne in heaven, because it is the supreme delight of the inhabitants of that blessed abode to do his will, and enjoy his favour. In unison with this idea, he said to Moses, when giving directions respecting the setting up of the tabernacle, "and let them make me a sanctuary that I may dwell among them." And to Solomon he said, "If thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them, then will I perform my word concerning thee, which I spake unto David thy father, and I will dwell among the children of Israel, and will not forsake my people Israel." David himself also declares of Mount Zion, that it is "the hill where God desireth to dwell, yea, the Lord will dwell in it for ever;" and again, "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest, here will I stay, for I have desired it."

Now, the dwelling of the Almighty, here and elsewhere spoken of, must evidently refer, not certainly to his circumscribing the place of his

habitation either to the tabernacle in the wilderness, the temple at Jerusalem, the habitations of Jacob in general, or the mountain of Zion in particular, but to that complacency and favour with which he meets with his believing people, whether in their families, or when assembled, according to the ordinances of his appointment, to worship him in spirit and in truth, in those places where he has caused his name to be recorded;—thus verifying the truth of his own living Word; “To this man will I look, even to him that is of a contrite spirit, and that trembles at my word.”

Whether, then, the countenance and favour of God be thus shewn to an individual, a family, a congregation, or a people, *where*, and under whatever circumstances the favour of God is thus exhibited, *there*, for the time being, is the place of the Lord. Whenever, therefore, an individual, a family, or a people, have had the enviable experience, that the favour of God has made their habitation or assembly the place of his rest, if they are desirous that the God of Jacob should continue his outgoings and incomings with and amongst them, let them be jealous over themselves, lest, by unmindfulness of former deliverances, ingratitude for past or present mercies, or an habitual indulgence in known sin, they should provoke the Lord to remove his tabernacle from among them, and prepare himself a sanctuary in the midst of a people who will evidence the fruits of righteousness in their lives and conversation.

We conclude, then, that at whatever time the Lord withdraws the light of his gracious countenance from an individual, making him to feel his ingratitude or unworthiness in time past, and the spiritual darkness with which he is now surrounded; or when he withholds from a people the usual supply, whether of spiritual comfort, or of temporal blessings, thereby shewing them that there is no dependence on an arm of flesh for procuring even the least esteemed of former mercies, now denied,—at such a season that individual, or this people, will be but too keenly alive to the import of the words, “I will go and return to my place,” to require any lengthened comment thereon.

II. Let us inquire, then, into the object for which the Lord does return to his place, with a view of improving this subject in reference to our present prospects.

It would appear, from certain expressions of the Word of God, that the Almighty, after long striving, by his Word, and his messengers, to reclaim sinners from their evil ways, sometimes, with a view, no doubt, of deterring others from persisting in similar transgressions, gives over the incorrigibly wicked, and impenetrably hardened, to be filled with the fruits of their own doings; in which case they are said to be given over to judicial blindness, the measure of their iniquity being complete; and when once brought to this state, so far have sinners removed from God, and, in reference to them, so completely has the Lord

returned to his place, that he is represented in the figurative, though impressive, style of eastern phraseology, as “laughing at their calamity, and mocking when their fear cometh.”

It was not, however, for the purpose of demonstrating that the Lord had finally rejected his people, that the prophet was, on this occasion, directed to say, “I will go and return to my place.” No; the very turn of expression which follows, “till they acknowledge their offence, and seek my face,” plainly shews that when this, the great object for which he had withdrawn himself from them, should be accomplished, he would still have respect to his covenant, and again return to his repenting people, and set up his—then removed—tabernacle amongst them.

From these words, moreover, we are to infer, that before the people of Israel could approach to God acceptably in the day of their affliction, it was necessary that they should come, as sinners acknowledging their offences as the cause, which had brought down the chastisements of heaven upon them;—that it was as sinners, suffering under a sense of the righteous displeasure of God, that they were here encouraged to seek his face; and it was only by coming in this way that they could again expect the gracious countenance of the Almighty to be lifted up upon them. Hence we see that, in the day of our distress, before we can plead with David, “Wherefore hidest thou thy face, and forgettest our afflictions?” it is incumbent on us with the people of Israel of old, and in imitation of the humble publican, to smite on our breasts and say, with abasement of soul, “Lord, be merciful to us sinners;” and thus seeking God’s face in the way and order of his appointment, knowing that there is forgiveness with him that he may be feared, let us, through Christ, approach with boldness to a throne of grace, adopting the language of the man according to God’s own heart, “Arise for our help, and redeem us for thy mercies’ sake.”

From this view of the text we remark, that how much soever men may have neglected or forgotten God in the day of peace and prosperity, they are still warranted to seek after him in the day when he seemeth to hide his face from them; for, says the Almighty, “in their affliction they will seek me early.” Thrice blessed be his holy name, it is that sinners may be turned early from their iniquities, from their false refuges, and their deceitful idols, that the Almighty brings them into the furnace of affliction.

Do you inquire what were the sins of which the house of Jacob had on that occasion been guilty? You will find them particularly enumerated at the beginning of the fourth chapter, where, after the emphatic announcement, “Hear ye the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land,” the prophet brings forward the reason for which this controversy was maintained: “Because there is no truth, nor mercy, nor knowledge of God in the land, By swearing, and lying, and

killing, and stealing, and committing adultery, they break out, and blood toucheth blood." How far ye, as a congregation, or as individuals, have to answer for the particular sins thus enumerated, I inquire not: this is a matter between God and your consciences, and to his mercy, through the atoning blood of Christ, I commend you. But if similar sins have been always visited with similar punishments, great reason have the inhabitants of this land to tremble, lest at this moment they stand conspicuous in the sight of God as guilty of those very sins, so sternly reprehended in the people of Israel. For the afflictions with which we have been visited, during the past and present seasons, are so completely identified with those threatened judgments proclaimed by the prophet against Israel, that the bare enumeration of them must make the hearts of all who now hear me, when communing with their God, thus confess: "Whatever may have been the transgressions for which thou, O Lord, art now contending with us, these are the very chastisements with which the rod of thy displeasure is at this day lifted up against us."

Who, in reflecting on the extent to which that bounty has been withdrawn, with which the Lord was wont to bless your labours on the deep, or on that mortality with which he last year visited your stalls and your folds, or on that famine with which he is now wasting the countenances of many amongst you—who, I ask, in reflecting on these, can deny, that our land is at this moment mourning under the very chastisements denounced against the people of Israel? "Therefore," says the prophet, "shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and the fowls of heaven; yea, the fishes of the sea shall be taken away." And again, "For they have sown to the wind, and they shall reap the whirlwind. It hath no stalk. The seed thereof shall yield no meal. If so be it yield, the stranger shall devour it."

Now say, my friends, is this your case, or is it not? Assuredly it is to the very letter. O look not, then, in the day of your affliction, to man, in whom there is no stay! Look not unto the hand of your neighbour for supply. Gaze not on his countenance to move his compassion towards you. You may add to his distress, by laying before him your own tale of want, or of woe; but his circumstances are too kindred to your own to admit of his affording you that relief which his heart would bestow. The text, my brethren,

\* During the past seasons of 1835-36, such has been the failure of the herring fishing, that the gross amount of earnings derived therefrom, could not have covered the necessary expenses of those engaged in prosecuting it. Last year some of the poor fishermen did not measure a single cran. In many instances, the ling fishing was equally unproductive. In the winter and spring of 1836, the loss in horses and black cattle did not amount to less than 300, nearly a fifth of the whole stock; while the loss in sheep exceeded 3,000. But our great calamity is the failure of last year's crop, from which there was not sufficient reaped to serve the inhabitants for more than four months. Even at this moment there are scores of families, whose daily preservation from absolute starvation can only be attributed to the continued interposition of God in their behalf, by sending them a merciful supply of small fish, on which for months past they have entirely subsisted.

points out the only means in the exercise of which either comfort or relief can, with certainty, be depended on. With prayer and supplication turn unto the Lord your God. Seek him early in this the day of your affliction. Search and try your hearts. Confess your offence. Approach the throne of grace through Him who is the alone way of access to the guilty soul. Before this throne unreservedly pour out a confession of all your wanderings, all your backslidings, and all your offences in his sight. The earlier ye humble yourselves before him, the sooner ye may expect an answer in peace. In faith, grounded on the many, the blessed promises of his own everlasting Word, make known to him all your wants. Be assured, that He who giveth to the beasts their food, and the young ravens that cry unto him, taketh pleasure in them that fear him, in those that "hope in his mercy." Yea, hath he not said, that "he will regard the prayer of the destitute, and not despise their prayer."

[This sermon was preached in the Parish Church of Mid Yell, upon Thursday, 9th Feb. 1837, being the day appointed by the Provincial Synod of Shetland to be observed throughout their bounds, as a day of solemn fasting and humiliation before God; on account of the famine impending over the inhabitants of those Islands.]

#### AN INDIAN BRAHMIN.

THE following brief but interesting narrative, is extracted from a letter, dated 30th May 1836, received from the Rev. Dr Wilson, one of the General Assembly's Missionaries at Bombay.

"It was my expectation that yesterday, I should have also been privileged to baptize a respectable Brahmin. He has been called, however, to appear before an assembly, where his professions have been submitted to a scrutiny, infinitely more solemn and searching than any practised on earth,—even that of the unerring Judge himself. During his attendance on me for instruction, he was seized with fever; and, that he might enjoy the benefit of a change of air, I sent him to his native village about forty miles from Bombay. I visited him there a short time ago, that I might ascertain how he acted in the presence of those best acquainted with his circumstances; and do every thing in my power to mitigate the prejudices which they might entertain against him. Though very weak, he boldly declared in my presence, to all the Brahmins of the place, that they were following delusions to their own destruction; and that Christ Jesus is the only and all-sufficient Saviour. Some of them gnashed on him with their teeth, and others assumed a most malignant scowl. He, however, continued unmoved. He spoke to me with deep humility respecting his long resistance of the truth, often declared to him by the American Missionaries and myself; and with fervent gratitude to that grace which had led him, when far removed from the public ordinances of the Gospel, to determine to forsake all and follow Christ. He was affected to tears by the perusal of an account of the last moments of my dearest partner; and greatly encouraged by it, he said, to trust in that Shepherd whose sceptre and staff are mighty for defence against every assault which may be made in the dark valley of the shadow of death. Before I left him he appeared to be convalescent; but he soon had a relapse, and he died on the fourth day after my departure. The Brahmins refused to dispose of his body; and they have thus, to their own detriment, advertised his having died in a faith different

from that of his fathers. They have greatly persecuted the members of his family, who have consequently a large share of my sympathy. Two of the villagers, having had their curiosity excited by what has taken place, have come to me for instruction.

The following is a literal translation of a petition addressed to me by the Brahmin now referred to, on his offering himself as a candidate for baptism:—"To the renowned missionary, Mr Wilson,—Bápú, by the will of God, the Father, Son, and Holy Ghost, the Creator and Redeemer, respectfully represents:—I have been seized with the greatest distress on account of my sins; and in the prosecution of the inquiry, What must I do? I have looked to the means of salvation prescribed by the Hindú religion, ablutions, pigments, invoking the names of the gods, burnt-offerings, and pilgrimages; but I have found them altogether useless and ineffectual for the putting away of sin. I am thoroughly convinced that they are calculated only for the deception of the world. From the perusal of the Christian Scriptures and meditations upon them, I have seen the necessity of loathing sin, and repenting, and obtaining baptism; and having repented, I now come to you soliciting baptism, and acknowledgment by the Christian Church. I will provide for my own livelihood, as I am a Maráthá Kárkun (clerk;) and I do not even wish to remain in Bombay, as it does not agree with my health. Trusting in the righteousness of the Lord, and taking refuge in the grace of God, and expecting to escape the eternal punishment of my sins, and unceasingly to glorify God, I come to you with joined hands, and with desires which continue day and night. Reject not my request, but let me be acknowledged by the Christian Church! Amen."

#### ON CHARITY.

By THOMAS BROWN, Esq.,

*"Author of the 'Reminiscences of an Old Traveller.'"*

THE act of assisting a fellow-creature in distress, of giving way to our sympathies in favour of the infirm, the helpless, or the destitute, is one of the most delightful sensations which can possibly animate the human breast. Its reward is in our own feelings, and has a reference to the past, the present, and the future. As moral and responsible agents, it approximates us more and more to the great source of benevolence and goodness,—the Almighty Creator and preserver of all things, whose tender mercies are over all his works, and by whom we are enjoined to be united in love, and to do unto others that which we would wish them to do unto us. The pleasure of being charitable and kind, is no doubt greatly enhanced, when we know that we bestow our bounty on deserving objects, and when they display, by their words and actions, a just sense of the blessings and benefits they have received; but should they be totally insensible of our kindness, and repay us with indifference, coldness, and ingratitude, which, alas! is too often the case, we ought, by no means, to relax in our endeavours to do as much good as we can in the way of charity and kindness, or to remove, as far as we are able, the causes of human misery and suffering.

It is somewhat curious to observe how this principle operates in different countries, and the views which mankind take of its tendency and effects on the objects for whose relief it is intended. In several parts of the Continent, but particularly, amongst a people constituting one of the most formidable powers in Europe, the human mind is kept in a state of ignorance and bigotry, and the strangest notions of the nature of charity, both as a moral and religious principle, are entertained and sedulously inculcated upon the people. In the country I am alluding to, an act of charity becomes an act of selfishness,

and is founded upon some ultimate prospect of advantage to the donor, without the least feeling of sympathy or commiseration for the object on whom the charity is bestowed. For example, felons, who are confined to prison for the commission of crimes of the first magnitude, such as robbery or murder, are allowed to perambulate the streets, their hands and legs bound in chains, so as to enable them to make use of both without the possibility of escape. These felons are accompanied by a guard, and in their endeavours to excite the feelings of the multitude, they ask for alms in the name, and "for the sake of Christ." This has a great effect with the people, who bestow their charity without any reference to the characters they are relieving, and who know perfectly well, that the money thus collected is divided between the guards and the felons; or rather squandered by them in the prison over the gaming-table, or in scenes of riot and intoxication; so that *here* the principle of charity is perverted to the worst purposes, and completely subversive of all morality and order, instead of promoting, as it is intended to do, the happiness and well-being of society. The donors, in this state of things, think, that by bestowing alms for "Christ's sake," they are securing the salvation of their own souls, and that it is not incumbent upon them (in compliance with the injunctions of our blessed Saviour) "to love one another," and to consider the great family of mankind as a field on which to exercise the kindest and most benevolent feelings of our nature. How much such superstitious practices and mistaken views of the nature of charity, tend to degrade and demoralise the human character! How lamentable it is to see a cruel, false, and unchristian policy, persevering in a system so destructive of the true happiness of mankind, and tending to impede the march of civilization and refinement!

Let us see what means are taken in more favoured countries, to spread the benefits of knowledge, and the blessings of rational piety and benevolence. Let us dwell for a while on our own native land, and see what liberty, and knowledge, and good laws have done, towards promoting the interests and happiness of all. These tend to nourish and keep alive a spirit of independence, a laudable desire to get through the difficulties and trials of life, by continued exertions and habits of industry, and which, in their turn, in almost every instance, are productive of substantial comforts and happiness to the individual. As illustrative of my argument, and as an encouragement to others to follow his example, I shall describe the conduct of a poor individual which I witnessed last August, and whose manly and noble disinterestedness called forth and excited my feelings of admiration to an inexpressible degree. The incident is a trifling one, and may appear to some of too little importance to merit the slightest attention. But every one who can hold up to public view acts of merit or virtue, is bound to do so, that the influence of good example may spread far and wide, and mankind at large be thereby benefited.

In the month of August last, I passed some days at a watering place in Perthshire. It was usual at the boarding-house where I took up my quarters, for the company assembled at dinner on Sabbath to make afterwards a contribution for the relief of the poor and infirm persons who came from a distance to benefit by the waters.

The number of these destitute people when I was there, was about ten or twelve; their names were registered in the book at the inn, taken from medical certificates granted to them at their respective places of abode, and they assembled on the Monday morning in front of the house, to receive the money contributed for their relief, the amount of which, of course, depended upon the number of contributors then residing at the house. On the first Monday morning after my arrival

I found the sum received and distributed averaged about half-a-crown each, and a committee of three gentlemen was appointed, (of which I was one,) to see the money properly distributed, and we were assisted by the landlord of the house, who was, more than any of the visitors, qualified to judge of the justice of the different claims on this charitable fund. I asked him if the applicants were all on the spot, that we might proceed to our duty; his answer was, "all, with one exception," and that I might see the person standing alone in one of the retired passages of the house, as he felt very reluctant to appear openly as a sharer in the public bounty.

The circumstances attending this person, the landlord related to me nearly as follows. The poor lad had been at the wells about a month or six weeks, having arrived there, from his home, in a diseased and helpless state, without the use of one of his legs, and altogether reduced to great weakness. He could do no manner of work for the space of a month, when he began to derive benefit from the waters, and he gained strength considerably. He was, from the beginning, received on the list of claimants on the fund, and continued to draw his proportion of the money distributed. On the Sabbath preceding the day I am alluding to, the landlord, by chance, met him, and reminded him to appear at head-quarters as usual; the young man was much affected, and said to the landlord that he could not conscientiously accept any more from the public fund, as he could now earn sixpence a-day by working for it. The landlord, pleased with this noble instance of disinterestedness in humble life, desired, nevertheless, the lad might attend once more, and it was under these circumstances that he appeared, apparently for the last time. After agreeing with the landlord that he should be paid what he had been in the habit of receiving, I went by myself and found the lad alone in the retired part of the house I have mentioned. He had a bashful, timid, and reserved manner, apparently about twenty years of age, was pale and sickly, and seemed extremely reluctant at receiving anything which he had not earned by his own industry and labour. There was something in his countenance expressive of extreme sensibility, and an apparent delicacy of feeling, far above what we would naturally expect to see among people in that station of life. What a different sentiment, what a contrast does this form to the picture I have drawn of mendicants in a certain part of the continent; and will any person deny that this difference arises from the blessings of liberty in our land, from the advantages of an enlightened and equitable government, the security of property, and the consolations of rational piety? Let any person, who is dissatisfied with the comforts he has at home, visit other countries and judge for himself; he will then know how to value and appreciate the substantial blessings I have mentioned, and be more and more grateful to the Almighty Disposer of events, from whom all these blessings flow. He will learn, from experience, that a kind and charitable feeling towards others, is the source of unmingled comfort and happiness to ourselves, tends to unite in indissoluble bonds of love the great family of mankind, and gradually approximates us to the great Source of all goodness and perfection.

**RECOLLECTIONS OF WILLIAM PEEBLES,**  
FORMERLY MASTER OF THE ORPHAN HOSPITAL,  
EDINBURGH.

It is at once a gratifying and instructive exercise, to recal to memory those patriarchs and aged saints who have long ago gone to enjoy their rest and their reward in heaven, but with whom are associated some parts of our early history, and perhaps certain circumstances connected with the beginning of the life of God

in our own souls. If there ever was a true saint on earth, William Peebles was one. In the Historical Account of the Orphan Hospital, printed a few years ago by the Managers of that Institution, the following mention is made of this good man:—

"When Mr Brown, the first master of the house, resigned his situation, being called by a congregation of Protestant dissenters in England to be their pastor, the office was for some time filled by Mr Francis Archibald, who had formerly been minister of the parish of Guthrie; and in the year 1759, the managers were most providentially led to secure the services of an individual in the internal superintendance of the institution, of whom it is, perhaps, not too much to say, that within his own sphere, and in his own day, he was one of the most useful and valuable characters in the city of Edinburgh. This was the late Mr William Peebles. He was originally brought into notice by a letter from Mr Thomas Randall, then minister of Inchture, and father of the late Dr Davidson of Edinburgh, addressed to Mr Archibald Wallace, one of the managers, in which he says,—'Having observed, some time ago, an advertisement in the newspapers, from the Orphan Hospital, concerning a schoolmaster to the children there, I give you this trouble in regard there is one William Peebles who, I think, comes precisely up to the description of the one wanted by you for that end. For of him, I think, I am at liberty to testify, if of any in the world, that he is born of God, and conscientious to the highest degree of scruple as to fulfilling whatever is committed to his charge. At present he is schoolmaster at Strathmartine, a small parish, and of small encouragement, in this county, but of such reputation for teaching, and, particularly, for instilling the principles of religion into the youth under his care, that many from different parishes resort to him on this account. Content with what he has, he is willing to remain where he is, yet humbly rejoiced when I mentioned to him, which was necessary, my intention of writing to you on this head. I may justly add, that he is of the least meddling nature that can be. If things go well with his own soul, and well with those that are under his charge, he rests fully satisfied. I should say, that he teaches nothing but English, writing, and figuring,—his hand writing is substantial and good; he understands well the different parts of arithmetic, and having naturally good parts, he is apt to learn any thing with ease; nor does he want an ear, if that were needful.'

"The excellent person thus suggested to the managers, was immediately chosen to be master of the institution, and for nearly half a century continued to discharge the duties of his place with a degree of judgment, fidelity, and success, which, perhaps, more than any other circumstance, gave to the Orphan Hospital that character for substantial usefulness which it undoubtedly acquired, and which is still remembered by not a few of those who were trained under its roof. Nor can the superior qualities which, in every respect, belonged to Mr Peebles, be forgotten by any of the managers of the institution who live to recollect them, or by those who, otherwise unconnected with the Hospital, were in the practice, under various circumstances, of repairing to Mr Peebles for counsel, guidance, and encouragement. For during a long period of his life, the room of this good man was the frequent resort of some of the best and worthiest of the citizens, as well as of many young men who were prosecuting their studies at the university with a view to the sacred ministry, and who, attracted by the singular talent which he possessed for religious conversation, the simplicity and godly sincerity of his character, and the kind and affectionate manner in which he entered into all their employments and prospects, found in the matured knowledge and experience of Mr Peebles the means of much personal improvement. Of these persons, after

having been useful, and some of them eminent in their day, the greater part have been removed from the present life; but some yet remain in various quarters of the country."

This is all just, and was sufficient for the purpose for which it was introduced in the narrative that contains it. But it may be well to preserve a few additional particulars, and to mention some anecdotes, of Mr Peebles.

First of all, with reference to his character as master of the institution, at the head of which he was placed, it may be observed, that nothing could exceed the conscientious fidelity with which every part of his duties was performed. He never allowed himself to be absent from his post, or distracted by attending to other things; and in many difficult and delicate situations, the managers found a resource in the judgment and good sense, the patience and forbearance, and yet firmness of purpose of the master. His great rule was, to prevent the beginnings of any of those unpleasant occurrences which cannot but frequently occur in an institution where a multitude of children are collected together, over whom he possessed a command and a power, by means of gentleness and discretion, which is often denied to sternness and severity. The children, in general, revered him as a father, which was the name they always gave him; and the pain which many of them incurred, by offending him, was as heavy a punishment as could have been inflicted.

During the latter years of his life he was a great sufferer, and much confined to his room, and often to bed. His apartment in the house entered from a passage in the upper floor. In this passage some of the boys were in the practice of gathering together during their hours of play, and of making some little noise, of purpose that Mr Peebles might overhear them; in which case they were certain that they would be called into his room, and amused by his relating to them some little stories with which his memory was so abundantly furnished, and which to them was one of the greatest treats or relaxations which they could have enjoyed.

Another circumstance may serve to indicate the feelings of the children towards their teacher. When, in consequence of his confinement, his breakfast was provided for him in his bed-room, he always required his bit of dry toast to be sent up without the crusts being cut off, although from old age he was unable to make use of them. Those pieces of crust he laid aside in his cupboard, and afterwards gave to any of the children, with whom, for their good conduct, he had reason to be much pleased; and it came to be with them as much an object of competition to obtain one of the master's crusts, and was looked upon to be as great and honourable a reward, as if it had been a silver medal, or a piece of money.

Again, in regard to the general estimation in which he was held as a singularly devout and holy man, it may be mentioned, that the late Dr Davidson used always to recommend those young men who came to Edinburgh to prosecute their studies for the Church, and who happened to bring introductions to him, immediately to get acquainted with Mr Peebles, and to keep as much as possible near him, for he would do them a great deal of good. And I well remember a late most excellent and heavenly-minded minister, in the neighbourhood of Edinburgh, mentioning, that on one occasion he had brought his two sons, then very little boys, to town, in order that he might carry them to see Mr Peebles, and obtain his patriarchal blessing; and that the venerable old man had stretched out his hands from his bed, and laying them on their heads, pronounced over them the benediction of Jacob, "The God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads!"—a prayer, the fulfilment of which, with that of many

others, put up for them, they have not failed fully to experience.

Mr Peebles, it has been observed, possessed a remarkable talent for religious conversation. He never indulged in mere gossip,—all was solid, and substantial, and sensible, full of Scripture truth and illustration. The whole Bible seemed to be written on his heart, out of the abundances of which his mouth spake. The various Scripture titles of the Almighty he was very fond of employing, and always did it aptly. For example, was he speaking to a friend who had experienced some deliverance from danger, or strength under some heavy trial, he would counsel him to give the honour and praise to *Jehovah Nissi*, "the Lord his banner." Was he called to minister comfort to some one whose mind was troubled and filled with fear, he would speak to him of *Jehovah Shalom*, "the Lord who would yet send peace." Referring to any place where much of God's presence had been felt, or of some season when the power of his grace had been richly experienced, he would say, that the name of it was *Jehovah Shamah*, for "the Lord was there." And when alluding to the orphan children under his charge, and in the prayers he offered up in the midst of them, his favourite title for their heavenly Father was *Jehovah-jireh*, "the Lord who had provided for them."

He was very fond of mentioning anecdotes of good men of the olden time, and the pious and pithy sayings of the sound and orthodox ministers with whom he had been familiar in his early days. Among others, the following are remembered:—"It was remarked by an old minister whom I used to hear, that the devil is just the believer's fencing master, for by trials and temptations he teaches him how to fight himself."—"Speaking of the greatness of the love and of the sufferings of Christ, 'O believer,' said an aged minister, 'Jesus Christ drank hell dry for you!' Was not that a strong expression?"—"I remember a clergyman once preaching on a Monday after the Sacrament, who observed that it was a blessed thing that Jesus did not say to his disciples, 'Arise, go hence,' but (John xiv. 31.) 'Arise, let us go hence.' He went with them, and so will he go with you from this place, my brethren, if ye are truly his disciples."

The scene of his youth, on which he most frequently dwelt, and with much apparent delight, was the parish, or rather the Parish Church of Longforgan, in Forfarshire, where he appeared to have enjoyed many seasons of great spiritual refreshing under the ministry of a Mr Lyon, who was then the incumbent in the charge. The descriptions which he gave of the life and power of godliness existing among the persons with whom he was then associated in religious duties, and especially in the communion service, were very animating and encouraging to the young minds to whom they were addressed; and the remembrance of the details which he gave of what was experienced by himself, and many others on such occasions, excites the ardent wish that they could be revived and restored in these comparatively cold-hearted days.

A circumstance to which allusion was made in a late number of the present publication, may be more fully stated in its connection with Mr Peebles. When the late Dr Davidson (then Mr Randall) of Edinburgh, and Dr Balfour of Glasgow, were fellow-students at college, they formed a wish to establish a prayer or fellowship meeting, in which they, and one or two other young men that were like-minded, might occasionally join for worship and mutual counsel. They were at a loss, however, for a convenient place in which they might hold their meetings, and were too shy or reserved to make their wants known to others, so as to obtain it. Their first meetings were, therefore, held in the branches of some trees about the Meadows, which at that period was a comparatively retired spot. They soon found

the inconvenience, however, of such an arrangement, and plucked up courage to make the matter known to Mr Peebles, who immediately established his own room in the Hospital as the place of their rendezvous. There they continued to assemble in the company of the good man who had relieved them from their embarrassment, and there for a long series of years a succession of pious youths held regularly their weekly Christian conferences, from which they all acknowledged they derived both unspeakable pleasure and advantage. Nor were these meetings discontinued in the Orphan Hospital till the period of Mr Peebles's death. Among those who regularly attended them, during the last years of his life, besides several ministers of the Church, who are still alive, may be mentioned the names of the late Rev. John Russell of Muthil, Donald Magilray of Kilmalie, and Mr Findlater of Inverness.

Mr Peebles possessed a countenance singularly expressive of his character, full of intelligence, benignity, and peace. During the latter years of his life, he suffered severely from a very painful disorder, but endured it with exemplary patience, and the most heavenly minded composure and resignation.

On occasions of the dispensation of the Lord's Supper in Lady Glenorehy's Chapel, he contrived to be present, and nothing could be more striking and dignified than his figure and appearance, as he took his place in the corner of the session seat, to which he was assisted by the almost equally venerable Alexander Clerk, so long known and respected in that place of worship.

Mr Peebles died in great peace on the 15th April 1807. His remains were borne to the grave by the managers of the hospital, accompanied by the children, the members of the prayer meeting, and many other Christian friends, and were deposited among the ashes of the orphans who had died in the house. After the funeral the whole members of the institution were assembled, and the occasion was suitably improved in an address by the late excellent Dr Hunter of the Tron Church.

#### CHRISTIAN TREASURY.

*The Bible.*—A nation must be blessed, indeed, if it were governed by no other laws than those of this blessed book; it is so complete a system, that nothing can be added to it, or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to a senate; authority and direction for a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honour to parents, and enjoins obedience to children; it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subjects to honour, and the servants to obey; and promises the blessing and protection of its Author to all that walk by its rules. It gives direction for weddings and for burials; it promises food and raiment, and limits the use of both; it points out a faithful and an eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust; and promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for the wife, and entails the right of the first-born; and shews how the younger branches shall be left. It defends the right of all, and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book, in all the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws, and pro-

foundest mysteries that ever were penned. It brings the best tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality, and shews the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shews the way to him; and sets aside all other gods; and describes the vanity of them, and of all that trust in them. In short, it is a book of laws to shew right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all errors; and a book of life, that shews the way from everlasting death. It is the most compendious book in all the world; the most authentic, and the most entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial, and infernal worlds; and the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most accomplished mechanic, and the profoundest artist; it will teach the best rhetorician, and exercise every power of the most skilful arithmetician; puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wise astronomer; it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect book of divinity, an unequalled narrative; a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school-boy's spelling-book, and the learned man's masterpiece; it is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer, the overcomer; and promises an eternal reward to the conqueror. And that which crowns all is, that the Author is without partiality, and without hypocrisy, for "in him is no variableness, nor shadow of turning."—*From an Old Author.*

*The Benefits of Retirement.*—Keeping much retired, and by ourselves, is most profitable for us all. Indeed, when our worldly business is attended to, as it ought to be, and secret duties are punctually observed, there cannot remain a great deal of time for persons, in any station, to spend in company; and they who imagine, that praying at certain seasons, hearing the Gospel, and then entering into a sort of general conversation about religion and religious people, will be sufficient, are grievously mistaken. Unless we love (and contrive, as we are able,) to be much alone, how can we often, and solemnly, call to remembrance the evil of our past life, so as to loathe ourselves? How feel contrition for the follies of our innate depravity? How, with the blessed Mary, ponder in our hearts the sayings of our Lord? How enter deeply into his agony and death, the price of our peace and eternal life? How weigh the value of our spiritual privileges, and the weight of the crown of glory laid up for the faithful? How feel the strength and multitude of our obligations to him in exemplary obedience, constrained by love passing knowledge? Though the pastors of Christ's Church speak on these subjects, and they make part of every conversation, we must ruminare in private upon them, or they will never duly impress our mind.—*V. M. N.*

## SACRED POETRY

JEHOVAH-SHAMMAH.

BY RICHARD HUIE, Esq., M.D.

WHAT means that sweet and heav'nly sound,  
From yonder dungeon swelling?  
What sheds such peace and gladness round  
The captive's lowly dwelling?  
Though tightly drawn the tyrant's chain,  
And foul that dark vault's air,  
With these may joy and comfort reign;  
And why? The Lord is there!

What lights that meek and placid smile  
On yon lone couch of sorrow?  
What thought can those sad hours beguile,  
Which death may close to-morrow?  
That upward glance, that glist'ning eye,  
Those features sunk, yet fair,  
All, all with one consent reply,  
'Tis this, the Lord is there!

Why shews that frail and aged form,  
Who has with labour piled  
Yon hut, to shelter from the storm  
Himself and shiv'ring child,—  
Why shews he still that look serene,  
By hearth and rafters bare?  
He knows, ev'n midst that cheerless scene,  
And feels, the Lord is there!

In Hubert's towers, though plenty flows,  
No mirth or festive din  
Disturbs that order and repose,  
Which rule and please within.  
Why thus should stately baron's hall,  
With parks and gardens rare,  
The soul to hallow'd musings call?  
The Lord—the Lord is there!

And, O! what other source than this  
Sends forth that glorious stream  
Of joy, which laves the courts of bliss,  
Of angels' harps the theme?  
The charm, which bids the realms of light  
Such matchless splendour wear,—  
The charm, which makes heaven's self so bright,  
Is still, the Lord is there!

## MISCELLANEOUS.

*A Ceylonese Christian.*—At a festival at Ganesa's (Gumputee's) temple in Ceylon, while the multitude of worshippers, assembled at the temple, were engaged in boiling their rice for an offering, one of them who went for water fell into the well. As soon as the circumstance was made known to the crowd, they rushed to the well, and among them was the pandarum (priest) of the temple, who, as soon as he had gratified his curiosity, returned to the temple. None among them manifested the least concern for the unfortunate man who was sunk in the water. They looked into the well, and talked about the man in such imminent danger with the most perfect indifference. Not an individual seemed to think assistance could or ought to be rendered, till one of the headmen came to the spot; he exerted all his influence to induce some one to dive into the water, which any person accustomed to swimming might have done with perfect safety, but his efforts were in vain. He then sent for the priest, who was known to be an expert swimmer. At the command of the headman he came, but excused himself from the act of mercy required of him, by saying that he could not absent him-

self so long from the duties of the temple without sustaining a loss. Just at this moment came to the place a young man, unknown to the crowd, who, as soon as he learned that a fellow-being was drowning, threw aside his garment, and leaped into the well. After repeatedly diving, he found the body and raised it to the surface of the water, from which it was taken by the by-standers. As soon as the noise and confusion occasioned by taking out the lifeless body had subsided, a loud whisper passed along the crowd, "Who is that young man? Who is that good man?" They were not a little surprised, and some of the enemies of Christianity confounded, when they were told that this good Samaritan was Azel Backus, a Christian! This event did not a little towards stopping the mouths and weakening the strength of some who were arrayed against Christians, and the cause in which they were engaged; and is to all, who have any knowledge of Scripture, a striking comment on the words of inspiration, "Overcome evil with good."

*Verily there is a God that Judgeth in the Earth.*—That desperate and cruel tyrant, Antiochus Epiphanes, not merely ruined the Jewish nation as a distinct commonwealth, but ridiculed and insulted the sacred ordinances of Jehovah himself. Profaning the temple in the most daring manner, he set up the image of Jupiter within the precincts of the holy building, and causing a swine to be boiled, directed that the broth should be sprinkled over the Holy of Holies itself. The wickedness of this daring persecutor, however, was most striking in the malicious edicts which he published against the sacred books of the Old Testament. He searched out all the Hebrew copies he was able, and burned them: and he issued proclamations throughout Judea, that every Jew who possessed a copy of the Bible should deliver it up to be destroyed, on pain of death in case of refusal. But, blessed be God! though there have been cowards and traitors to the holy cause in all ages, who have feared man's anger more than the wrath of God, yet there have been, at the same time, brave and resolute servants of Christ, who have valued their Bibles above their blood. Such heroes existed in the days of Antiochus; men who dared to preserve their Bibles at the hazard of their lives, not fearing the vengeance of the cruel tyrant. It is remarkable that God's justice descended on this desperate persecutor in a peculiar manner: worms bred in his bowels, and there issued from his putrid body so intolerable a stench, that his physicians could not endure the room. Thus hell took possession of the guilty soul, even before it was detached from the body. A fearful monument is this, of God's dreadful indignation against those who dare to despise and trample upon his holy commandments.

*The honest confession of a Freethinker.*—The reverence of Lord Barrington, the celebrated author of the *Miscellanea Sacra* for religion, is well known. He was intimate with Anthony Collins the freethinker. One day he inquired of Collins why it was, that though he himself had very little respect for the doctrines of revelation, he yet took the greatest care that all his servants should regularly attend at church. His reply was, that he did this to prevent their robbing and murdering him.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glasgow Street, Glasgow; JAMES NISBET & Co., HAMILTON, AGNES & Co., and R. GROOMSBIDGE, London; W. CURRY, Junr. & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glasgow Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF,  
THE ESTABLISHED CHURCH.

"THE YEAR OF THE LORD, THAT IS WISDOM."

No. 59.

SATURDAY, APRIL 15, 1837.

PRICE 1½d.

ON THE NECESSITY OF DIVINE  
REVELATION.

No. III.

BY THE REV. GEORGE GARIOCH,  
*Minister of Meldrum.*

"Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me."—JOHN xiv. 6.

It may be asserted, perhaps, that the heathen nations, whose history has in my former papers been alluded to, were not so far advanced in civilization as to be capable of exhibiting the full extent of religious knowledge to which the human mind, in more favourable circumstances, is capable of attaining; and the classical states of Greece and Rome may be pointed out as affording an exemplification of the inaccuracy of the views which have been stated. To this assertion, and the grounds on which it rests, I shall now advert.

In proceeding to an examination of that which is considered the religious system of the philosophers of Greece and Rome, an element of the greatest importance must be brought into view which has hitherto been unnoticed—and that is, the indirect communication to heathen nations of the truths contained in the Scriptures of the Old Testament. It is difficult to conceive, that the knowledge which was afforded to the parents of the human race, of the existence and perfections of the one only true God, should have been altogether forgotten by their posterity, even in distant ages. It is so interesting and sublime,—it so adapts itself to all the necessities of human nature, and it sheds such a brilliant light upon all those magnificent operations of power which are perpetually displaying themselves before the eyes of mankind, that we are apt to form the opinion that it would make an irresistible appeal to the understanding and the heart of rational creatures, and exact from them a full and continued assent. But this pleasing conception is opposed by the stubborn facts of history, which prove that the mind of fallen man is incapable of preserving the knowledge of true religion, except through the means of frequent revelation from heaven, or by the aid of the written records or permanent memorials of such revelation. The influence, therefore, of mere tradition is undeserv-

ing of much notice; but the influence of the Old Testament Scriptures, in conveying religious information, either directly or indirectly to the heathen, merits a great degree of attention. The Scriptures may be considered tantamount to a continued uninterrupted revelation of the Divine will, which was efficient for the illumination of the heathen intellect, in two different ways. The Israelites themselves were kept in perpetual remembrance of the unity and majesty of God, to which their own Scriptures bore unchanging testimony; and to whatever quarter of the world they directed their steps, they carried along with them the knowledge of those fundamental doctrines of true religion;—or, it may be supposed, that some of the more intelligent heathens might come into contact with those who were acquainted with the theology of the Hebrew Scriptures. This latter supposition is rendered exceedingly probable by what is recorded of Pythagoras and Plato, two of the most celebrated Grecian philosophers, who spent a part of their youth in visiting eastern countries, for the purpose of acquiring knowledge.

The state of the heathen intellect in Greece was altogether different from that in which it was manifested in any other parts of the world, to which allusion has yet been made. In Greece the fine arts were cultivated with success: poets, philosophers, orators, historians of the first order arose, and schools of instruction were opened, in which the powers of the mind were trained, and advanced to the highest degree of improvement of which they were susceptible. In such a condition of society there could not fail to be cherished a perpetual and growing desire for the increase of knowledge. Wherever the treasures of wisdom could be found, every determined and laborious effort would be called into operation, in order to explore them. Is it likely, when the states of Greece were so far advanced in civilization—when the minds of the people were so incessantly operated upon by all the ordinary stimulants of education, and when so many brilliant stars of the first magnitude illuminated the intellectual firmament, that the rich reasoners of the East would have remained undiscovered? Could a country like India, so singular in its religion and policy, have escaped the penetrating survey of the enterprising travellers of

Greece? Could a record exist, so extraordinary as that of the Old Testament, containing precious treasures of knowledge in regard to that *one* subject, which is of all others the most interesting, and to which attention would be excited in proportion to its vast importance, and yet be altogether shut up and sealed to the acute and prying eye of the Grecian philosopher, for ever in pursuit of discoveries? In the absence of direct historical testimony, it is, perhaps, impossible to obtain a completely satisfactory reply to these questions; but the knowledge which we possess of the enterprising character of the Grecian philosophers, coupled with the fact already alluded to, of their travelling into eastern countries for improvement, will probably induce us to answer them in the negative. If so, if it is supposed that the philosophers of Greece had even indirectly some acquaintance with the contents of the Sacred Record of the Old Testament, then the writings of the most celebrated of their number, in as far as they incidentally touch upon the subject of religion, will cease to excite our astonishment.

It is quite unnecessary, however, to attach any great importance to these considerations, as if they were decisive of the question, as to the powers of human reason, unaided, to make discoveries of Divine truth, sufficient to guide and direct mankind. Although the contrary supposition was correct, namely, that the learned men of Greece had not any access, either directly to the contents of the Old Testament, or indirectly, through those who possessed such advantage, or by personal communication with some of the descendants of Jacob, or with those who had such, or through the influence of tradition, or of information, which might have been acquired by travelling in a land contiguous to Palestine,—even in that case, the acquaintance with the great fundamental truths of religion which is displayed in the writings of heathen philosophers is not of such a nature as to support the inference, that the mind of man, unassisted, is adequate to the discovery of that divine knowledge which is indispensable to the enjoyment of happiness in this world, and in that which is to come. In the works of even the most learned and accomplished of them all, along with much sublime and admirable reasoning on a providence and a future state, there is mixed up a great proportion of error. It may indeed be made a matter of reasonable doubt whether that fundamental doctrine of true religion—the *unity of God*, was maintained in all its purity and uncorrupted simplicity. The universal and deeply rooted systems of Polytheism which prevailed in the celebrated states of Greece and Rome, afford the strongest grounds of suspicion upon this point—suspicion which is converted into certainty, by the language of some of their most celebrated philosophers, who, when alluding to the manifestation of power, wisdom, and goodness in the universe, and to the protection afforded to mankind by beings superior to themselves, make use of expressions which allow an inference to be drawn as to their entertaining the idea of a

plurality of such beings. The unity of God is not a fundamental and unvarying doctrine of their system; that great name is sometimes used in the singular number, and sometimes in the plural. As a fact corroborative of the indistinct, or rather of the erroneous, views of the heathen philosophers on this most important point, we should remember that they gave their countenance to the popular system of Polytheism, and did not refuse to participate in the ordinary performance of its rites. It is scarcely possible to believe that such unworthy and degrading practices were consistent with a correct understanding and a full acknowledgment of the *unity of God*. Belief in this great and glorious doctrine of true religion removes the very foundation on which the edifice of Polytheism rests. The acknowledgment of *one* self-existent independent Being, the Creator, Preserver, and Governor of the universe, affixes the stamp of condemnation on all the rites and observances of heathen idolatry, as not only fundamentally at variance with the principles of theism, but as insulting, in the highest degree, to the *Great First Cause*, and subversive of the glory and honour, and of the reasonable service which are due unto Him.

The rites which are celebrated in honour of some of the false deities of Greece and Rome, the auguries, oracles, spectacles, and amusements, are deserving of notice, in as far as they formed a part of the national religion, which obtained the countenance and approbation of the philosophers. At the celebration of the rites due to some of their gods, the grossest and most abandoned acts of sensuality and intemperance were committed, and even became a portion of the profane and abominable service. The weakness or obstinacy of the human mind was shewn in the universal respect which was paid to auguries and divinations. The singing of birds, the bodies of dead animals, the phenomena of an eclipse, the appearance of a comet in the heavens, were anxiously watched and attended to, as indicative of great and important changes in the affairs of mankind. The spectacles of the Romans were of the most barbarous and unnatural description, consisting of the combats of gladiators, which multitudes of all ages and both sexes beheld, and thus became the unfeeling witness of their fellow-creatures slaughtering one another, with remorseless cruelty, for the mere purpose of amusement. The practice of consulting oracles was universal; pretended deities were supposed to preside, and to answer the interrogatories which were put by those deluded persons who consulted them. In defiance of the oft convicted falsehood of the oracles, they were generally listened to, until a knowledge of the revealed will of God shewed forth their absurdity, and imposed upon them a perpetual silence. If the tree, then, is to be judged of by its fruits, it is a warrantable inference that systems of idolatry and superstition, such as have been now described, patronised by the heathen philosophers, afford a satisfactory proof, that those who complied with the practices

which they enjoined, could not be possessed of a full and enlightened knowledge of the nature and perfections of the one only living and true God.

I shall now, however, take different ground, and granting, for the sake of argument, what no candid reasoner is entitled to demand, namely, that the philosophers themselves, both of Greece and Rome, had a correct knowledge of all the fundamental doctrines of true religion, and of the change which they must necessarily produce upon human conduct; the difficulty still remains, how is the great majority of mankind to become acquainted with divine truth? The answer to this question can be but one only,—by Divine Revelation. The process of observation and reasoning, by which the existence, perfections, and moral government of the one true God are proved,—the various duties of mankind, as individuals and members of society, are discovered, and the ultimate and eternal destiny of the race is ascertained, can only be comprehended by minds of a superior order, which have received all the advantage that a system of well conducted education affords. The generality of mankind have obtained from the Creator such faculties of mind, as resulted, through the influence of a fair proportion of the blessings of education, to fit them for the discharge of the necessary duties of life, and for occupying, with credit and respect, that place in society, which they are destined to fill. But the task of exploring the extended fields of knowledge, of unravelling the wonders of creation, and of deciding upon those complicated truths which are brought into view by a process of scientific investigation, is that which must be assigned to a few minds of superior order, possessing superior opportunities and advantages. The constitution of society requires that the great proportion of mankind be employed in the active pursuits and industrious occupations of life, which are indispensable not only to the comfort, but to the very continuance of existence. When, according to this constitution, a small fraction only of the whole members of mankind can devote themselves to a life of learned ease, and the remainder of the race must labour in the exercise of the different professions, in the prosecution of mechanical arts, in the production of manufactures, and in the cultivation of the soil, it is abundantly evident that this latter and incomparably most numerous proportion must be left in almost total ignorance of the great truths of religion, if they had human reason only for their instructor. Divine Revelation alone, therefore, is capable of removing that ignorance.

It has appeared from the short historical survey which has been taken, that there has never existed, in any part of the world where the benefits of Divine Revelation were unfelt, not even in the celebrated states of Greece and Rome, any thing which deserves the title of an accurate knowledge of the great truths of religion; and the inference to most minds will seem a just one, that human reason, unassisted, is incapable of arriving

at such knowledge. But, as it may still be alleged that the failure of the wisest men of heathen antiquity to acquire it, is no proof of its being placed beyond the reach of the human intellect, I shall, in a concluding essay, make it appear, that, under any circumstances, the mind of man, unassisted by Divine Revelation, is totally and for ever incapacitated from obtaining the knowledge of that spiritual and heavenly truth, by which alone the soul can be saved.

### ANNIE M'DONALD;

OR THE LIFE AND EXPERIENCE OF A CHRISTIAN PEASANT.

#### PART II.

THE life of every one, whether poor or rich, is at best a chequered scene. It is like an April day, alternately sunshine and showers. This was Annie's experience. She had enjoyed much happiness in her married state, but even in the course of this brief period, extending to scarcely five years, she had been not altogether a stranger to sorrow. The clouds, however, which had occasionally thrown a passing gloom over Annie's lowly cottage, prepared her, the more effectually, for the coming storm. Her heart was at length smitten as with a mildew, and all her prospects suddenly overcast by the death of her husband. They had walked together as heirs of the grace of life. They had often held sweet converse together on spiritual subjects, and encouraged each other with the hope of a coming immortality. But death interfered, and separated the happy pair, calling the one to behold the glories of the upper sanctuary, and leaving the other to wend her way through the wilderness of this world, feeling herself, more than ever, to be merely a pilgrim and a stranger. Annie was deprived of her protector, her counsellor, her Christian companion; and three infants, the youngest only five weeks old, and an aged mother, were left dependent on her for support. This was a heavy trial, and one who had less faith than Annie would have sunk under it. God, however, is graciously pleased when he sends trials to his people, to send them also strength to bear them. Such was the experience of this Christian cottager.

"After my husband died," said she, "I thought in myself, 'How shall I bring up a family for God, without the assistance of the father?' So I took a vow upon me, that as I was so trusted with lowness of spirits, I would give myself, and those children he had given me, in covenant to Him. If He would be my God, and the God of these children, I engaged to bring myself under every obligation to be ready to run his errand, whithersoever he called me, whether to suffering work or to servile work, whether to duty or to warfare; and I engaged, not in my own strength, but in His strength, and his own Spirit and grace. And I prayed, if it was his holy will to accept of my covenant transaction, that he would let me know it, by keeping his good hand both about me and about my children, that he would keep them from the evil of the world, while in the world."

Thus it was that, in her season of sorrow, Annie took occasion to dedicate herself and her children to the Lord. This practice has been often followed by God's people, and with remarkable success; they thus become included in the gracious declaration, "Blessed is that"

people whose God is the Lord." He remembers, in their case, the covenant which he made of old with their spiritual father Abraham, "I will be a God unto thee and to thy seed after thee." Annie vowed to be the Lord's, and throughout life she preserved upon her mind a constant impression of the solemn transaction. She used often to speak of it, and in old age, when urged to speak or write less, for fear of hurting herself, she would say, "Oh you know I have covenanted with my God, to do all that I can for his glory."

In the spirit of the vow which she had made, Annie now exerted herself with persevering and redoubled energy to provide for her helpless children and her infirm parent. Often when others slept she was busy at her spinning wheel, and by dint of industry and frugality, she was enabled, with the divine blessing, to support herself and her family, without having, in a single instance, had recourse to the parish funds. Such conduct was in the true spirit of that noble independence which was once all but universal among the Scottish peasantry, but alas! with the other traits of a Christian character, it is well nigh faded and gone. There are instances, however, of a contrary kind, and Annie was one. Trusting in the divine promises, she passed through many a struggle to earn a decent livelihood. He who feedeth the ravens fed Annie too. "The young lions may lack and suffer hunger, but they who trust in the Lord shall not lack any good thing." It may be interesting to record a few of the privations to which this pious cottager was subjected, and thus we shall see how true the divine promise is, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

"One season, when the price of provisions was particularly high, she lived by the side of a stream of clear water, and was often employed in bleaching cloth, which her neighbours sent to her care. She used to sit up through the night, watching the cloth, and busy at her wheel. In the morning she prepared her children's breakfast, and then retired to rest. After a short sleep, she arose, and was busied through the day watering her cloth and spinning. Notwithstanding this excessive fatigue, she was unable to procure for herself and family sufficient support. After making porridge for breakfast, she let her children take as much as they wished, and contented herself with what remained after they were satisfied. If nothing was left, she continued without food till dinner. Without having enough either of food or of sleep, it was a wonder that she was able to endure the double fatigue she underwent; but the God whom she served gave her strength according to her need, and preserved her in health.

"On one occasion, after having given her children their dinner, she had neither food nor money remaining, and knew not where to apply for either. In great perplexity of mind she made her prayer to God. The same afternoon, a charitable lady in the neighbourhood sent for her, and gave her a supply of meal; and on being made acquainted with the destitute state to which she had been reduced, charged her never to let herself be in such want again, without applying to her for relief. Annie used to refer to this, as confirming the truth of an observation which she often made, 'Man's extremity is God's opportunity.'"

Amid all her difficulties she continued to ply her laborious employments, and at length succeeded, when her children had grown up, in amassing a small sum of money to assist her in time of sickness or old age. This prudent foresight was a laudable feature in Annie's cha-

racter, and one, too, which, far from being combined with a mean or miserly spirit, was, on the contrary, accompanied with a generous attention to the wants of her poorer neighbours. Nowhere is charity and kindness, and the amiable interchange of good offices seen to greater advantage than in the cottages of the poor. The rich can afford to be generous; it costs them nothing, comparatively nothing; but the benevolence of the poor has in it a self-denial which is truly sublime. We know not a finer scene which could meet the eye than that of the humble artizan entering the dwelling of his afflicted neighbour, with the gleam of Christian kindness in his eye, the breath of Christian consolation on his lips, and the hard won offering of Christian charity in his hand. It is altogether a mistake, a cruel, an unfeeling mistake, to suppose that generosity is confined to the wealthy; it is to be found in its purest and holiest exhibitions among the Christian poor. True, there is no blazoning of their deeds among men, but they are registered in heaven, and they shall at length receive their reward.

It was impossible that so consistent a disciple of Jesus, as Annie was, could long escape the reproaches and the sneers of the ungodly around her. "If they called the master of the house Beelzebub," how much more one of the humblest of his servants? Nothing else was to be expected, for nothing else was promised. "All that will live godly in Christ Jesus, must suffer persecution." "Marvel not," said our Lord, "if the world hate you; ye know that it hated me before it hated you." On this subject Annie thus speaks:

"I was earnest with the Most High that I might obtain more and more of Christ's livery. I meant that I might be made more holy in heart and in life. Now the way that I thought I got the answer was this:—One, that I had been as friendly to as I was able, took a displeasure at me; and went and called me not only a hypocrite, but a great one; and said that I was full of the devil,—'full of the devil,' were his very words. This I counted to be the livery of our Saviour, for I was ridiculed and persecuted from the cradle to the grave; and I thought that it was sent me, because I had need of it to humble me, and to let me see more of my own weakness and my own deformity, and how far I was from being able to fulfil my vows."

In course of time, one of her daughters having married, and the other two having engaged themselves as servants in different families, Annie, after several changes of residence, at length settled in the village of Monimail, where she spent the last thirty years of her life. For some years she continued her usual occupations, but when she became unfit for hard labour, she commenced a small school for teaching children to read. In this employment she was wonderfully successful, and it was only through the infirmities of age, and more especially the imperfection of her hearing, that she felt herself obliged to desist from the exertion of teaching. Though she gave up the school, however, Annie was not idle. She was still to be seen busily employed at her spinning wheel; and even at the advanced age of ninety-one, her industrious habits were as remarkable as ever. Industry was with her a matter of principle. She regarded it as a great Christian duty to husband well the great treasure—time; and, instead of squandering it, as too many do, in idle gossip, Annie lived habitually under the influence of a coming judgment, when she was to render an account for every thought, and word,

and action. She sought to "redeem the time, seeing the days were few and evil."

During the latter years of her life, Annie's cottage became the frequent resort of the pious among her neighbours; and it was indeed a high privilege to enjoy a conversation with this aged saint. Her enlarged acquaintance with divine truth, her deep and fervent devotion, her familiarity with the varied turns and shifting of the Christian's experience, rendered her company valuable to all, both old and young, who were anxiously seeking the road to Zion. When speaking of the Redeemer's love, her eye would glisten, and her voice become more than usually animated. This was a theme on which she delighted to dwell. It is an infirmity of many people to think lightly of their neighbours. Of this fault Annie was peculiarly free. She always endeavoured to put the best construction on the actions of others, and where she could not conscientiously praise, she on most occasions forbore to condemn.

Some years before her death, Annie received a visit from the Rev. Legh Richmond; and so much was he pleased with her conversation, that he intended, had he lived, to have prepared and published a memoir of her. At the advanced age of ninety-one, Annie suffered a severe injury, in consequence of a fall. She now thought that death was at hand. It pleased God, however, to raise her up again, on which she remarked:—

"Oh, I had hoped to have been with the Lord; but his time is best. I feel just like a little ship tossed with the tempest, and when getting in at the harbour-head, obliged to go back again, to contend for some time longer with the rough jaws of the ocean."

As long as her strength permitted, Annie was diligent and regular in attending Church; and she so arranged matters on the Saturday, that the whole of the Lord's day might be spent in religious exercises. Before entering the house of God, she prepared herself by prayer and meditation; and the consequence was, that she derived much advantage from the ordinances. She went to Church not to criticise the preacher, or his discourse, but to listen attentively to the message which the Lord would be pleased to send her. A very pleasing account is given by Mr Brodie of an interview which he had with Annie, in reference to the employments of the Sabbath:—

"The writer of this memoir, calling upon her one Saturday evening, found her, as usual, full of prayer and praise, blessing God for the peace that she enjoyed, and desiring that others should help her to praise the Lord for his goodness. Taking his hand in both hers, she earnestly prayed that his labours might be blessed, that the Lord might be with him in his studies, in speaking to the people, in visiting the sick and the dying, and in all social meetings for prayer and exhortation. She spoke with great delight of the glorious plan of redemption, and expressed high satisfaction in recalling the words of the Shorter Catechism, which she called a precious table of God's truth. 'The Spirit of God,' said she, 'maketh effectual the preaching of the Word, first, by working faith in them; secondly, by uniting them to Christ in their effectual calling.' A little after, she added, 'Oh the blessed work of redemption! first, the foreknowledge; secondly, the predestination of the Lord; and, thirdly, the effectual calling of the Spirit. All grace, grace, free grace! Oh the goodness of the Lord through Christ, only through him.' On his leaving her, she said, 'May a' the

blessings of the ninety-first psalm, and there are many o' them there, be with you! and may the Sun of Righteousness so shine into your heart, as to make it summer in your soul, though it be winter in the season!'"

In the end of the year 1830, Annie became very feeble, and incapable of remaining much out of bed. As long as she was able, however, she continued to write letters of encouragement to fellow Christians. As she grew worse, she slept less; but she used to say, these sleepless nights were blessed nights to her. She communed with her God and with her own heart, and in the multitude of her thoughts within her, the divine comforts delighted her soul. Towards the end of February 1831, her end seemed to be rapidly approaching. The peace of God, however, still flowed into her soul; and she felt, that though her flesh and heart were beginning to faint and to fail, God was the strength of her heart, and her portion for ever. A few passages from the graphic account which her biographer has given of her dying hours may be interesting:—

"One morning she said, 'I have had a wrestling night. I have been pleading for the king and the parliament, that the Lord would enable them to do their duty, and direct them to what may be most for the glory of God, and the good of souls. I have besought him for a blessing on my family and friends; but I did not stop there: I have gone round the world, to every place where there is a soul to be saved.'

"The same friends called for her again on Sabbath the 27th. They found the family sitting round the fire, and thought that Annie had been gone; but were surprised to see her sitting erect in her chair. She did not speak for some time. She knew them, and lifted up her hands very expressively, and seemed, by her look, to wish to speak. At last she said, 'God is the treasure of my soul.' She seemed very uneasy, lay back in her chair, and turned many different ways, and then in a little she repeated the whole verse:

'God is the treasure of my soul,  
The source of lasting joy;  
A joy, which want shall not impair,  
Nor death itself destroy.'

'I am just waiting,—just waiting upon him. I can do nothing but wait on him. I am a wonder. I wonder that I am here.' They then learned that she had not expected to live so long. Indeed, her continuance in life appeared surprising to all who saw her. When they bade her good-bye, she looked up and said, 'He will reprove the devourer for your sakes,' referring to Malachi iii. 10, in which passage she had for many years taken much pleasure.

"They went back at night, to sit up with her for some time, in order to let her daughter get a little rest. They found her lying on a sofa, which they had sent her. She breathed more freely on it than in bed. The first thing she said after they went in was, 'Jesus,—Jesus,—Jesus is a sun and shield,—he'll grace and glory give.' It seemed to be an exertion for her to speak, and she had to rest, in order to gain strength to express what she wished to say. After a pause, she repeated the whole verse, 'For God the Lord's a sun and shield,' &c. (84th Psalm.) In a little she said, 'Towards the Lord, my waiting eyes continually are set.' At another time, 'I am a poor, a poor beggar, waiting for an alms of grace; and I'll no' be bidden go from the throne of grace without it.' One of her friends said, 'No, for the Lord says, seek and ye shall find.' Annie immediately took up the passage, and added, 'Ask, and ye shall receive; knock, and it shall be opened unto you.' 'The Lord is so gracious that he represents himself knocking at the door of our

hearts, and says, 'If any man will open, I will come in, and sup with him, and he with me.' When she awoke from a short sleep, she looked up, and said, 'Jesus will enlighten all my darkness,—doubts and fears are turned into praises.'

"She took no nourishment, excepting now and then a little milk. Once, after taking a mouthful of it, she lifted both her hands, and said,—'feathers.' Her friends began to fear her mind was wandering. She again said,—'feathers,—I trust.' They then discovered that she was thinking of the fourth verse of the 91st Psalm, which she used often to repeat with great delight. She then got strength to repeat the whole of that verse:

'His feathers shall thee hide; thy trust  
Under his wings shall be;  
His faithfulness shall be a shield;  
And buckler unto thee.'

"This verse she again repeated aloud, together with the two preceding it; and probably she had gone over the next four verses without utterance, for, in a little, she repeated the last half of the eighth:

'For thou threaten the just reward  
Of wicked men shall see.'

"She then spoke of God's love to his people. 'The Lord watches over his Church. He will build up Zion: I have engraven her name upon my hands. My hands shall build her ruined walls, and raise her broken frame.' She was often troubled with her cough, and seemed to have most ease in a sitting posture. When she had been asleep for a few minutes, and they were endeavouring to put her in as easy a posture as possible, she said, 'Thou shalt not need to be afraid for terrors of the night;' and, in a little after, the first verse of the 20th Psalm:

'Jehovah hear thee in the day  
When trouble he doth send;  
And let the name of Jacob's God,  
Thee from all ill defend.'

"Her friends thought that she knew them, but were not sure, as she had not named them, and her sight had become very dim. One of them asked if she knew them? 'Oh yes, my dear friend,' putting her arms round her neck, 'May He be your light;'

'And oh what a life, what a rest, what a joy,  
We shall know when we're mounted above;  
Praise, praise shall my triumphing powers employ,  
My God! I shall feast on thy love!'

"He is my fortress and my God; and in him trust I will. The Lord sometimes gives clear light, and shines brightly into the hearts of his people, as the clear shining of the sun after rain.' Being uneasy, and oppressed with weakness and coughing, she said, 'Oh day dawn! Oh day dawn! Oh may the ministering spirits stand by me, and every elect vessel, and waft me on their seraphic wings to the abodes of bliss!' In a little after, as if addressing her friends, she added, 'Oh stand fast. Oh trust. Be faithful unto the death, and He will give you a crown of life.' Then, as if in prayer,

'Set thou a watch before my mouth;  
Keep of my lips the door.'  
'Oh thou that art the mighty one,  
Thy sword gird on thy thigh.'

"She then expressed her sense of gratitude to her friends, for their attention to her wants, and said, 'What am I, to be so attended!' and referring to the sofa, on which she was lying, 'What am I to be here! Do not conceal God's goodness under a bushel,—do not conceal God's goodness under a bushel.' 'Jesus is the true light of the world. He will make crooked things straight, and rough places smooth. He will make darkness light in his own time.' 'No man cometh to me, till God the Father draw him.' He is obliged to put forth a miracle of power to draw him. He complains that we will not come unto him, that we may have life,

and have it abundantly. It is wonderful, wonderful, that I am what I am! Draw me! Draw me!

'God is of mine inheritance  
And sup the portion;  
The lot that fallen is to me,  
Thou dost maintain alone.'

"So long as they were with her, she never complained or asked for anything, excepting once. Her mouth seemed very parched and sore, and her lips were black. She was offered a tea-spoonful of rose syrup, (from which she had often derived benefit, in moistening her throat and softening her cough,) but she refused it, and said, 'Water, water.' And the only time, while they were with her, that she prayed for relief from pain, she said, 'Draw me out of the miry clay.' Her next words were,

'And now another day is gone,  
I'll sing my Maker's praise;  
My comforts every hour make known  
His providence and grace.'

"During the following day, (Monday, 29th Feb.) she became weaker and weaker. She had not much pain, but had a general feeling of uneasiness, and a constant desire to change her posture, so that she was by turns moved to the sofa, to the bed, and to her chair. Her mind, however, continued in the same heavenly frame; and when her strength would permit, she gave utterance to her feelings in appropriate texts of Scripture.

"Towards evening, when her daughters, by her own desire, were moving her from the bed to the sofa, she said, 'Lay me down,—lay me down,—I wish to sleep my last sleep in Jesus.' And she had only lain upon the sofa for a few seconds, when she breathed her last."

Such was the life and such the death of one, low in this world's estimation, but exalted in the estimation of Him who judgeth not after the outward appearance, but who alone judgeth the heart. Let no man boast of mere external trappings, such as wealth, and honour, and influence. These will avail him nothing on a judgment-day. The richest, the most powerful, and the most honourable among men, will then stand on a footing with the poorest, the humblest, and the most obscure. Let us be contented then, like Ananias, with the situation in which God has placed us, knowing, as we do, that such is the will of our heavenly Father, who doeth all things wisely and well.

## RECORDS OF CREATION.

### No. I.

#### ARRANGEMENT AND DISTRIBUTION OF ROCKS.

BY THE REV. JOHN ANDERSON,  
*Minister of Newburgh.*

WHEN the great work of Creation was finished, the Divine Architect, we are told, "saw every thing that he had made, and behold it was very good." Every thing bore the impress of his hand, from the highest of the spheres to the least particle of matter. Divine power, wisdom, and goodness, were manifested throughout the whole; and, while the heavens declared the glory of God, the lowest depths of the earth, as well as the firmament, "shewed his handiwork." Milton, no less justly than beautifully, has represented Adam rising at once in paradise in the full perfection of his senses, and, filled with astonishment at the glorious appearances of nature, the heavens, the air, the earth, and seas, led by the contemplation of them, to ask whence this wonderful scene arose? A heathen philosopher, imagining a somewhat analogous case, and guided entirely by the light of nature, has suggested the answer in which the sublime inquiry would terminate. "If it were possible," says Cicero, "that persons who had long lived in sub-

terreneous habitations, and had enjoyed only a vague report of the existence and power of the gods, should suddenly emerge into the light and lustre of the world we inhabit, they would no sooner behold the earth, and sea, and sky, or understand the regular order of the seasons and the vastness of the heavenly bodies, than they would at once acknowledge both the existence of superior powers, and that these wonders were of their creation." The portion of the divine works, in which our habitation has been fixed, has unquestionably undergone an immense change, in consequence of the fall, by which every department of nature has been more or less affected, but the workmanship still proves itself of God. There is not only power manifested, but a striking and inimitable beauty, interwoven with wisdom and goodness, painted on the face and over the whole arrangements of his hands here below; and from the high vantage ground on which we stand, instructed not only in the Word, but intimately acquainted with the works of God, we cannot fail to be deeply impressed with the sentiment which was felt by the king of Israel, who asserted that "God hath made every thing beautiful in his time."

The department of nature which it is first proposed to consider, as an illustration of these remarks, may appear, at first sight, but little calculated to enforce the truth of them. The surface of the earth is pleasingly diversified, and, at every season of the year, presents a thousand objects of attraction. But in the dead, inert, immovable masses beneath, the barren rock, the stiff clay, the colourless metals, where all seems confusion and disorder, what have we here in any way calculated to interest the heart or to excite feelings of piety? Much every way; and without aiming at any thing like a regular system of geological research, a few instances may be given, which may not be unacceptable, nor, perhaps, without instruction to the general reader. I shall carefully avoid all mere theoretic or speculative points, and confine myself solely to the acknowledged facts of the science, nor will the illustrations which I shall select cause me to depart, in the least, from the literal received interpretation of Scripture. Technical terms shall also, as much as possible, be avoided.

The first condition of the earth, of which we have any historical notice, is that which is represented in Genesis, where, after the declaration that God was the original Creator of all things, we are told of a period and condition of things when the whole of its materials were "without form and void, and darkness was upon the face of the deep." The Spirit of God moved upon the surface of the shapeless mass, when the various elements of air, earth, and water gradually assumed their respective positions, and darkness, confusion, and disorder gave place to light, symmetry, and harmony. The form which the earth assumed, upon these arrangements being completed, as philosophy has demonstrated, was that of a spherical body flattened at the poles, that is, a figure resembling, as nearly as possible, the appearance of an orange, which is compressed at both ends. This form, as is farther demonstrated by strict mathematical principles, is precisely the one which a fluid body, revolving round its axis, and acquiring solidity at its surface, by the slow dissipation of its heat or other causes, would ultimately assume. There is reason to believe, therefore, that every part of the solid mass of the earth is symmetrically arranged, and that every individual particle occupies the position which divine wisdom has assigned to it. The vegetable and animal forms around us are composed of the same material substances, the same constituent elements, as those of which the globe itself is constructed, and the Divine Spirit, which so exquisitely modelled these forms and made them instinct with life, moved upon the face of the waters, and impressed upon the whole the unity, regularity, and adaptation which prevail among the separate parts. "The

Lord by wisdom hath founded the earth; by understanding hath he established the heavens. O Lord, how manifold are thy works! in wisdom hast thou made them all."

Considering the infinite variety of plants and animals which abound in the earth, one might have been led to expect a similar diversity in its mineral contents. But very different is the fact. The labours of the chemist have discovered fifty-two simple bodies, and these actually constitute the elements of all the material substances with which we are acquainted, as entering into the stony crust of the earth. The *gems* and other crystallized bodies are, indeed, numerous; the carbonate of lime alone assuming no less than about five hundred different forms. But the great aggregate masses of the earth are not only limited in number, but nearly uniform in composition, texture, and structure, over the entire surface. Great Britain is an epitome of the globe. The same hard, sharp, serrated rocks, which compose our insular mountain ranges, mark the snowy peaks of the Alps, and form a barrier to the ocean at the extreme points of the Americas. Melville Island and New South Wales possess the same series of sandstone, lime, and coal, which occur in the midland districts of England and Scotland. The granite of Aberdeen, and the syenite of Skye, can boast of a texture as compact and crystalline as those enduring masses out of which the Pharaohs built the pyramids. The condition of the interior is also indicated by the phenomena of volcanoes; these subterranean fires abound in every region of the globe, and burn as intensely under the snows of Iceland as within the range of the tropics. The influence of climate is strikingly manifested in the distribution of plants and animals; every newly discovered country adding something to our zoological and botanical collections. The mineral kingdom, as far as the nature of rocks is concerned, is alike independent of atmospheric influences, and geographical arrangements; from our travellers and voyagers, go where they will, geology receives no farther advantage than a corroboration of some previously established principle; nor, although it cannot be determined beforehand of what particular class of rocks an unexplored country is likely to be composed, is there reason to believe, that any new series or order of rocks remains to be discovered, from the one pole to the other, materially different from those with which we are already acquainted.

There must, therefore, be some system or principle of arrangement prevailing among the minerals of the earth, before the geologist could feel himself warranted in pronouncing, so decidedly, as to the entire superficies of the globe. This, accordingly, is the fact. Rocks have not been indiscriminately heaped together. They have been superimposed upon each other in the most perfect order. When God fixed "the foundations of the earth," stretched his compass "upon the face of the deep," and laid "the beams of his chambers in the waters," he completed the mighty edifice agreeably to the plan which he had determined upon from the beginning: the different portions of the building rise one above another in regular succession; and the finished work, so far as we can survey the interior, displays, by the most unequivocal indications, the several *courses* into which the materials have been thrown. These constitute what geologists call the *strata* of the earth, that is, compressed or flattened layers, of varying thickness, such as our sand and limestones exhibit, and which envelope the circumference of the globe. The order in which the strata are disposed is uniform from below upwards, and this order is never inverted. From the blue slates of the Gramplans to the chalk cliffs at Dover, there is a regular succession of intermediate rocks, piled one upon another like the mason-work of our houses; and, while to many there appears nothing but confusion, to the scientific eye, every portion of the series, although

the same ingredients enter into several classes of rocks, is as well defined, and as easily recognised, as the two members at the extreme points are by the common observer. Suppose the letters of the alphabet to represent the series of rocks of which the crust of the earth is composed, A being the stratum nearest the surface, and Z the lowest. Now such is the uniformity of position among the several strata, that A is never found *below* Z, nor alternating with any of the other intervening letters: Z, on the other hand, is never found *above* any of the letters that stand before it in the alphabet; and the same holds true of all the rest. Thus every rock occupies its own relative place. The chalk deposit stands high, though not the highest, in the series, and it is never found to intrude itself between any of the inferior groups; it is not seen beneath the coal or limestone of the midland districts, nor can a particle of it be traced among the red and grey sandstones which rest immediately upon the more indurated slaty rocks. These observations equally apply to every other class of *stratified* rocks, both at home and abroad, beneath the tropics, and throughout the entire dimensions of the earth's surface. "There is a vein for the silver, and a place for gold where they find it: iron is taken out of the earth, and brass is molten out of the stone: He setteth an end to darkness, and searcheth out all perfection."

Why, then, the question will naturally occur, do we not find the same rocks prevailing universally? Why are the rocks different in different districts? And, why do we see the lowest as well as the highest of the series actually spread out for miles upon the surface? Unquestionably such is the case. Every locality, or district of country of any extent, is characterized by its own particular class of rocks; and, while this forms no exception to the law of superposition stated above, it unfolds one of the most beautiful arrangements in the whole economy of nature, by which the mineral treasures of the earth are rendered subservient to purposes of utility, and shews, where we had least reason to expect it, the clearest indications of benevolence and design. Let us endeavour to explain how this happens.

While the number of the rocks which compose the earth's crust is limited, we know, at the same time, of very few localities in which the whole series can be found entire. Particular members, in certain districts, are altogether wanting, and in the absence of the interposing mass, two remoter bed are necessarily brought into contact. But instead of one or two of the series, several members are cut off, and the highest and the lowest may be nearly united. Again, the whole superincumbent beds are removed, and we find certain districts characterized, through the length and breadth of many miles, by one prevailing rock. Hence the well-known features of our coal fields, which useful mineral occupies the centre nearly of the several groups. Hence, too, the sandstones that predominate in the lower districts of the shires of Stirling, Perth, and Forfar; also in Dumfries-shire, and the adjacent localities on the borders. Beneath these sandstones, what occurs? May we, by any mere effort of digging, stumble upon some unknown rock, or fall in with the mineral treasures of the higher regions? Assuredly neither result will follow; the chalk will not appear, and there is no coal to reward the labour of our hands. Our knowledge thus far is of the greatest practical importance, in determining the districts in which the coal-beds are likely to occur, and where there is a certainty that they do not exist,—thereby at once securing individuals against the risk of being led into useless and expensive operations, and preventing the community from lamenting their want of enterprise, in depriving them of blessings which Providence has not bestowed upon them. Behold in this a proof of divine wisdom! Had the

several strata of rocks everywhere prevailed, the inhabitants of the earth would have had no variety of materials out of which to construct their dwellings, as their operations would have been confined to the highest beds, and thus a limit would, in so far, have been set to the exercise of their ingenuity and taste. Behold, too, a proof of the divine goodness! Had no system been observed in the superposition of rocks, we could have obtained no knowledge of their relations to one another, and, of consequence, must have been incessantly engaged in searching for the more useful metals where they did not exist, or, if the entire series had been deposited in every locality, the utmost efforts of human industry could never have reached them.

Here, then, we have two of the most important facts connected with the structure of the earth, in relation to the purposes of utility,—regularity in the superposition of its rocks, and yet the whole so distributed as to be accessible to its inhabitants. To estimate the importance of this arrangement, let us consider the average thickness of the beds which lie above the coal, as these have been stated in some of the most accurate surveys of England. The newest floetz or tertiary rocks *above* the chalk, consisting of claystone, marl, and imperfectly consolidated limestone, give about 1400 feet in average thickness over the districts in which they are situated. The chalk is estimated about 1800 feet; the green and iron sand formation, which underlies the chalk, about 600 feet; the oolitic series about 1800 feet; the lias about 450 feet; the new red sandstone, in which the rock salt is situated, about 2100 feet; the magnesian limestone about 200 feet; and to these succeed the coal measures, consisting of alternate beds of coal, ironstone, clay, and sandstone. Thus the superincumbent mass which overlies the coal is nearly 8000 feet, from beneath which, but for the arrangement above alluded to, the mineral must have been extracted, being a depth three times greater than that of the deepest mines with which we are acquainted.

ON THE SEASON OF SPRING, WITH ITS RELIGIOUS LESSONS:

### A DISCOURSE.

By THE REV. J. G. LORIMER,

Minister of St. David's Parish, Glasgow.

"Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth."—PSALM civ. 30.

At this moment we are living in the heart of spring—a mighty and a beautiful change is taking place in the world around us. Let us not suffer it to pass away unheeded and unimproved; let us see whether we cannot behold in it manifestations of God, and draw from it lessons of wisdom, which may prove sweet and profitable after the spring itself has departed.

No one can be so ignorant as not to know what is meant by the spring,—it is universally and familiarly known. Perhaps this is, of all seasons of the year, the most striking. The transition from spring into summer, and from summer into autumn; and from autumn into winter, does not seem so strange and wonderful as the passage from winter into spring. In the other cases there is little more than the development of a state of things already in existence. It is otherwise with spring. It is like a creation coming out of nothing. There is nothing in winter which



prepares our mind to expect it. It is thoroughly new, and, not improbably, the darkness, and the wetness, and the dreariness of winter, through which we have passed, make the spring more beautiful than other seasons. Hence it is that spring has always drawn a large share of attention. The heathen have worshipped it like a goddess, and it is among the first and most frequent objects celebrated in the verses of the poet.

I need not attempt to describe it, as its features are marked and well known to all. Let me only carry back your thoughts for a little. Winter covers the earth in frost, or snow, or storms,—light is brief. Everything in nature may be said to be at a stand, and to savour of the silence and death of the sepulchre. Thoughtless men may complain, and think such a state of things derogatory to the character of God, and that it would be much better had there been no winter; but these are the suggestions of ignorance. The earth must rest as well as man, to prepare for ensuing fertility. The snows of winter protect the seeds of vegetation; its storms purify the atmosphere from a thousand noxious influences, which, if stagnant, might descend upon us in fever or in plague. Its frosts and rains are essential to the due preparation of the soil, and to the destruction of its weeds; and, moreover, it has been ordered, that our winter gives to other and to mighty nations the benefit of summer, and thus is the general happiness more widely diffused and spread among a greater number of individuals than had winter never fallen upon the earth. The removal of winter from the seasons of the year would be no gain; it would, ere long, prove a serious loss. But it does not last for ever. It would be dismal if it did. Soon the days lengthen—the snow and the frost disappear—the weather is moderated, and man is ready for his labour—and now a remarkable change appears through all nature. Buds, concealed under the ground, or guarded by the wisest protection against the severity of winter, swell and expand into leaves, or blossoms, or shoots. The juices of trees, so long asleep, now awake, and push through all their parts, and array the branches in green. The influence is everywhere felt and manifested where man's eye reaches, and where it reaches not. The winds, so wisely ordered, dry up the superfluous moisture from the earth. Man goes forth to his labour. The air is elastic and serene, and almost invites to exertion. There is no sultry heat to weary him in his work, and the mornings and the evenings enlarge to suit his protracted labours. The flowers are dressed in the gayest bloom, the birds warble in the woods their sweetest music, and gladden creation with their song. All the animal tribes partake of the impulse of life, and cheer man in his undertakings. Universal nature becomes green to the eye, and harmony to the ear. Bright are the heavens, and still brighter the prospects. What a change from the snow, and the darkness, and the death of winter!

And what has caused this great change? Pro-

bably the wise man of this world tells us it is owing to the natural motion of the earth round the sun; that in spring the earth is in that part of her course which subjects her surface to the powerful and increasing influence of the sun; that it is light and heat which work all the changes which we admire so much. There is something in this account which is true. God brings about the changes of the year through the medium of second causes, and light and heat have great power over the spring, but this does not exhaust the truth; and it is to be feared the atheism of man often shelters itself under the names and laws of nature, that it may not be disturbed with the thought of a present God. Even where God commits the changes of the seasons to second instruments, he seems, for wise reasons, to retain so much of the power in his own hands, as to remind men that the changes are from him. Thus, while it is true that the seasons are produced by the particular form or inclination through which the earth passes in her course round the sun, the question presents itself, why does the earth revolve in this form and not in another? There is no doubt that she might be carried in motion round the sun without producing that variety of heat which gives rise to the seasons. And I know of no law in nature or philosophy which determines that she shall revolve in this form, and invariably abide by it, save the will and immediate operation of God; and, therefore, as to the heat and light of the sun, the whole change of spring cannot be ascribed to them. They manifestly exert a powerful influence, but who has not seen the flower blossoming amidst severest cold? and how is it, if heat were the sole cause, that the trees and fields do not begin their spring in the last rather than in the first months of the year? For the most part, the heat of the one period is greater than that of the other. But the spring never departs from her course. She does not anticipate her season, whether there be warmth or whether there be cold, and to what can this be attributed but the visitation of God?

These views are amply confirmed by the Scriptures, which, instead of explaining away God's presence even from the most common and regular changes of the world, ascribe to him a near, and personal, and perpetual operation. Never do they, like man, exclude God from the government of his own world, and put up names, and laws, and shadows, in his room. We are told that all creation is from God,—that the heaven and the earth were founded by him,—that the grass, and the herbs, and the trees, and the animals, grow at his word,—that the very day and night come and depart at his bidding. And, surely, if God created at first, it must be the same Being who preserves from day to day; for what is preservation, strictly examined, but continual creation, and if God extends his care to so many smaller changes, surely he must exercise the same care over the larger movements of the world. If he rules over day and night, he must rule over the seasons.

In accordance with such presumptions, we read, "Thou hast set all the borders of the earth; Thou hast made summer and winter," and if summer and winter, certainly also spring and autumn, which divide them. We read in the 75th Psalm, after a beautiful description of the great operations of nature, "Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof." In our text it is said, "Thou sendest forth thy spirit, and they," both animal and vegetable life, "are created," not absolutely but substantially, for spring closely resembles a creation. "Thou renewest the face of the earth. Sing unto the Lord who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains." The same doctrine is taught in the epistle to the Corinthians, when inculcating another and a spiritual truth, "Paul may plant and Apollos water, but it is God alone who giveth the increase," who maketh the seed to grow,—one of the grand operations of spring. It appears, then, that whatever may be the instruments of which God makes use in carrying forward the seasons, instruments whose adaptation to the service may well fill us with gratitude and praise, the whole must always be referred to himself; that though we see him not, it is God who makes the spring, and leads forward the course of the year, and terminates it in winter; and, moreover, that he leaves part of the operation unexplored by natural causes, that we may more readily acknowledge his hand.

Having seen that God is the great Author of spring, let us now consider the manifestations which it affords of the divine character. We would expect it to speak of God, and our expectations are not disappointed. Spring proclaims *God's power*. Contemplating nature in the midst of winter, we never could anticipate the arrival of spring; all seems dead, hopelessly dead, the grass is withered to the ground, the trees are without a leaf, not a flower meets the eye. Perhaps frost and snow cover the earth, and scarcely leave to it the same appearance. At this moment, were the whole force of men and animals employed, no sign of vegetation could be produced; no skill could form a single flower. How immense, then, the divine energy which, in a few weeks, perfectly changes all the scene, which, without effort or labour, brings plants and flowers in countless millions out of the earth, all varying in their hues, and structures, and properties, and yet all springing from one common material—dust! Though the most powerful men were assigned but a small space, and most favourable circumstances, they could not create a bud or a blossom, but God, at every return of spring, creates over the vast surface of the earth, and in most disadvantageous circumstances, the mightiest array of vegetable productions.

Then spring proclaims *God's wisdom*. How great is the wisdom that the year is divided into seasons at all, that God did not create the world at first, in one form, and then allow it to stand still for ever,

but that he constantly renews its surface! What an opportunity does this afford us of proving God's perpetual providence, and of marking the exemplification of his character! How does this enlarge the provision of food for man and beast, and multiply the sources of happiness, by annually restoring and renovating the earth! And then what wisdom appears in the circumstances in which the spring presents itself! It comes forth gradually from small beginnings; it does not burst upon us in a day. We could not be prepared for this, and the shock of so sudden a transition would prove hurtful to us, and to the whole living creation. There is, therefore, a dawn of preparation, and we are freed from perplexity and surprise. Where, however, as in very cold climates, the season of vegetation and maturity is short, God compensates for the brevity by hastening forward the spring with amazing rapidity. Without this kind provision the inhabitants must have perished.

Think, again, how loudly the season speaks in behalf of the *faithfulness of God*. Immediately after the deluge God promised there should be seed-time and harvest to the end of the world, and through four thousand years how exactly has this been fulfilled! Great changes may have passed over men and nations, but spring has regularly appeared at her appointed season; she never forgot to come, nor did she ever come out of her proper order. Dismal, indeed, would have been the condition of man, had she ever done so; but no, her succession has been most beautiful and regular, faithful like the God from whom she flows, and sweetly whispering that if God be so trustworthy in nature, he will not be less faithful in the promises of grace. But while the returns of spring are so regular and true, there is wisely blended along with them a measure of uncertainty as to the precise nature and duration of the season. Had man known to an hour, when the spring was to begin, and what was to be its heat, and how long it was to last, he might have been tempted to be slothful and improvident. God, then, has mercifully withheld such knowledge from him, and given just enough of regularity to the spring, to fulfil his own promise and awaken man's expectation without inducing inactivity and remissness.

And, lastly, how strongly does the spring proclaim the *goodness of God*! Many, perhaps all the grand operations of this season could be carried forward effectually, without ministering to our happiness. Though the flowers were not so beautiful, nor the earth so verdant, man might have lived, and successfully laboured, and the spring might have been perfect. But God, in his providence, would add to our enjoyment, and so he clothes all nature in charms. He superinduces beauty upon use; the air is serene, and the light is pleasant, and the flowers are fragrant, and the sky is blue, and the earth is green, and the woods are vocal. These might all have been reversed, and spring still fulfilled her course, but God has crowded them into this season of the year to testify his providential goodness. And how is that goodness

illustrated by his renewing the spring every year! He does not create it once or twice merely. Had he done so we would still have had strong evidence of his kindness, but he multiplies the evidence. He gives us ever recurring occasions to celebrate his praise; and in the progress of every spring what a successive expansion is there of the proofs of his providence! How do the flowers, for instance, burst forth in successive orders. Had they been all unfolded in a day, they would most likely have withered together, and the eye would have been so distracted that it could not have considered them all. But there is a beautiful succession suited to the progress of the season. We see more of God's goodness, and we have leisure to contemplate it more accurately. It is like the goodness of creating the world in six days, rather than creating it in a moment.

Thus have we seen how many and important perfections of the divine character are displayed in spring. Men, for the most part, behold none of these things in this season of the year. They account spring a matter of course, and its blessings so common as not to merit any special notice. But this disposition is far wrong. It dishonours God and despises his goodness; the very regularity and frequency of the returns, instead of making men insensible, should have the opposite effect. They are proofs of God's faithfulness, and of the perpetuity of his care, and should be esteemed the more highly just because they are so common. Should bread be less valued because it does not come once a month, or a year, but every day? Let the changes of spring, then, be marked. Let them not be resolved into cold and heartless laws. Let them all be attributed to God's pervading providence.

And now we shall conclude with a reference to a few great events and truths, of which spring may be considered as an emblem. Spring is the *image of youth*. Attend to this my young friends. It is to the year what your present period is to your after-life. There is no image more plain, or common, or established than this. We speak of the spring of youth, and the summer of manhood, and the autumn of years, and the winter of age. Now you are in the spring, probably the most beautiful, certainly the most useful and important season. It is more precious even than autumn, for every thing is dependent upon spring. If there are no buds and no blossoms there can be no fruits, however favourable may be the summer.

Now what is your great duty as to this season? It is diligently to improve it for all the noble purposes for which it is given; to be diligent for time, and to be diligent for eternity, to prepare for the duties of this life, and the enjoyments of the next. Spring you know is the seed-time, and how busy is the gardener and the husbandman in this season; they are ploughing, and sowing, and harrowing the ground; they are employing all their exertions, God willing, to have an abundant harvest. They are working early and late. And should not you do the same? Your harvest is still more precious.

It is to be reaped not merely in time, but in eternity. What you sow now will affect your condition for ever. What does an ignorant or slothful husbandman, who neglects the spring, reap? He reaps weeds, and bankruptcy, and disgrace. Take care that your harvest be not equally unprofitable and destructive. Think not that the sluggard shall reap the fruits of industry, or that he who sows to the flesh shall reap incorruption. Diligently avail yourselves of the means of intellectual, moral, and religious good, which God, and your country, and your friends have provided for you, and both here and hereafter you shall have a glorious and a golden harvest.

Again, spring is the emblem of the *resurrection of the body* from the dust of the grave. This is not a mere resemblance, which the fancy of man has discovered, it is an illustration and an argument which the Apostle Paul employs, when discoursing on this great doctrine. "But some man will say, how are the dead raised, and with what body do they come; thou fool," or ignorant man, "that which thou sowest is not made alive except" it first seem to "die;" the corn rots and goes to decay before it springs anew, (1 Cor. xv. 37-42,) so also is the resurrection of the dead body. "It is sown in corruption, it is raised in incorruption." Looking over the earth in the midst of winter, one can see nothing but the emblems of death,—withered grass, and leafless trees, and dark and cheerless earth—all seems dead, as dead as the corpse stretched in its tomb; but spring returns, God exerts his almighty but invisible power, and soon all nature revives. Life bursts from every tree and every field, nay, bursts in fresher and more beautiful forms, in gayer colours and sweeter music, than those with which it left the world, a few months before; no spot, however distant and inaccessible, escapes this great annual resurrection; all is made to live again, the aged tree, the blossoming shrub. Now as it is, and has been with the natural world, so it shall be with man on the great day of his spring. The resurrection of the human body is just as sure as the resurrection of the vegetable body. The one is not only an image but a pledge of the other. When a human corpse is laid in the grave, nothing can seem more unlike to life. It seems to be a prey of hopeless dissolution, and were human or created power the only restorer, it would indeed remain for ever the captive of destruction. Men, in every age, have felt the difficulty of believing in a resurrection, owing to the immense energy which it demands. To raise a single dead body to life, would require a vast exertion of strength, and what then will it be to raise all the innumerable millions of our race, who have ever been or shall be scattered through earth and water, and to raise them at once! We need to have the aid of sense in addition to that of testimony to help us to the belief of a resurrection. We need to see a power at work, which can penetrate the deepest recesses of every substance, and comprehend the wide earth under its dominion, to give an abiding persuasion

of the doctrine; and such a power we behold adequate and universal in the power which awakens and carries forward the vegetable spring. In the one we have a specimen and a sample of what can be done, and shall be done for the other. Yes! all men, without exception, shall live again. A stronger energy than that of spring shall reach them, wherever they may be reposing. The trumpet voice shall break the heaviest and longest sleep, and not one shall slumber for another moment. All shall be life and activity; and in the twinkling of an eye all shall be assembled before the throne of the Judge. When we stand shivering among the snows of winter, dreary and sad, we are comforted by remembering that in a few weeks there shall come a spring which shall dissipate our gloom and reclothe the earth in flowers, and smiles, and animal enjoyment; and so should we feel when standing at the graves of our Christian friends and fellow-men: let us be cheered by remembering this is but the day of their winter, that that winter is not to endure for ever, that ere long the snow clouds are to disappear, the storm to be hushed, the sun to break forth, and the resurrection begin; that not more surely does the decayed grass of the church-yard revive with the return of spring, than shall the bodies which it covers awake from the dead, on the morning of the resurrection. Oh what comfort is this to meet our departed friends in more glorious forms than they have ever worn before, to meet them at the footstool of our common Father! The joys of spring were poor compared with such joys as these!

The last great doctrine of which the spring is an emblem is *the spiritual life*—the grace of God in the soul. Divine truth is a seed, and Christ is the great sower, and the springing of the seed is the beginning of a new life. Christ tells us in a parable, that the kingdom of God, both in the Church and in the world, is as if a man should cast seed into the earth, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself, by her own energy, first the blade, then the ear, then the full or perfect corn in the ear. By nature, all mankind are in a state of winter—cold, and stormy, and uncomfortable—and, if left to themselves, that winter would remain for ever; but God, in his mercy, has blessed the world with the day-spring from on high. The seed of the Gospel he has scattered from a liberal hand. With many, the seed rots in the dust, choked, and buried, and trodden down, under the cares and sins of a present life; but with others it swells, and expands, and bursts into the beauty and the hopes of spring, and when thus really alive it never dies. The spring upon earth is imperfect; a day of sunshine and serenity is often succeeded by a lingering blast of winter, and the hail and the frost are sometimes seen lying heavy on the tender leaves and opening buds; the vegetation is checked for a season, and winter and spring seem to contend for the mastery; but spring is never destroyed. It may seem the weaker

of the two, but immense power is standing behind, and it is always the conqueror; and so it is with the Christian, the divine life of grace may be retarded, but it ultimately outgrows the old man of nature. Departing winter may be boisterous and fierce, and would fain nip the blossom and destroy the fruit; but it cannot finally prevail—greater is He who is for the Christian, than all they who are, or who can be, against him.

And as the spring of the earth is gradual and progressive, so is the spring of grace in the soul—there is the blade, and the shooting ear, and the ripe corn in both. These stages and operations are not gone through in a day—they follow each other in beautiful evolution. The young believer must not be discouraged that he has not at once all the fruits of autumn. He would be an impatient husbandman, who looked for blossom and fruit at the same moment; and so would he, the Christian or Christian minister, who forgot there is grace in the blade as well as grace in the full corn, and thought that safety is only to be found among the highest attainments. But while the divine life can consist with small beginnings, nay, while we are taught to expect this shall be its outset, let it be remembered, that where it is real it is progressive—that it does not flourish for a few days, and then die—that it lives and advances, and that this is the great proof of its sincerity. Oh let the believer cultivate this spring!—let him never rest contented with the winter of formality and sloth—let him not comfort himself with the idea that he lives, when he is wearing the ensigns of death; but let him be all awake and alive—let him be stirring and labouring—let him remember the depth and duration of his winter, be anxious to make up for the lost time by warmer prayer, and more zealous exertions—let him manifest much of the character of spring—let him make great and visible advancement—let one year witness increased progress on its predecessor; and his spring shall, ere long, be turned into the summer of heaven, and he shall change the blossom for the everlasting fruit—the dawning light shall usher in the perfect and glorious day.

The natural spring around us, with its leaves, and its flowers, and its birds, is most beautiful and sweet. How melancholy, that the soul of man, the church, and the world, should savour so much of the coldness and darkness of winter—that while matter is moving, mind should be standing still, perhaps retrograding into evil—that the one prospect should be bright, the other so dismal! Alas! what avails it, that all nature should be beautiful and good, if the soul be stained with guilt and oppressed with misery? What avails all the charms of Eden, when man has sinned, and knows not a Saviour? Let me exhort all who are still in the winter of their natural condition, to have immediate recourse to the Sun of Righteousness,—to believe in Him who alone can quicken and make them alive,—never to be satisfied till the principle of the new life is implanted, and brings

forth fruit within them, and till they can unite the joys and the progress of spiritual spring together. Let them remember, that as certainly as God has promised spring to the natural world, and has never failed to fulfil his promise, so certainly will he make good his assurance, that they who believe upon his Son shall not perish, but have eternal life, while the dead and the withered tree shall be rooted up and burnt in the fire.

And from what has been said, let all be taught to mark and to study the works of nature with a religious eye. These works are within the observation and the reach of all;—no science, and no experience, are required. The most sublime and devotional views lie upon the surface, and may be seen and received by every mind. Do not only study them, and find food in them for adoration, and gratitude, and praise—seek also, like the Saviour, to draw spiritual instruction from them, to perceive spiritual analogies and spiritual contrasts, and to apply the whole to your own experience—seek to turn every passing season, and every passing circumstance, to the great purposes of practical godliness; and then every walk in the garden, and every walk in the fields, will acquire a fresh importance, and minister profit with pleasure.

#### EDUCATION IN THE HIGHLANDS AND ISLANDS OF SCOTLAND.

THE GENERAL ASSEMBLY'S SCHEME

##### NO. I.

By all Protestant Churches, the subject of education has been regarded with peculiar interest, as being intimately connected both with the temporal comfort and the spiritual advantage of the people. And nowhere has this topic attracted more attention than in the Protestant Church of Scotland. Even in the earliest period of her history, the parish school was uniformly considered an indispensable appendage and auxiliary to the parish church. Hence the high character which the Scottish peasantry have ever held for superior cultivation. But, notwithstanding the favourable opinion which has been so generally entertained of the intellectual superiority of the people of Scotland, the fact is not to be concealed, that immense tracts of the country can even yet be pointed out where the benefits of knowledge have never been enjoyed. More than a century has passed since the attention of the Established Church was aroused to the destitute state of the Highlands and Islands, in point of education. In 1704 we find the Assembly enjoining a fund to be raised, by parochial and other contributions, for the purpose of remedying this great evil. Two years after, the same injunction was renewed, but the success appears to have been very limited, and at length, in 1709, the Assembly directed that the sums already procured should be handed over to the Society for Propagating Christian Knowledge, which had been recently established by a few individuals, and erected into a corporation by charter from Queen Anne. By that society the sums were applied for the purpose which the Assembly contemplated, and schools were established in various districts of the Highlands under their superintendence. No further efforts appear to have been made by the General Assembly, until the suggestion of the scheme which has been for some years in most successful operation. The honour of originating the measures now in progress for the accomplishment of a design so important

is solely due to the benevolent Principal of the University of Edinburgh. The circumstances which led Dr Baird to direct his attention to this subject, are chiefly these, as detailed in the Narrative of the Rise and Progress of the Scheme appended to the Report of the General Assembly's Committee for 1828:—

"In the year 1818, a commission had been appointed by Parliament, for the important purpose of inquiring into the existing state of education throughout the whole united kingdom. To facilitate the inquiry in respect to Scotland, Mr Brougham, the chairman of the commission, solicited the countenance and aid of the General Assembly,—suggesting that the Assembly might recommend a proper attention, by parochial ministers, to such queries as the commission might transmit to their respective parishes. The Assembly granted the concurrence requested by the commission; and without delay appointed a committee to revise the Parliamentary queries, and to transmit them to the parishes. The result, after a short time was, that large collection of returns, above alluded to, which were received by Dr Baird, in the first instance, and by him transmitted to Mr Brougham, as chairman of the Parliamentary commission, under whose superintendence a digest of the whole was submitted to Parliament, and was afterwards printed and published. The returns were then sent back by Mr Brougham to Dr Baird, as convener of the General Assembly's committee; and perhaps they have not at any time served a more important purpose than that to which they were now applied.

"As soon as it was made known that the Presbytery of Edinburgh had resolved to overture the ensuing Assembly on this subject, other presbyteries and synods, with which Dr Baird had very sedulously corresponded, were induced to follow the example. Among these, it may be noticed, were the low country Presbyteries of Dumfries, Lochmaben, and Kirkcudbright. A general, though vague, persuasion appears, indeed, to have existed throughout the country, that the means of education and of religious instruction were ill provided in the Highlands and Islands; and that this state of matters in these districts claimed the earnest consideration of the country at large.

"In order, however, that the grievance might be precisely understood in its proper form and magnitude, Dr Baird employed himself in communicating very extensively throughout the Church the substance of such information as had been supplied by the Parliamentary returns. From these he prepared a statement of facts, which he transmitted to many of the provincial presbyteries and county meetings, and to many influential proprietors in the Highlands. In all projects of the kind in question, much, it is evident, must always depend upon the energy and assiduity with which the first steps are followed out. In this case, accordingly, nothing was omitted to create at once a popular inclination to the proposed measure, and to secure the sanction of the Assembly. It was certain that the overtures could have no grounds equal in authenticity and completeness to what were afforded by the Parliamentary returns; but in what manner were these indigested masses to be made available before the house, and their contents to be presented as an argument upon the instant of deliberation? To insure this, Dr Baird, a few weeks before the meeting of Assembly, (1824) undertook to abstract the substance of the returns, so far as they might illustrate the more striking deficiencies both in education and religious instruction throughout the Highlands and Islands; which abstract was, in due time, prepared and printed. It was circulated largely among the members of Assembly during the first days of the session; and there can be no doubt that, by furnishing a most instructive memorial upon the subject, it created a decided predisposition in favour of the object of the overtures.

"With such industrious preparations the matter came at length to be considered by the General Assembly; and there it was entertained as cordially as any proposition ever submitted to that house."

Ministers from various parts of the Highlands confirmed the truth of the statements contained in the returns, and the Assembly entering warmly into the subject, appointed a committee to make still further inquiries as to the best mode of attaining the great object, and to ascertain whether the heritors and landed proprietors in the unenlightened districts were willing to lend their co-operation and assistance. Much had already been done for the establishment and support of schools in several places, by four different education societies, who had been labouring zealously in the good cause; much had been done by the judicious application of the sum annually allowed since 1725 by Government to the General Assembly, for the maintenance of missionaries and catechists in the Highlands and Islands; but, notwithstanding all this, it was satisfactorily established by the returns laid before the General Assembly by Dr Baird, that large districts of country were, still, in point of intellectual and moral cultivation, a desert waste. The facts were strong, and they produced a powerful effect. By a curious but beautiful coincidence, the Assembly had that very day come to the resolution of establishing a mission on the shores of heathen India; and, actuated by a similar spirit of Christian benevolence, they resolved to take immediate steps for the religious and moral improvement of our countrymen at home. The same principles which led to the unanimous adoption of the one resolution, prepared the members of Assembly for the equally unanimous adoption of the other. And it is impossible, perhaps, to point to a more memorable day in the history of the Church of Scotland, than that which witnessed the simultaneous formation of the India, Mission and the Education Scheme.

#### DIVINE GRACE EXEMPLIFIED IN THE CONVERSION OF A SINNER.

BY MR ALEX. TOUGH, JUN.,  
*Elder of the Middle Parish, Greenock.*

CIRCUMSTANCES which are in themselves not any way peculiar or extraordinary, often obtain an importance in our estimation, and make a deep and lasting impression on our minds, because of the *manner* in which we became acquainted with them. Such is the case in relation to the events recorded in the following narrative:—

In the autumn of the year —, on retiring to rest one evening I thought I heard a peculiar sound, which, on examination, I found to be the voice of a female proceeding from behind a hedge, which was within a few yards of the window. She was engaged in prayer, crying unto the Lord from out of the depths of conscious guilt and misery, into which her sins had brought her: "Deep calleth unto deep; at the noise of thy water-spouts all thy billows are gone over me, thy wrath lieth hard upon me, thou hast afflicted me with all thy waves; the sorrows of hell encompass me; the floods of ungodly men make me afraid. O Lord, in this night of sore distress, I will call upon thee; and though laden with guilt and iniquity, thou hast promised to be a refuge, and a very present help in the time of trouble. Hear me, O Lord, and save me for His sake who died on the cross for my salvation." This prayer was uttered with such a tone of simplicity and fervency, that, in connection with the time and circumstances, it made a deep and lasting impression on my mind. Having observed whither she retired after prayer, I sought an early opportunity of introducing myself to her, and shall now give a few particulars of her history.

She was a native of Argyleshire. Her mother having died when she was about fourteen years of age, she was left in charge of her grandmother, who was a pious woman, and who instructed her carefully in the doctrines of our holy religion. When about nineteen, her grandmother died; and having no other means of support, she came to Greenock in the capacity of a servant. The family with which her lot was cast, was destitute of even the appearance of religion, and instead of prayer and reading the Word of God, there was every thing directly the reverse. Good impressions, which had been early imprinted on her mind, soon began to vanish "like the morning cloud, and the early dew, which passeth away." Exposed to those things that were detrimental to a life of godliness, her conscience lost its sensibility, and in time became seared as if with a hot iron; for having formed acquaintances of a loose and immoral character, she went to great lengths in wickedness, which she wrought with greediness.

She left her former service, and removed to a respectable family, where she was allowed on the Sabbath to attend Church. But, instead of entering the house of God, this sacred day was spent with ungodly companions in sinful amusements. We now arrive at a deeply interesting period of her history. By the special providence of God, on her return from the neighbouring village of Gourock, one Sabbath evening, she met with an acquaintance, who asked her to accompany her to the class superintended by the late Mr John Caird, in the session-house of the Gaelic Chapel. This Sabbath evening school was taught in the place just mentioned by the venerable John Caird for many years, and consisted of individuals of both sexes from eighteen to thirty years of age. His manner of teaching was chiefly in the catechetical style—plain, practical, and personal—from some portion of divine truth. He conducted this class with the greatest efficiency and success, as is attested by the fact, that many who obtained their first religious impressions in it have died in the faith, while others of considerable respectability and influence are ornamenting the Gospel, and some of them are office-bearers in the Church of Christ.

The passage which Mr Caird, on that occasion, explained and applied, was Isaiah liii. 6, "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." He compared sinners to wandering sheep, which she, through the influence of the divine Spirit, perceived to be a striking image of her condition. He said, sheep wandering without a shepherd, are an exposed, a defenceless, and an easy prey. This she found actually to be her case; for, notwithstanding her early pious instruction, her former good impressions, and all that she had suffered in the slavery of sin, she continued to wander from the Good Shepherd. That part of the address she considered so peculiarly adapted to her condition, that she thought Mr Caird had been acquainted with her whole history; and, being unable to continue longer under the influence of the emotion produced by the address, she retired from the place to give utterance to her sorrow, and to cry to the Lord for deliverance. She continued in this state of mind for above three months, scarcely able either to eat or work, and was about this time visited with a slight affliction. She spent much of her time in reading the Scriptures, and in prayer to God that he would enable her to perceive the way of salvation from the guilt, and power, and pollution of sin. No man appeared to care for her soul, and she felt the anguish of an awakened conscience, and was ready to exclaim, "A wounded spirit who can bear!" At length the time of her gracious deliverance drew nigh. She was advised to apply to Mr Caird for instruction and comfort; and after describing to him her state, he explained to her the Gospel of Christ in all its fulness, freeness, and suitableness. He taught

her, that help was laid upon One able and willing to save, even to the uttermost, all who come to God by him. He explained to her the nature of the work of Christ—that work by which atonement had been made for the sins of men, and in connection with which, mercy could flow to the most worthless and guiltiest of our race, in strict harmony with his justice. He shewed her, that by faith she might be interested in that atonement, and, through the imputation of the righteousness of Christ, be delivered from the guilt of her sin, and accounted as righteous in the sight of God. He taught her the necessity of repentance towards God, and of the regenerating influence of the Word, applied by the Spirit of God. His instruction was blessed; for old things began gradually to pass away, and all things became new. Despair gave place to hope, and fear to humble confidence in the mercy of God.

Her companions and pleasures, her pursuits and aims, were all changed. And this change was so evident, that it was soon noticed, and she became marked, pitied, and derided, by her former companions. But she bore all patiently, being now willing to suffer, and enabled to endure the reproach of Christ's cause. She ascribed this delightful change to the grace of God. It was now her delight when it was said, "Let us go up to the house of the Lord." She regularly heard the Rev. Kenneth Bain of Greenock; but was much attached to the Rev. Dr Love of Anderston, from whose ministry she derived much instruction and profit.

Prayer was her chief delight. She held much intercourse with God; and this was the reason why she had retired late in the evening, under the hedge, when I first heard the sound of her voice. There she had reared many an Ebenezer to the Lord, and she often, in ardent prayer, poured out her soul to God.

Consumption had at this time taken a strong hold of her frame, and she was soon after this taken out of the world to her Father's house above. She bore her afflictions with patience and resignation, evincing the power of Christian principle, and met the last enemy, Death, with composure, displaying the influence of divine grace to support the mind even in the hour of nature's dissolution. Her last words were: "Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth!"

Thus we have another trophy of the Redeemer's triumph in the humbler walks of life. And though the aspiring worldling may see in this nothing to attract his attention, or to excite his admiration; nay, though he may even sneer at this as savouring of affected sanctity, still it is a case over which angels rejoiced, and disdained not to convey the ransomed, the purified, and the disenthralled spirit to Abraham's bosom.

From this narrative, simple and unadorned as it is, we are taught some lessons of important instruction.

We cannot but perceive the evils resulting from bad company. Here we have presented to us a simple country girl, who had received a pious education, and who was uncorrupted by vice, brought in contact with those who feared not God, and who lived in open violation of his righteous law. In her is strikingly displayed the truth of the apostolic assertion, "Evil communications corrupt good manners." Her religious impressions soon vanished. She became an adept in the school of vice, and is an additional instance of the weakness of human nature to resist evil when brought in contact with powerful temptation.

Parents may perceive from this narrative the necessity of care in the choice of the situation which they make for their children. Too often it is the case that they manifest an anxious solicitude for the temporal comfort and prosperity of their children, and are all eagerness and avidity about their worldly advancement, while they neglect altogether any inquiry regarding their spiritual good. If there be but a favourable opening, in

relation to their worldly prospects, they rarely inquire whether this be a family where the worship of God is observed, and where the morals of their children will be safe; but too often, by criminal negligence, recklessly place their children in the very focus of temptation, and then wonder why they have to mourn over the dissipation and vice of their offspring. O! what heartless, what criminal indifference is manifested on this subject, by many parents! The subject of the present narrative, traced the first commencement of her open departure from the ways of piety to her entrance into an ungodly family.

But we also perceive that, when temptation is yielded to, there is a progression in vice. This young woman did not arrive at the height of her wickedness all at once, but by remaining in contact with temptation, and yielding to its influence, she became worse and worse. Her remaining good feelings and principles gradually gave place to others of a directly opposite character, and she became less and less able to resist the power of the current of temptation by which she was carried away.

In her case, also, we have a striking display of the speciality of divine providence, in connection with the salvation of sinners. Little did she think, when on the Sabbath she went in pursuit of unhallowed amusement, that the purposes of God towards her were those of mercy not of wrath. And in the way, apparently casual, by which she is brought to hear "words whereby she might be saved," we perceive that God brings the blind by a way they know not. Thus his providence and his grace harmonize in their operation to save the children of men.

We have also a proof of the power of divine truth when stated in plainness, fidelity, and affection. The Word of God is quick and powerful. It is that by which we are quickened, and regenerated, and made new creatures in Christ Jesus. Of this the case above narrated is an interesting example. The simple statement of the truth was that by which she was brought to the knowledge of salvation, and the reality of the change was evidenced in her love of prayer. She was eminently a woman of prayer. Prayer was her delight, and it was this which induced her to seek opportunities of communion with God, when no eye beheld her, and which led her to the place where, in this sacred exercise, I first heard her voice.

"Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword in the hour of death;  
He enters heaven with prayer."

But, lastly, we have an example of the good of Sabbath schools, when properly conducted. It may be that there is, and we believe there actually is, a diversity of opinion, even among good men, as to the propriety of Sabbath schools, and we must admit that if parents were found doing their duty and adopting the good old Scotch custom of Sabbath family instruction, Sabbath schools would be hardly, if at all, needed. But then, alas! many parents neglect this duty, and others are found who perform it inefficiently. Hence arises the necessity of such an institution to supply the lack of parental instruction, and to stem the torrent of impiety which rushes through our land. And happy is it when Sabbath schools are conducted with as much prudence, and order, and ability, as was the one superintended by Mr Caird. In proportion to the efficiency displayed in the mode of conducting these schools, may we rationally expect that they will obtain the divine blessing. The Word of God ought ever to form a prominent part in the routine of Sabbath school tuition; and the more plain, and faithful, and affectionate, and judicious is the explanation of that Word, the more confidently may we expect success. Let Sabbath school teachers be encouraged, when they recollect that she whose case is recorded in this paper, received her first religious impressions at a Sabbath school.

## SACRED POETRY.

## HEAVEN.

Oh, talk to me of heaven! I love  
To hear about my home above;  
For there doth many a loved one dwell,  
In light and joy ineffable.  
Oh! tell me how they shine and sing,  
While every harp rings echoing;  
And every glad and tearless eye  
Beams like the bright sun gloriously:  
Tell me of that victorious palm  
Each hand in glory beareth;  
Tell me of that celestial calm  
Each face in glory weareth.

Oh, happy, happy country! where  
There entereth not a sin;  
And death, who keeps its portals fair,  
May never once come in.  
No grief can change their day to night;  
The darkness of that land is light.  
Sorrow and sighing God hath sent  
Far thence to endless banishment.  
And never more may one dark tear  
Bedim their burning eyes,  
For every one they shed while here,  
In fearful agonies,  
Glitters a bright and dazzling gem  
In their immortal diadem.

Oh, lovely, blooming country! there  
Flourishes all that we deem fair.  
And tho' no fields nor forest green  
Nor bowery gardens there are seen,  
Nor perfumes load the breeze,  
Nor joys the ear material sound,—  
Yet boys at God's right hand are found.  
The archetypes of these;  
There is the home, the land of birth  
Of all we highest praise on earth.  
The storms that rack this world beneath  
Must here for ever cease;  
The only air the blessed breathe  
Is purity and peace.

Oh, happy, happy land, in thee  
Shines th' unveiled Divinity,  
Shedding thro' each adoring breast  
A holy calm, a halcyon rest,  
And those blest souls whom death did sever,  
Have met to mingle joys for ever.  
Oh! soon may heaven uncloset to me!  
Oh! may I soon that glory see!  
And my faint, weary spirit stand  
Within that happy, happy land!

BOWLES.

## MISCELLANEOUS.

*Be sure your Sin will find you out.*—Dr Donne, afterwards the celebrated Dean of St Paul's, when he took possession of the first living to which he was inducted, walked into the yard of the church where he was to officiate. It happened, that as he sauntered along, the sexton was digging a grave, and the Doctor stood for a moment to observe his operations. As the man was at work, he threw up a skull which in some way or other engaged the Doctor's attention. While he examined it, he perceived a headless nail, which perforated the temple, and which convinced him that some dreadful deed must have been perpetrated. Taking up the skull, he demanded of the grave-digger to whom it belonged. The man instantly said, that he knew very well—that it had belonged to a man who was accustomed to excess in the use of liquor; and who, one

night, having been guilty of his usual intemperance, had been found dead in his bed in the morning. Dr Donne then asked "Had he a wife?" The answer was in the affirmative. "What character does she bear?" The sexton said, "A very good one, only she was reflected upon for marrying immediately after the death of her husband." This was enough for the Doctor, who, upon the pretence of visiting all his parishioners, soon called upon the woman in question; and in the course of conversation he inquired of what sickness her husband had died. She gave him precisely the same account as the sexton had given before her. But the Doctor produced the skull, and pointing to the place, said, "Woman, do you know this nail?" The unhappy criminal was struck with horror at the demand and the sight, and instantly owned that she had been the perpetrator of the deed, which had hurried her husband, in a state of intoxication, into the eternal world.

*Revivals of Religion.*—"A serious man from a neighbouring parish," says Dr Latrobe, "being one evening at my house, on secular business, took occasion to inform me that there was a great revival of religion in his neighbourhood. I expressed much pleasure at the intelligence, but asked him in what manner this happy revival discovered itself, whether the people appeared more humble, more peaceable, more kind and charitable, better united in their social relations, more virtuous in their lives, &c. He could not answer, particularly, with respect to these things, but said, "People were much engaged in attending religious meetings,—they had private lectures as often as a preacher could be obtained,—and they had conferences almost every evening." I observed to him that an attendance on the word preached was highly important, and a hopeful sign; but asked him how it was on the Lord's day; whether they attended on the instituted worship of that day, better than they used to do? (for I knew they had been shamefully negligent in that duty.) "Why no," said he, "we don't go to meeting on the Sabbath." "What," I inquired, "do you neglect God's institutions to observe your own?" The prophet marks this as a token of decay in religion."

*Christ the Believer's all in all in Death.*—When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends and connections. A minister with whom he had been well acquainted, visited him; and when conducted into his room, he said,— "Bishop Beveridge, do you know me?" "Who are you," said the Bishop. Being told who the minister was, he said that he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner,— "Do you know me, Bishop Beveridge?" "Who are you," said he. Being told it was one of his intimate friends, he said, he did not know him. His wife then came to his bed-side and asked him if he knew her? "Who are you," said he. Being told it was his wife, he said he did not know her. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ," said he, reviving, as if the name had on him the influence of a charm, "Oh yes, I have known him these forty years; precious Saviour! he is all my hope."

Published by JOHN JOHNSTON, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 13, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; and W. M'COMA, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 13, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper. Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 60.

SATURDAY, APRIL 22, 1837.

PRICE 1½d.

THE BAPTIST; A TRUE AND FAITHFUL  
MINISTER.

BY THE REV. PETER M'MORLAND,

*Minister of the Scotch Church, Regent Square, London.*

THE ministerial character of John is well worthy of the attention and prayerful study, both of the minister of Christ, and the people of his flock. We ask, who was this John, around whom the people flocked in such vast numbers, and to whom our Lord himself came, in order to be baptized? There is something strange and marked about his character and about his position. We are curious to know something about him; who, and what was he? This same question was entertained in the Sanhedrim of old, at the time when John came forth upon his public mission. There was that about the man, which excited, from the very commencement of his course, a deep, engrossing, and rapidly extending interest. He stood forth, after so many hundred years of unbroken silence, as a messenger come direct from God; his outward appearance, and the habits of his life, were calculated to overawe the public mind; while his fearful rebukes, darted against impenitent sinners, must have fallen upon them like lightning consuming the object on which it strikes. All these, his outward appearance, his known character, his preaching, and the multitudes who came from all quarters to his baptism, very soon so contributed to make him known, that his fame extended even to the palace of the king; and in the Sanhedrim the question was mooted, "Who could he be?" for that a great prophet had arisen in Israel was plain; and they sent priests and Levites to Jerusalem, to ask him, "Who art thou?" We ask the same question, Who was John?

1. John was a minister of God, sent forth to execute a peculiar work, and placed in a very peculiar position. He was not Elias; not one of the old prophets risen from the dead, to act in the prophetic office again among his countrymen; he was not even a prophet, for with no special prophecy, like the old prophets, was he intrusted; he was sent forth to occupy a position which he holds alone, between the less excellent and the better,—between the more limited and the more

diffusive dispensation; he was the predicted messenger who was to come and receive all his glory from ushering in the Lord of hosts into that temple, of which it was foretold that the glory of it would be greater than that of the former, even with all its exquisite workmanship and costly materials. But you will observe, he was "sent by God," and it was this that constituted him the minister of God. He did not intrude himself into his office, but, commissioned by God, was "sent" to do the work he had assigned him, and for which, by a long course of preparatory training, he had admirably fitted him. The fact that John the Baptist, "sent from God" as he was, was kept so long in a state of training, before he entered on his work; the fact that our blessed Lord himself delayed so long, till he arrived at the full maturity and perfection of his manhood; the fact that he kept his apostles so long in training, before he gave them their full commission, which was comprised in the last words he addressed to them, before he ascended to the throne prepared for him, even when he was about to bestow on them *miraculous powers* of teaching,—all these should serve to teach us, that no man should rush hastily into the—in a measure analogous—office of Christ's ministry.

2. But he was not only a minister, intrusted with a service of great honour and of great importance; it is one of the most prominent and striking features of his character that he was faithful in the work that was given him to do,—faithful in his doctrine, though it must have exposed him to great hatred and opposition at the hands of men; and faithful in his testimony, though he bore it to One before whose glory his own was to fade; but he had just ideas of wherein his own true glory consisted; viz., in doing faithfully and fully the peculiar work to which he had been called; in sinking himself that he might exalt his Master. He went forth preaching a most unpalatable doctrine,—the doctrine of the necessity of repentance; which, when preached clearly and personally, men will scarcely bear, at this day, to hear. He charged them with their vices, and their guilt. He spared not even those who were highest in popular favour, and richest in worldly wealth, for when he saw many of the Pharisees and Sadducees come to his

baptism, he said, "O generation of vipers, who hath warned you to flee from the wrath to come?" He is an example and a pattern, as far as faithful preaching and unbending integrity are concerned, to every man who goes forth, bearing the message of God to his fellow-men. Every thing else should be made to bend to the truth, but the truth itself should be made to bend to nothing. And if hypocrisy, and worldliness, and every sin that can be named, immeasurably heightened as the guilt of them all is by the virtual rejection of Christ, be as common now as they were in the days of the Baptist, it becomes those who hold the position of the *sent* of God, to be faithful in delivering the message of God, to every company of unrepenting sinners,—“Except ye repent, ye shall all likewise perish.”

But it was in his witness and testimony that his faithfulness to his trust was, perhaps, most remarkably displayed. Had he, in the least degree, been actuated by a spirit of an opposite kind; and had the desire of vain glory and of man's applause eaten up the spirit of ministerial fidelity in the heart of the Baptist, what ample and admirable opportunities he had for arrogating to himself his Master's honour! His countrymen put the very temptation in his way; they asked him if he was the Christ? and he confessed, and denied not, that he was not the Christ,—and he was not Elias,—and he was not that prophet whom they so anxiously expected. It would have raised him high, upon the instant, in the popular estimation, for him to have said he was a prophet. It was what they thought; it was what they hoped would be his answer to their question; but he was an honest and a faithful man, and at once disclaimed his title to the name of prophet, as it was understood in the question that they asked. Then said they unto him, "Who art thou?" They were perplexed at his denial, for they thought that surely the one or the other he must be. And what was his reply? O, there is much instruction to every private Christian, but above all, to every minister of Christ, in his reply. He was not Christ,—he was not Elias,—and he was not that prophet whom they expected; well, what was he? he was but a *voice*. "I am," he said, "the voice of one crying in the wilderness, make straight the way of the Lord."

3. Could any thing more strikingly express the stern faithfulness of the man, or that humility, which was another striking feature of his character? He desired to sink himself entirely, to be regarded as nothing visible or embodied, round which affections might cluster, or in which regards might meet. He seemed to have been afraid lest their admiration, coming to him first, should stop there, without advancing to its higher and only worthy object. He seems to have been afraid lest he should interpose himself, in any way, between them and the Lamb of God, who was to be their hope; and, anxious to disabuse their minds of the prepossessions which they appeared apt to form, he told them faithfully and honestly, that all their notions

of him were wrong, honourable as they were; and that if they regarded him at all, in the light in which he *should* be viewed, and *desired* to be viewed, they must hold him to be a mere *voice*, preceding the entrance of one mightier than himself, and preparing for his near approach, upon the high errand of salvation. And how well he bore out his character that he was a mere voice, must be evident from the many proofs of his humility. And how well he acted as a faithful voice, preparing for his Lord, and directing men to Christ, appears from the fact that we find him once and again, on one day and another, within the short and compressed compass of a single chapter, pointing out the Lamb of God, to those who came to yield honour to himself.

And have we not this humility, and indeed the whole of the beautiful character of John, set forth to us in the recital of the baptism of our Lord, in Matthew? When Jesus came to be baptized, he forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" as if he had said, "What! shall the sun come to a glimmering taper, that it may obtain the benefit of its rays? Shall the incarnate Word,—shall the spotless Lamb, slain from the foundation of the world, come to a poor, weak, and sinful man, to receive the baptism of which he is the minister? It cannot be; it must not be. 'The less is blessed of the greater.' The less should be baptized of the greater. 'I have need to be baptized of thee.'" And when you think that that address was uttered, not in a corner, but in the very midst of John's followers and friends, it will give you a still higher idea of the true spirit and faithfulness of the man.

Now, surely the ministers of Christ have much to learn from this; it is the very spirit by which they should all be characterised; it is the very language they should all employ. And though, who is there, that, even amid the sacredness of his office, is not too justly chargeable with, in some way, seeking "his own," to the dishonour of his Master, and even to the arresting of that powerful influence, which, coming down from heaven, carries home the truth to the conscience, and bears it in upon the heart;—(for the Spirit of God will not countenance labours, amid which his own honour and glory are forgotten or despised,)—yet, still, the true spirit that every labourer in the vineyard should cultivate, is this spirit of John. And the true light in which we should ever regard ourselves, and be regarded, is that of a *voice*, pointing out to fainting and famishing travellers in the wilderness, that Lamb of God who is sustenance, and refreshment, and repose, to every soul that receives him.

It must be admitted that we have greatly lost among us the noble spirit of ministerial faithfulness; and that every spirit, but the spirit of John's humility, and the spirit of John's simplicity, and boldness of testimony, is to be found throughout the pulpits of a Christian land. And, O, is it not the case, that there is so little of the true fear of God among our people, and so little awaken-

ing among them, and so little of the operative power of true Christianity exhibited in the midst of them; because they who have it, in sacred charge, to "bear the vessels of the sanctuary," instead of cultivating the spirit of John, when he said, "I have need to be baptized of thee," or when he proclaimed himself to be but a "voice," and nothing more, seek rather, in the first place, to advance their own glory, and to arrogate honour to themselves? The Spirit of God will not so countenance or bless us, as to give us a spiritual blessing, and spiritual fruit, from labours in motive and in principle so far wrong.

But, if ministers err thus, without one syllable of palliation for them, it greatly becomes our people to see, whether error, and the encouragement of error, does not lie also with them. There is, and can be, nothing more foolish and mischievous than the way in which ministers are often looked at, and spoken of by their people. All is made to depend upon the individual man; people lose sight of the ordinance of God in the contemplation of the properties of the individual. If his natural gifts be slender, it is well if the very language of contempt be withheld from the servant of Christ; while, on the contrary, if his natural gifts be great, so that, by his power of reason he can compel assent, or, by the power of his eloquence, he can thrill the spirit, and make a listening audience hang upon his lips, no language can express the greatness of their admiration; they look to the man, not to the ordinance; they put the man too frequently in the place of Christ; and instead of regarding him, as much as possible, as a mere voice, to point them to a more glorious object, and to direct them to a better hope, they say, in spirit at least, if not in the letter, in their idolatrous admiration, "Art thou Elias? art thou that prophet? or even, art thou the Christ?" putting the vessel in the place of him that formed it, the clay in the place of the potter. If there be fault on the part of ministers, as there is in pandering to the stimulated and false appetite of their people, there is fault also on the part of the people, in cherishing that craving for stimulants, which makes the truth, — though it be the very truth of God — when presented in a plain or homely dress, insipid. It is the part of a Christian people (I magnify my office) to entertain reverence and respect for the ordinance of Christ's ministry, apart, as much as possible, from the intellectual qualifications of those who exercise it, lest, perchance, they come to love and to relish more the display of intellect than the exhibition of the truth; and it is the part of a Christian ministry, while, in accordance with our Lord's description, it brings forth from the treasury things "new and old," to see to it, that the one grand subject with which it has to do, be made to possess a prominence correspondent to its importance; and if a man can do nothing more, than this day, and the next day, standing up before his people, to follow in the steps, and to repeat the testimony of the faithful John, "Behold the Lamb of God, that taketh away the sins of the world," our

people's minds should be so disciplined to the love of the all-important truth, that the statement would be to them, even in its daily repetition, all the variety they require, and all the eloquence they wish. What are the ornaments of the temple, to the temple itself? What are the trappings, in which human fancy may deck and decorate the truth, to the truth itself? What are the earthen vessels of the ministry, to the precious treasure they contain? "We have this treasure in earthen vessels," for this very purpose, "that the excellency of the power may be seen to be of God;" and not in the words that "man's wisdom teacheth, but in the words that the Holy Ghost teacheth," are the servants of Christ to come and declare his will, "for God will bring to nought the wisdom of this world."

### THE EARLY DAYS

OF

### PRESIDENT EDWARDS.

JONATHAN EDWARDS was born at East Windsor, on the banks of the Connecticut, on the 5th day of October 1703. His father was the Rev. Timothy Edwards, a most diligent and exemplary pastor, and a distinguished scholar. His mother was a woman of very extensive information, of a thorough knowledge of the Scriptures, and of fervent piety. The education of Jonathan was of a very superior character. Brought up "in the nurture and admonition of the Lord," under the care of parents at once strict and affectionate, he was preserved, in a great degree, from the company of bad companions, and from those "evil communications" which too often prove the ruin of the young. Even in early life, however, he seems to have been characterised by firmness and sedateness, and a sound and discriminating judgment. Blessed with enlightened parents, they taught him from childhood to exercise and strengthen his intellectual faculties by cultivating an acquaintance with all the objects of contemplation within his reach. Their faithful religious instructions, too, rendered him, while yet a child, conversant with his own character and duties, with the way of salvation by Jesus Christ, and the nature of that eternal life which, begun on earth, is perfected in heaven. Like faithful servants of their divine Master they not only pointed out the road that conducts to the mansions of bliss, but they shewed him examples of perseverance therein, and sought for him, by constant prayer, the guidance of that Great Being, who alone can lead "in the way everlasting." Their prayers for their son commenced with his very existence, and, like every prayer of faith, they were answered, and secured for him, at an early period of life, the peculiar blessing of God. When yet very young, Edwards experienced powerful religious impressions, and especially, before he went to college, during an extensive revival of religion in his father's congregation. These impressions, however, ultimately disappeared, and, in his own opinion, were followed by no permanent effects of a salutary nature. In his early years he seems to have been fond of the use of the pen, and the vigour, and the shrewdness, and the sound judgment displayed in some pieces which he composed, before he had attained his twelfth year, are almost incredible. They display, in an astonishing degree, those very qualities which so distinguished him in after life, and shew how much truth there is in the poet's remark,

"The child is father of the man."

Mr Edwards entered Yale College in New-Haven,

before he was thirteen years of age, and during his residence there he was distinguished for the uniform sobriety and correctness of his deportment, for assiduous application to his studies, and for vast progress in learning. While yet a boy at College, he manifested that love for metaphysical investigation, and that profound thought, which afterwards caused a reluctant world to bow in homage to the grand and Scriptural view of the moral government of God, which he disclosed. By continued and sustained exercise he was strengthening his reasoning powers, and gradually moulding himself into a thinking being,—a being who, instead of considering thought a labour, was never happier than when every faculty of his mind was engaged in discovering and in illustrating truth, or unravelling the inextricable labyrinths of error. To this practice we cannot but ascribe, in a great degree, the ultimate development of his mental superiority.

The class, of which Mr Edwards was a member, finished their regular course before he was seventeen years of age. The time of "his visitation" was now at hand, when the Holy Spirit should awake him from his sleep, and should take of the things which are God's, and shew them unto him. Of his views and feelings on the subject of religion about this time, the reader may judge from the following extracts from an account which he himself wrote about twenty years afterwards:

"God would not suffer me to go on with any quietness; I had great and violent inward struggles, till, after many conflicts with wicked inclinations, repeated resolutions, and bonds that I laid myself under by a kind of vows to God, I was brought wholly to break off all former wicked ways, and all ways of known outward sin; and to apply myself to seek salvation, and practise many religious duties; but without that kind of affection and delight which I had formerly experienced. My concern now wrought more by inward struggles, and conflicts, and self-reflections. I made seeking my salvation, the main business of my life. But yet, it seems to me, I sought it after a miserable manner; which has made me sometimes since to question, whether ever it issued in that which was saving; being ready to doubt, whether such miserable seeking ever succeeded. I was indeed brought to seek salvation, in a manner that I never was before; I felt a spirit to part with all things in the world, for an interest in Christ. My concern continued and prevailed, with many exercising thoughts and inward struggles; but yet it never seemed to be proper to express that concern by the name of terror.

"The first instance, that I remember, of that sort of inward sweet delight in God and divine things, that I have lived much in since, was on reading those words, 1 Tim. i. 17, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen." As I read the words, there came into my soul, and was as it were diffused through it, a sense of the glory of the Divine Being; a new sense, quite different from any thing I ever experienced before. Never any words of Scripture seemed to me as these words did. I thought with myself, how excellent a Being that was, and how happy I should be, if I might enjoy that God, and be rapt up to him in heaven, and be as it were swallowed up in him for ever! I kept saying, and as it were singing, over these words of Scripture to myself; and went to pray to God that I might enjoy him, and prayed in a manner quite different from what I used to do; with a new sort of affection. But it never came into my thought, that there was any thing spiritual or of a saving nature in this.

"Not long after I first began to experience these things, I gave an account to my father of some things that had passed in my mind. I was pretty much affected by the discourse we had together, and when the

discourse was ended, I walked abroad alone, in a solitary place in my father's pasture, for contemplation. And as I was walking there, and looking upon the sky and clouds, there came into my mind so sweet a sense of the glorious majesty and grace of God, as I know not how to express. I seemed to see them both in a sweet conjunction; majesty and meekness joined together: it was a sweet, and gentle, and holy majesty; and also a majestic meekness; an awful sweetness; a high, and great, and holy gentleness."

From this time Mr Edwards began to have clearer views of the work of redemption, and the glorious scheme of salvation, through the merits of Jesus Christ. It was now his delight to read and meditate on divine things, and books which treated of sacred subjects were peculiarly dear to him. The book of Canticles, according to his own account, afforded him peculiar pleasure, and these words, Cant. ii. 1, "I am the rose of Sharon, and the lily of the valleys," were often the subject of delightful meditation. To his eye the appearance of every thing was changed; he beheld new beauties in every object of contemplation, and in every scene he beheld the glory, and goodness, and greatness of the God of nature. "God's excellence," says he, "his wisdom, his purity and love, seemed to appear in every thing; in the sun, moon, and stars; in the clouds and blue sky; in the grass, flowers, and trees; in the water, and all nature, which used greatly to fire my mind." He now began to experience a pleasure in beholding the works of nature, to which the "natural man" is an utter stranger. Nothing now was so delightful to him as to hear the awful and majestic voice of God in the thunder storm, and to behold in it the glory of Him whose lightnings lighten the world, and whose voice is powerful and full of majesty, shaking the wilderness, and moving "the foundations of the hills." Formerly, such scenes filled him with terror; now, they were pregnant with the most exalted enjoyment; and the cause of this change is obvious. Once, the voice of God in the storm spoke to him in wrath, for he was at enmity with his Maker; now, it proclaimed the majesty and power of its Author, and disturbed not his calm serenity, for his confidence reposed on the Most High, and he was kept "in perfect peace," his mind being stayed on that great Being,

"Who plants his footsteps in the sea,  
And rides upon the storm."

In June or July 1722, when not yet nineteen years of age, Mr Edwards was licensed to preach the Gospel. For some time he laboured among the Presbyterians in New York, who several times besought him to remain with them for life. This, however, painful as it was to his feelings, he declined, for, owing to the smallness of the congregation, and some peculiar circumstances connected with it, he did not think there was any prospect of answering fully the great end which he had in view, in devoting himself to the work of the ministry. In no period of his life, perhaps, did he possess greater advantages for spiritual contemplation and enjoyment, than during the period here alluded to. He went to New York in a happy frame of mind; he found there a little flock devoted to the service of their common Master; he resided in a family, the daily intercourse with whom served only to refresh and to sanctify; and in addition to all this, he had much leisure for reading, meditation, and prayer, and seems to have daily realised the presence of the Comforter. In the narrative of his religious history, he thus writes:—

"My sense of divine things seemed gradually to increase, till I went to preach at New York, which was about a year and a-half after they began; and while I was there, I felt them very sensibly, in a much higher degree than I had done before. My longings after God and holiness were much increased. Pure and humble, holy and heavenly Christianity appeared ex-

ceedingly amiable to me. I felt a burning desire to be, in everything, a complete Christian, and conformed to the blessed image of Christ; and that I might live, in all things, according to the pure, sweet, and blessed rules of the Gospel. I had an eager thirsting after progress in these things, which put me upon pursuing and pressing after them. It was my continual strife day and night, and constant inquiry, how I should be more holy, and live more holly, and more becoming a child of God, and a disciple of Christ. I now sought an increase of grace and holiness, and a holy life, with much more earnestness than ever I sought grace before I had it. I used to be continually examining myself, and studying and contriving for likely ways and means, how I should live holly, with far greater diligence and earnestness than ever I pursued anything in my life, but yet with too great a dependence on my own strength, which afterwards proved a great damage to me. My experience had not then taught me, as it has done since, my extreme feebleness and impotence every manner of way, and the bottomless depths of secret corruption and deceit there were in my heart. However, I went on with my eager pursuit after more holiness and conformity to Christ.

"Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature, which brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers, enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lovingly, in the midst of other flowers round about, all, in like manner, opening their bosoms to drink in the light of the sun. There was no part of creature-holiness that I had so great a part of its loveliness, as humility, brokenness of heart, and poverty of spirit; and there was nothing that I so earnestly longed for. My heart panted after this,—to lie low before God, as in the dust, that I might be nothing, and that God might be all, that I might become as a little child.

"While at New York, I sometimes was much affected with reflections on my past life, considering how late it was before I began to be truly religious, and how wickedly I had lived till then, and once so as to weep abundantly, and for a considerable time together."

Often during his residence at New York, he retired to some solitary spot on the banks of the Hudson, and there, amid the stillness of nature, unseen by human eye, he held sweet communion with his "Father who seeth in secret."

"Wisdom's self  
Of seeks to sweet retired solitude,  
Where with her best nurse, contemplation,  
She plumes her feathers, and lets grow her wings,  
That in the various bustle of report  
Were all too ruffled, and sometimes impaired."

On the 12th of January 1723, he made a solemn dedication of himself to God, vowing "to take God for his whole portion and felicity," and "to fight with all his might, against the world, the flesh, and the devil, to the end of his life." In the same year he left New York and returned to his father's house at Windsor. During the time in which he was preparing for the ministry, his residence at New York, and afterwards at his father's house, he framed a series of resolutions to the number of seventy, which "evinced a moral strength of determination, a sublime elevation of character far removed above the feeble, undecided, and

irregular purposes of ordinary philosophic minds." As specimens of these, we quote the following:—

"That I will do whatsoever I think to be most to the glory of God and my own good, profit, and pleasure, in the whole of my duration, without any consideration of the time, whether now, or never so many myriads of ages hence. Resolved, to do whatever I think to be my duty, and most for the good and advantage of mankind in general. Resolved so to do, whatever difficulties I meet with, how many soever, and how great soever.

"To be continually endeavouring to find out some new contrivance and invention to promote the forementioned things.

"To act, in all respects, both speaking and doing, as if nobody had been so vile as I, and as if I had committed the same sins, or had the same infirmities or failings as others; and that I will let the knowledge of their failings promote nothing but shame in myself, and prove only an occasion of my confessing my own sins and misery to God.

"Never to do anything, of which I so much question the lawfulness, as that I intend, at the same time, to consider and examine afterwards whether it be lawful or not, unless I as much question the lawfulness of the omission.

"To ask myself, at the end of every day, week, month, and year, wherein I could possibly, in any respect, have done better."

"These resolutions," says his biographer, Mr Dwight, "are perhaps to persons of every age, but especially to the young, the best uninspired summary of Christian duty, the best directory to high attainments in evangelical virtue, which the mind of man has been able to form." These resolutions, too, throw great light on Mr Edwards' character; and no one can wonder that the youth, who, in his nineteenth year, formed, as in the presence of God, such resolutions as those which we have quoted, attained, in more matured years, to a degree of grace and of virtue, but rarely equalled by any individual.

Mr Edwards in his nineteenth year commenced keeping a diary, at least the diary which he left extends no farther back, although, as his biographer remarks, the beginning of it being lost, it is not improbable that it may have reached back at least to the period of his preparation for the ministry. It was evidently intended for his own private use, and would probably have been destroyed had it been in his possession at his death. Many passages of it are written in short-hand, and on one occasion he adds this remark, "Remember to act according to Prov. xii. 23, 'A prudent man concealeth knowledge.'" While the diaries of many consist chiefly in mere expressions of feeling, that of Edwards consists of facts, and of solid thought, dictated, no doubt, by deep religious feeling. In January 1723, he thus writes in his diary, concerning the vital importance of the influences of the Holy Spirit:—

"I find, by experience, that, let me make resolutions, and do what I will, with never so many inventions, it is all nothing, and to no purpose at all, without the motions of the Spirit of God; for if the Spirit of God should be as much withdrawn from me always, as for the week past, notwithstanding all I do, I should not grow, but should languish, and miserably fade away. I perceive, if God should withdraw his Spirit a little more, I should not hesitate to break my resolutions, and should soon arrive at my old state. There is no dependence on myself. Our resolutions may be at the highest one day, and yet, the next day, we may be in a miserable dead condition, not at all like the same person who resolved. So that it is to no purpose to resolve, except we depend on the grace of God. For, if it were not for his mere grace, one might be a very good man one day, and a very wicked one the next."

During the same month he renewed his baptismal covenant and self-dedication, and thus writes:—

"I have this day solemnly renewed my baptismal covenant and self-dedication, which I renewed when I was taken into the communion of the Church. I have been before God, and have given myself, all that I am, and have, to God; so that I am not, in any respect, my own. I can challenge no right in this understanding, this will, these affections, which are in me. Neither have I any right to this body, or any of its members,—no right to this tongue, these hands, these feet; no right to these senses, these eyes, these ears, this smell, or this taste. I have given myself clear away, and have not retained anything as my own. I gave myself to God in my baptism, and I have gone this morning to him, and told him, that I gave myself wholly to him. I have given every power to him, so that, for the future, I'll challenge no right in myself, in no respect whatever. I have expressly promised him, and I do now promise Almighty God that, by his grace, I will not. I have this morning told him, that I did take him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and his law for the constant rule of my obedience; and would fight, with all my might, against the world, the flesh, and the devil, to the end of my life; and that I did believe in Jesus Christ, and did receive him as a Prince and a Saviour; and that I would adhere to the faith and obediences of the Gospel, however hazardous and difficult the confession and practice of it may be; and that I did receive the blessed Spirit as my teacher, sanctifier, and only comforter, and cherish all his motions to enlighten, purify, confirm, comfort, and assist me. This I have done; and I pray God, for the sake of Christ, to look upon it as a self-dedication, and to receive me now as entirely his own, and to deal with me, in all respects, as such, whether he afflicts me, or prospers me, or whatever he pleases to do with me, who am his. Now, henceforth I am not to act, in any respect, as my own. I shall act as my own, if I ever make use of any of my powers to anything that is not to the glory of God, and do not make the glorifying of him my whole and entire business: if I murmur in the least at affliction; if I grieve at the prosperity of others; if I am in any way uncharitable; if I am angry, because of injuries; if I revenge them; if I do any thing purely to please myself, or if I avoid any thing for the sake of my own ease; if I omit any thing, because it is great self-denial; if I trust to myself; if I take any of the praise of any good that I do, or that God doth by me; or if I am in any way proud."

Thus was the Holy Spirit working in Mr Edwards, and preparing him for the accomplishment of those high and holy undertakings which he afterwards achieved.

#### ALL CHRISTIANS ARE NOT ALIKE.

BY THE REV. DUNCAN MACFARLAN,

*Minister of Renfrew.*

##### SECTION V.

#### THE INFLUENCE OF DIFFERENT SCHOOLS IN PRACTICAL AND EXPERIMENTAL THEOLOGY.

ANOTHER source of peculiarity, in religious character, will be found in the special forms which Christianity takes under particular ministrations. It is scarcely possible for any minister, at all forcible in character and address, not to communicate with the truth some impression of the moulding of his own thoughts. And hence the distinctions among pious people, especially in large towns, of such and such a one's people; and this not so much in allusion to their attendance on particular ministrations, as to the cast of mind, and habit of thought, which have thus been acquired. Now, we will not say that such distinctions have the effect of

leading any to deny true godliness in others; but we are quite satisfied that the amount of piety, in some of these little circles, is overrated *within*, and greatly underrated, and sometimes misrepresented, by such as are *without*. Men do very naturally look at the piety of others through the medium by which they are themselves surrounded; and they do as naturally, though sinfully, give special importance to what is peculiarly their own; and thus do they try others, not by the balances of the sanctuary, but by those of the congregation.

But there is, beyond this congregational source of diversity, and which is almost unavoidable, another of more extensive and deeper influence, which may be called the distinction of different schools in practical and experimental religion. While every minister, and each parish or congregation, may be said to have something distinct and characteristic about them, these also fall into groups, the different members of which are attracted by a common sympathy and community of sentiment; and they are farther assimilated by frequent intercourse. We will suppose that in all of these there is nothing unsound taught, and no tenet strictly unscriptural held; and yet we can, in these very circumstances, conceive of a most marked variety in the ministrations of the pulpit, and in the usual habits and trains of thought cherished by congregations. Let some one class of truths be brought out prominently, to the virtual suppression or neglect of others; or let the great sun of the Gospel be contemplated through some one particular medium, and the other doctrines and duties of Christianity will fall into an order subordinate to this, and will accordingly rank in relative importance. Suppose, for example, that the love of God were set forth as the sole spring of the entire work of redemption, and that the attention of congregations, and classes of congregations, were kept almost constantly directed to this single truth; and suppose, farther, that the single duty urged on men, were their believing apprehension of the love of God in Christ towards them, and that this were ever kept before them, as the very life of their soul, as the promoter of their every grace, and the subduing power of everything opposed to the will of Christ, it is quite clear, that all the other truths and duties of religion would assume different places, according to the relation in which they stood to this great master principle. Some of these would be depressed beneath the level usually assigned them, and others would be equally enhanced. Now, we do not say that any orthodox school of theology is *so exclusive as this*; but doubtless, there are individuals, perhaps many, whose leanings are such, as to mark them out from others, which we may afterwards describe, and whose opinions of others are thus influenced. Persons who have, in this way, been led to a right apprehension of God in Christ, and who have, through this channel, obtained peace and sanctifying grace to their own souls, do very naturally conceive this to be the most direct and scriptural, if not the only way of a sinner's acceptance with God; and they are apt, in their zeal, to account everything of mental exercise, other than this, mere hindrances and entanglements; yet surely it will be admitted, that some of God's dearest children were of very different opinions, had very different experience, and yet gave evidence of a true and a right spirit. And, therefore, without at all denying the rightness of their faith, the genuineness of their Christianity, and the unspeakable importance of the revelation of God in Christ reconciling the world unto himself, we may surely submit, that the Christianity of other men, who are undoubtedly believers, ought not to be estimated under the radiance of this or any other special ray even of heavenly light. The judgment of God is one. He looketh upon all of us through the colourless medium of his own innate holiness; while we, witnessing the

different rays of his divine glory, would see each other in all the colours of the rainbow.

Perhaps we may illustrate this more effectually by now turning to a very different class. Ministers belonging to this other school, feel it to be their duty to dwell much on the sovereignty of God, the unchangeable righteousness of the divine law, and the pervading influence of the doctrine of election. Then the sinner is understood to see himself, in the first instance, not so much called to participate of the grace of Christ, as condemned and helpless, waiting the disposal of divine sovereignty, and feeling, in this condition, the bondage of the will, and the awful consequence of his being left to perish. Moreover, throughout life he is expected often to feel snow the burden of indwelling and besetting sin, and to be characterized by great seriousness, deep searchings of heart, and much attention to religious duties. And with these exercises of unquestionable godliness, there is often a certain cast of gloominess and exclusiveness of character, approaching what others may call uncharitable. Of the substantial excellence of many so distinguished, none who know them will entertain any doubt; and that the doctrines we have described are deeply rooted in true and scriptural theology, they only who understand them not, will venture to deny. And there is, moreover, about the character of some trained in this school, a stability and a moral greatness reminding us of some basaltic column, whose foundation is deeply imbedded in the solid rock, and whose summit is hid in the mists floating over it. They seem to have their foundation in the Rock of Ages, and to rise amidst the darkness and infirmities of poor humanity, till their aspirations are lost among the invisible things of God. And yet, when from these we look at the Church generally, we survey Israel scattered and living in their tents, each tribe apart; we feel as if turning from the cloud-capped cliff, and surveying some general landscape. We find that these form but a small section of the Lord's people, and that even their excellence, and that which allies them to Christ, is not that by which they are distinguished from others, but that which they hold in common. It is not the particular form of the branch, but the common, though unseen sap, which pervades the entire vine. And this ought to put such on their guard, against attaching more importance to their own peculiarities, than to the peculiarities of Christianity itself; and it ought, farther, to persuade them, that others who may not be of their special school, ought not to be tried by particular exercises, to which they only have been trained. Moreover, we ought all to beware of making our own experience or attainments the gauge by which to measure the Christianity of other men. The way of entrance into eternal life is of itself narrow, and the gate of admission is, we are assured, strait. But if within these, each section of Christians would erect their little wicket, and form their private way, and confine all the Lord's people to these, may not the Master, who standeth by, reprove them, saying, "Ye know not what manner of spirit ye are of."

There is yet, perhaps, another class or school, which may be profitably described. There are who would equally repudiate both of these, declaring the one to be presumptuous, and the other fanatical, and who, besides, shew a general disinclination to all matters of mental exercise, so direct and heart-stirring, as is implied under both. The doctrines of Scripture, as they conceive, ought to be clearly set forth and recommended by such motives as are fitted to convince and persuade. But they are left there. They are not brought in the guise and with the proper air of a divine message. Such doctrines as those of the divine sovereignty, the Spirit's influence, and the necessity of faith, in order to salvation, are all stated, explained, and recommended, to the attention and belief of the hearers. But these are not, as with some others, pervading and commanding doc-

trines. And, in like manner, the duties of religion and morality are duly inculcated, and often explained and enforced with much propriety, and great point and beauty of language. And thus it comes to be impressed on the minds of a large class of hearers, that such is in reality the only unexceptionable preaching. And under it there grows up a form of religious character, differing from those already mentioned, not so much in what is positive, as in what is negative. There is usually among persons so educated, great respect for the deficiencies of religion,—great sobriety in their views of divine truth,—often great staidness of principle, and general consistency of character; and not unfrequently, we trust, real and heart-felt religion, religion substantially agreeing with that described under the two former peculiarities, and having in it the power of sanctifying the heart and the conduct. Moreover, persons belonging to this class are very naturally induced to believe that the state of excitement and varied feelings, in which some others seem to live, as in their natural element, is something else than divine. They hold all such to be either delusive, or as the storms of this nether world, while it is theirs calmly to contemplate truth, and soberly to follow the path of duty, as if living under a serene and unvarying sky. On the other hand, they are themselves often branded as mere moralists, or, at best, as cold and formal, so as scarcely to deserve the name of men in earnest with religion. Now, without approving of such ministrations, in so far as they are peculiar, or of such purely intellectual habits of thought about divine things, we do, nevertheless, most sincerely believe that such preaching has been blessed, and that through such habits true faith has been exercised, and right principles and practice cultivated. And it is sometimes interesting to observe how individuals, thus taught, have gradually expanded their thoughts and feelings, so as to leave behind them others less imbued with a divine principle, and how they have thus been led insensibly to mingle with those whom they, at one time, accounted mere enthusiasts. It is with such as with some slower growing in the shade, sheltered from the passing storm, but late of blooming, because less exposed to the sun. They, indeed, look upon their own state as containing all that is excellent in the condition of others, and as being, at the same time, free from their imperfections. But this is in reality a mistake. Let the truth be equally felt by them, as it is by others, and their experience will, at least to some extent, be the same. And if, instead of allowing it to steal, as it were, into their system, it had been broadly and directly addressed to their consciences and their hearts, it would have led to the same rational convictions, and solid satisfaction, which they, in other circumstances, enjoy; and would, with these, have communicated such a power and influence, as to determine, with much greater force, their after character and conduct. But the matter of observation especially growing out of this, is, that their judgment respecting others resembles the judgment of others concerning themselves. It is determined by a local standard. They have hung up their own balances, although about to weigh a commodity altogether foreign. They propose to strike off, as blemishes, all in their neighbour's character which differs from their own, and yet to retain for themselves, as a real excellence, what others affirm to be a blemish. It is thus that, even in the Church of Christ, each little party would have its own image and subscription impressed as with a seal, on the whole household of God, and would deny, to such as bear not their mark, the relation of brother. This ought to be with all of us a matter of humiliation and watchfulness. For although the tendency assumes special forms only in special circumstances, and may be modified and corrected, it is itself a part of our fallen nature. The same plant which, in one soil yields

bright blue flowers, yields in another, flowers of as bright scarlet. The soils are different, and hence the difference of colour. But, in both cases, all that belongs essentially to the plant is the same, and all that is peculiar in the colour is a thing of earth.

Before passing from this class of differences, it may not be improper to advert to one or two things, which would probably lessen such peculiarities, without diminishing the amount of real godliness. And, first, we hold it to be a principle that as all Scripture is given by inspiration, and is, moreover, profitable to all, and even necessary to the perfecting or thorough furnishing of any, so as to qualify him for all good works, the entire Scriptures ought, if possible, to be traversed in pulpit ministrations, and private Christians ought to make themselves acquainted with them, as a whole. On advertent to any of the peculiarities already noticed, or others which will occur on reflection, it will scarcely fail to be observed, that some one class of truths or limited portions of Scripture, were allowed to predominate. It will also be not unfrequently observed, that the master key of interpretation was either derived from some other source or from some limited portion of Scripture, and that it was afterwards employed as an infallible guide. Now, without at all going into the doctrine that we must enter on the interpretation of Scripture, with minds, in no respect, preoccupied, we would say most freely, Go *largely* into Scripture. Become largely acquainted with its facts and historical details. Study it throughout with an inquiring and prayerful spirit. And even, if the mind should already be encircled with the limits of an artificial system, it will, by a process, over which it has no controlling power, gradually burst its fetters, and wing its way in the full freedom of Scripture divinity. Warmed by the love and animated by the noble simplicity and freedom of divine truth, the Bible Christian will see among believers, of every cast of thought, the pearls which have been strewn from his Father's hand. And while he will never join with the mere pretender, who, because he hates all positive religion, is continually recommending catholicity, he will unquestionably attach less importance to mere form, and cherish generally a catholic spirit.

One other remark, and we have done. Another cause of peculiarities is the seclusion of particular parties from the fellowship of the Church generally. It has been often remarked that islanders have usually many peculiarities. This is in consequence of their being separated from the larger and more populous countries. Similar causes produce similar effects. Let any limited number of Christians, however excellent, insulate themselves from the society of others, and they will first become peculiar, and by and by they will farther value themselves on these very peculiarities. Such circumstances almost uniformly foster particular and limited ideas as to what practical religion really is. It may safely be affirmed, that if each congregation could be so cooped up, as to hold no intercourse with other parts of the Church, the opinion would soon take root in each, that beyond its little circle, there was little else than a kind of *almost* Christianity. Let the purest water be confined to some enclosed pool, and it will stagnate and become nauseously impure. But let it flow on and mingle with the parent deep, and again pass its round till it is seen bubbling from the fountain, and notwithstanding all the impurities through which it has passed, it is still pure. And so it is with the religion of the heart. He who is its Author never intended that it should be shut up by limits less than those of the world; and they who would, with their dykes and sluices, confine it to so many artificial apartments, ought with these, to count on a spiritual condition, less pure, less happy, and less fruitful. And this ought, especially at present, to be felt, when God is, in his own mysterious

providence, opening so many springs, as if to render fruitful every portion of the land. Let them flow largely and freely, and let none limit the Holy One of Israel, but rather rejoice in all his works, and wherever they may appear. As we have freely received, so let us freely give, each seeking his brother's good.

#### THE EXALTED PRIVILEGES OF BELIEVERS: A DISCOURSE.

BY THE LATE REV. GEORGE ABERCROMBIE,  
*Minister of the East Church, Aberdeen.*

"But ye are come into Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels," &c.—Heb. xii. 22-24.

To set forth the great privileges of faithful Christians is what the inspired author has chiefly in his eye, through the whole of this epistle of which the text is a part. It was first addressed to the Jewish converts to Christianity, to engage them to constancy in their Christian profession, amidst all the various trials to which they might be exposed on earth for its sake; and after the apostle had urged many arguments to fortify their minds, in the former part of this chapter, he then proceeds, from ver. 18, to lay before them the high privileges to which believers in Christ are now raised by his Gospel: and he illustrates this matter by a beautiful comparison betwixt Judaism and Christianity; that he might at once convince them of the superior excellence of the Christian dispensation, and persuade them to persevere in the profession and practice of that amiable religion, which brings along with it the hopes of such a glorious recompence of reward. The religion which God had once prescribed to the Jews, the apostle describes by the awful circumstances with which the law was delivered to that people on mount Sinai, which is the import of his reasoning from ver. 18 to 22. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more; for they could not endure that which was commanded,—And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake." But believers in Christ are brought by the Gospel into a better covenant, established on better promises—ye are not come, says he, to Mount Sinai, "but ye are come to Mount Zion."

To some, perhaps, it may appear a little dubious whether this sublime description in the text belongs to the state of true Christians on earth, or to the state of glorified saints in heaven. I choose at present to refer it chiefly to the former; yet so as not to exclude the latter altogether, for the privileges of the true Church militant here below, are all of them typical of the happiness of the Church triumphant above; and all who are duly qualified for being members of the one, shall in due time become members of the other also. But as the Apostle here seems to have chiefly in his eye the privileges of true Christians in this



lower world regarded as superior to what good men enjoyed, or could enjoy, under the Jewish dispensation, I shall consider the text chiefly in this view of it, and propose, with God's assistance, to explain the several high privileges to which believing Christians are now raised by the Gospel,—as the same are here set forth in the various phrases of the text.

1. Says the apostle—Ye are come to Mount Sion, to the city of the living God, the heavenly Jerusalem. That is, in short, ye are brought to the liberty—the spiritual liberty of the Christian Church, in opposition to the Jewish; which, comparatively speaking, was a state of bondage.

The Gospel dispensation, or the Christian Church, is frequently in Scripture called the new and heavenly Jerusalem, in opposition to the city of Jerusalem on earth, which was once the chief seat of the Jewish Church. It is also called Mount Sion, in opposition to Mount Sinai, where God gave that law which distinguished the Jews from the heathen nations, as his peculiar people. Thus, says the evangelical prophet, Isaiah, in manifest allusion to the times of the Gospel, "Awake, awake, put on thy strength, O Sion; put on thy beautiful garments, O Jerusalem; for henceforth there shall no more come into thee the uncircumcised and the unclean." And the Apostle John, in the same figurative language, thus speaks of the establishment of the Gospel Church:—Rev. xxi. 2., "I saw the new Jerusalem, the holy city, coming down from God out of heaven, prepared as a bride adorned for her husband."

In the same figurative style also, the Apostle Paul represents the Jewish and the Christian dispensations, by Hagar and Sarah, the mothers of the two sons of Abraham. Thus, Gal. iv. 24–26., "Which things are an allegory, for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar—for this Agar is Mount Sinai, in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem, which is above, is free, which is the mother of us all." "Which things are an allegory"—or which things may be thus allegorized. "These are the two covenants—the one from Mount Sinai, that gendereth unto bondage, which is Hagar—for this Hagar is Mount Sinai, in Arabia; or answereth to Jerusalem, which now is, and is in bondage with her children." But the Jerusalem which is above, *i. e.*, the Gospel state, is free, and is the mother of us all who believe in Christ Jesus.

The principal difference betwixt these two dispensations consists in this:—The Jewish dispensation had a tendency to fill the minds of guilty men with dread and terror—and thus gendereth unto bondage—and is therefore fitly represented by the thunder of Mount Sinai, and the awful solemnity with which the law was there given, which was so very terrible that the people could not endure it, and even Moses himself exceedingly feared and trembled. But the Christian revelation signified by Mount Sion, the city of the living God, is a dispensation

of grace and mercy; and represents the blessed God in such amiable characters as invited us to lay aside all slavish fear and dread, and to serve him in every duty with hope and holy joy. This is the happy privilege of all sincere Christians. We have not received a spirit of bondage unto fear, but a spirit of adoption, by which we are encouraged to say, Abba, Father,—a filial language, which no Jewish slave durst ever presume to use with his master. But as God's adopted children through Jesus Christ, we are encouraged by the Gospel to look upon God as a reconciled father, full of grace and love, who knows our frame, and remembers what we are;—who pities our weakness, even as a father pitieth his children; so that the terrors of his power and awful justice need not make us afraid; but we may come into his presence as children to a father, and serve him cheerfully in every duty of religion, and pour out our hearts before him with humble hope, for promised grace and mercy, as our various necessities may from time to time require. In this respect it is that we are not come to Mount Sinai, but we are come to Mount Sion, the city of the living God, the heavenly Jerusalem.

2. It is added as another privilege of true Christians, that we are come "to an innumerable company of angels."

It is more than probable that the apostle here alludes to the company of angels that attended on Mount Sinai at the giving of the law. In reference to which it is said, Ps. lxxviii., "The chariots of God are twenty thousand, even thousands of angels; God is among them, as in Sinai, his holy place;" as if the apostle would argue that the Christian dispensation does not fall short of the Jewish in this respect, but rather far exceeds it. For Christians are come to an innumerable company of holy angels, and that not as awful ministers of terror, but as ministers of mercy.

Angels are now united, by the Gospel dispensation, into one society with believing Christians. Hence says the Apostle, "God hath blessed us with spiritual blessings in heavenly places; that in the dispensation of the fulness of time he might gather together into one all things in Christ; both which are in heaven, and which are in earth, even in him."—Eph. i. 10. These pure celestial spirits are subjects of the same heavenly kingdom with us. They are worshippers now together with us of the same God and universal father, and of the same Lord Jesus who hath redeemed us by his blood. Rev. iv. 8; v. 9; and vii. 11. They are the servants of Christ, as we profess ourselves to be;—through Christ they are now become the Christian's friends, and are sent forth as ministering spirits upon many occasions, to minister to them who are heirs of salvation. They rejoice at the conversion of sinners unto God; they encamp about the righteous, and have charge to keep them in all their ways. The souls of good men, like that of Lazarus, are, at the moment of death, carried by angels into Abraham's bosom. At the general

resurrection the angels shall be employed as messengers of Christ, to gather together the elect from all the different corners of the earth; they shall sever the wicked from among the just, and then they who are accounted worthy of the resurrection to life, shall be equal to the angels, and joined with them in one glorious assembly, mutually sharing in the same celestial bliss, and mutually employed in praising God and the Lamb for ever and ever.

3. Ye are come, says the Apostle, to the general assembly and church of the first-born, which are written in heaven.

The name, *first-born*, seems to intimate a right to an inheritance; and *to be written in heaven*, may perhaps signify having a right and title to the heavenly inheritance, in allusion to the enrolment of the names of the Jews, in the records of their several tribes and families, by which they were enabled to plead a right to all the privileges of that people. Alluding to this practice, it is here represented as one of the privileges of believing Christians, that whatever earthly kingdom or family they belong to, they are by Jesus Christ numbered among the first-born of God, and admitted by him to the heavenly inheritance, which is large enough to furnish out mansions of glory for them all. Christ is called, by way of eminence, "the first-born among many brethren"—and all true Christians, believers in him, are made heirs of God, and joint heirs together with Christ; and have their names recorded in the Lamb's book of life, as those who shall in due time enjoy the inheritance. When, therefore, the apostle says of believing Christians—"Ye are come to the general assembly and church of the first-born, which are written in heaven;" the meaning is as if he said—Ye are now become members of that blessed society which consists of all the faithful in every nation of the world; which is not confined to one nation or family as the Jewish Church was, but extends to all who believe in Christ, according to the discovery they have of him, in all the various nations and families of the earth.

This, my brethren, this is the invisible and universal Church of Christ. It consists of many members unknown to one another, but who are all known to God and approved of him. They are not only of different nations, tribes, and families, but they are also of different sentiments in lesser matters of religion; and this difference of sentiment makes them often too much strangers to one another in this world, and pity it should be so. Yet, nevertheless, there is a very close union and communion among them all. They are all servants of the same God and Father of the universe; redeemed by the blood of the same Saviour; guided and sanctified by the same Spirit; heirs of the same promises, expectants of the same bliss, and shall all at last be joined in one glorious assembly, where all their little differences shall for ever subside, when many shall come from the east and from the west, from the north and from the south, to sit down with Abraham, Isaac, and Jacob, in one united society, in the eternal kingdom of God.

4. Ye are come, says the apostle, to God, the judge of all.

By the Gospel covenant, all true believers are brought into a special relation to God, as their reconciled friend and father, and their approving, instead of their condemning judge. By nature we are his creatures, the subjects of his government; by sin we are become enemies, the objects of his displeasure. But by faith in Christ, manifesting itself by a gospel conversation, we have access to God, as a reconciled father, and are encouraged to hope, that as our merciful judge, he will acquit us from condemnation, and adjudge us to the heavenly happiness through Christ, as a reward to us, not of debt, but of grace.

"This is the covenant," says God himself, "that I will make with them in the latter days,—I will be their God, and they shall be my people.—I will be their father, and they shall be my sons and daughters, saith the Lord—I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more"—"For, I said, how shall I put thee among my children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My father; and shalt not turn away from me."—Jer. iii. 19. "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jer. xxxi. 33. Compare these with Heb. viii. 8, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah," and Heb. x. 16, "This is the covenant that I will make with them; After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them."

In consequence of these evangelic promises, we are encouraged to hope for the care of God's divine providence over us, to order what concerns us to the best advantage—for the aids of his Spirit to assist us in every duty—for strength to support us in every trial; that God will pity and spare us, even as a father spareth his own son who serves him, and whom he loves most tenderly; and, in a word, that while our own hearts do not condemn us of hypocrisy or insincerity in his service, that God, who is greater than our hearts, will not condemn us, but even graciously approve us, through Jesus Christ our Lord. Thus, by the Gospel covenant, we come to God the judge of all.

5. It is added, "and to the spirits of just men made perfect."

By the spirits of just men made perfect, we may reasonably understand the souls of saints departed from this lower world, who are delivered from all their bondage to corruption, and confirmed in a state of holiness and happiness for ever,—waiting with assured hope for the redemption of their bodies from the dominion of the grave, in God's appointed time. With this blessed

company of just men made perfect, Christians upon earth are united by the Gospel, through Jesus Christ, who is the common head of all. They are always represented as belonging to the same family with saints in heaven, just as persons travelling in a foreign country are connected with their friends and relations at home, or as those who dwell in the lower apartments of any great house, are accounted members of the same family with those who lodge in the upper room of it. Thus, my brethren, if we are true believing Christians, though our present habitation is for a time on earth, we are joined in society with all the spirits of just men made perfect in heaven above; and while we live the life of faith upon the Son of God, by whom the whole family in heaven and earth is named, we are no more accounted as strangers and foreigners, but fellow-citizens with all the saints, the whole household of God.—Eph. ii. 16. This is that union which is now established betwixt saints on earth and saints in heaven. And as the great mean and medium of this union is Jesus Christ, the apostle doth not neglect him in the description, but adds,

6. "Ye are come to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

All the spiritual privileges we enjoy are bestowed on us through Jesus Christ, who is the Mediator and Surety of the new and better covenant, established on better promises than the Sinai covenant was. He is the head, from whom, or under whom, the whole body, fitly joined together, maketh increase, unto the edifying of itself in love. He is the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord.—Eph. iv. 16, and ii. 21. He is the vine, and we are the branches. We come to him, and are joined to him by faith; in consequence of which, his perfect righteousness becomes ours, for our justification before God, and we are accepted as righteous before him. The virtue of his atonement avails for the remission and full pardon of all our sins, and is what is signified by the blood of sprinkling, that speaketh better things than that of Abel. For whereas Abel's blood cried from earth to heaven for vengeance upon the head of Cain his murderer, and made him a vagabond and a fugitive from the presence of the Lord, the blood of Jesus, which was shed on earth, and is now pleaded in the heavenly sanctuary above, solicits and obtains for us the pardon of all sins that are sincerely repented of; it secures a full reconciliation to God in behalf of all who believe and obey the Gospel, and confirms with all such a new covenant of peace and mercy, by which we are encouraged to return to God, and to serve him with holy reverence, without slavish fear. In a word, we are justified by his righteousness, sanctified by his Spirit, governed by his laws, supplied from his fulness, and kept by his power through faith unto salvation. God looks on us, not as we were originally in ourselves, but as being planted together

in Christ, redeemed and purchased by his precious blood, and made accepted in the beloved, as members of his body, and subjects of his kingdom, as heirs of God, and joint heirs together with Christ, of that heavenly kingdom that was prepared for us, even from before the foundation of the world.

Thus I have endeavoured to explain and illustrate the several high privileges mentioned in the text, to which all true Christians are now raised by the Gospel. I shall conclude with a few short and more general observations, from what has now been discoursed, as the improvement and application, which all should make of it to themselves.

1st, Let us observe what reason all true Christians have to rejoice in these privileges to which we are now raised by the Gospel. Whatever be the lot of true sincere Christians in a present world,—though without they may have fightings, struggles, and difficulties, of various kinds, and within they may have fears,—yet still they have occasion to be glad in the Lord, and to joy in the God of their salvation. So good men had, under a darker dispensation of religion than what we now enjoy, as the prophet plainly intimates, Hab. iii. 18; and, by the Gospel revelation, we are encouraged to exercise this joy more fully, in proportion as the grounds of it are more fully and clearly revealed. This, Christians—this is a prerogative that belongs to you as believers in Christ, that you rejoice in those privileges to which you are now called by his Gospel; and let me add also, that to indulge this joy freely, is often a part of your duty too. Good reason we have to say, "God is the Lord who hath made light to arise unto us—let us bind ourselves as sacrifices to the horns of his altar"—"my soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour; for he hath regarded the low estate of his servant, or his hand-maid—he that is mighty hath done great things for me, and holy and reverend is his name." Thus, Christians, thus you are called to exercise your spiritual joy, upon many occasions, by such pious meditations as these; and to express your grateful sense of what God has done for you, to encourage others, especially young persons, to engage them in the service of Jesus Christ, as what will prove to them a comfortable as well as a reasonable service.

2d, In order to this, let the consideration of our Christian privileges excite us more and more to the study and practice of a Christian life and conversation. Most reasonable are the exhortations which the inspired apostle gives to this purpose: "Let your conversation be, in all things, as becometh the Gospel of Christ," (Phil. i. 27.) "I beseech you, brethren, that ye walk worthy of the vocation wherewith ye are called—worthy of God, who hath called you to his heavenly kingdom and glory." (Eph. iv. 1; 1 Thes. ii. 12.) Let these remind us all, what manner of persons we should study to be, in all holy conversation and godliness—remembering, that to this we are bound by the strictest ties, both of duty and gra-

titude, as well as by our own solemn vows and resolutions. Let us, therefore, endeavour to walk as becomes a people brought near to the Lord. Thus, like the first Christians, walking habitually in the fear of the Lord, we shall be enabled, by divine grace, to walk on in the comforts of the Holy Ghost, to our own edification, and to the spiritual edification of others, to the glory of God and of Jesus Christ our Saviour.

3d, What has been already discoursed on this subject, suggests a seasonable and serious admonition to all who despise Christ and his religion; and to all who disgrace a profession of it, by wicked and ungodly lives in the world. Glorious things, indeed, are said of Mount Sion, the city of our God. But all these blessed privileges belong only to those who are true sincere Christians, and who study to walk as becomes the Gospel. But as for those who despise Christ, and his religion, or who have only an external profession of Christianity, but disgrace the profession by profane and wicked lives, I must protest unto all such this day, that they have no part at all nor lot in this matter. They belong evidently to another fraternity—they are the children of wrath, and heirs of hell—associates with Satan, and all the hellish legions of evil spirits in wicked sinful works; and while they continue in this course, they have nothing to expect but that these, after their death, will be their miserable companions for ever.

If, therefore, there be any of this class here present, be exhorted, I beseech you, be entreated, be persuaded, as you regard your own happiness, to break off your sins immediately by repentance. Acquaint yourselves with Jesus, the divine Saviour—make choice of him, as offered in the Gospel—and give up yourselves to him, as sinners to be saved, as subjects to be ruled. Pray earnestly for the converting influences of divine grace, to dispose and enable you to break your covenant with hell and death, and begin a work of religion in good earnest. Then, and then only, you may hope to be numbered among the saints of God, and to know in your experience the happy privileges that belong to all such, both on earth and in heaven. Amen.

#### THE INSTINCT OF BIRDS IN NEST-BUILDING.

THE first care of birds, after pairing, is to discover a fit place for preparing their nests; and in doing this, their instincts, which are uniform in the species, direct them with admirable tact to the locality best suited for their own peculiar habits and temperament, as well as for the purposes of concealment from their enemies, or at least of safety from their attacks. If there are exceptions from this rule, they are such as serve only to confirm it, by shewing more clearly its nature and beneficent object. The ostrich, for example, which resides in the desert wilds of Africa, apart from the habitations of her enemy man, and also, in general, from any animal likely to annoy, which can cope with her in strength, lays her eggs in a nest carelessly chosen, and very artificially formed, in the bare sand; but, then, these nests are never deserted, for the male alternates the act of incubation with the female. The eagle builds his

eyrie among the almost inaccessible rocks of the lofty mountains, open to the atmosphere, but secure. The smaller birds, whether they construct their nests among the long grass of the meadow, the bush or brake of the woodlands, the leafy hedge or lofty bough, or whether they seek the dwellings of the human race, and nestle in the window corner, in the eaves of the thatched roof, or in the shelter of some deserted chimney, uniformly display a consummate skill in acting on the principle I have stated, so far as it is consistent with other circumstances in their condition and habits.

But what is still more worthy of remark, is the degree of care with which the nest itself is constructed, which remarkably corresponds with the necessity of the case. I have mentioned the little art with which the eagle and the ostrich prepare their nests; and this inattentive habit is common to almost all the larger birds, while, in proportion as the size of the bird diminishes, the skill with which the materials of the nest are selected and interwoven is in general increased. The intention of this is not doubtful. The chief object of careful nest-building is the preservation of an equable heat in the eggs; but when the fowl happens to be large, in proportion to the size or number of the eggs, the natural heat of the body is sufficient for all the purposes of incubation; and it is only when this circumstance is reversed, as is the case in the smaller birds, or in such as build early in spring, that any artificial means are necessary. There is here, then, a remarkable accommodation to circumstances,—a wisdom altogether beyond that of the bird itself, and referable, like other instincts, only to the Creator. Who taught those early breeders, the blackbird and the thrush, to plaster their nests with loam, that they may exclude the keen icy gales of still lingering winter? Who taught the eiderduck, in the chilly regions of Iceland, to tear the down from her body, that by a lining so soft and warm, she may protect her precious charge from the inclemency of that climate? Who taught that hardy little warbler, the golden-crested wren, which fears no cold for itself, and which delays its maternal labours till the middle of summer, to compensate for the trifling degree of warmth communicated by its tiny form, by building its beautiful nest of moss interwoven with the spider's web, and thus forming a thick and closely compacted texture, which it fills with such a profusion of feathers, that its little eggs, by the retention and accumulation of the heat, are kept in a temperature at once high and equable? And, on the other hand, who taught the emu, the osprey, and the condor, to know that their comparatively gigantic bodies were sufficient, of themselves, without the aid of an artfully formed nest, to impart the requisite warmth for the vivifying of their eggs, small as they are in number, and large in bulk? Who, indeed, we may ask, taught any of the winged tribes that the heat of their bodies was necessary for the development of the embryo in the egg? The whole subject is full of wonder and instruction, and calculated to overwhelm the mind with devout admiration. "Who knoweth not, in all these, that the hand of the Lord hath wrought this?"

Another circumstance which I may mention, is the remarkable variety observable in the habits of birds in nest-building, where the instinct itself is so peculiar, and its general principle so identical. The same form of the nest, and place of building, and materials employed, are rarely, if ever, found united in the architect-

It must be confessed, however, that although what has been said in the text is true as a general law, there are many instances in which it may be difficult to account on the same principle, though, doubtless, even these cases, were we acquainted with all the circumstances, would be equal indications of wise adaptation. The wood-pigeon and the jay, for example, though they erect their fabrics on the tall underwood, in the open air, construct them so slightly, and with such a scanty provision of materials, that they seem scarcely to make sufficient provision for the support of the brood, and even their eggs may almost be seen through the loosely connected materials. It would appear, that there is something in the constitution of the eggs, which makes them less susceptible than others of the alternation of heat and cold.

ture of different species; and, indeed, in any one of these particulars, there is generally some specific difference. The house-sparrow builds four or five times in the year, in a variety of situations, under the warm eaves of our houses and sheds, the branch of a clustered fir, or the thick tall hedge which bounds our garden, employing, in all these situations, a mass of straw and hay, and, for a lining, feathers from the poultry-yard. The goldfinch forms the cradle of its young with fine mosses and lichens, collected from the apple or pear tree, compact as felt, lining it with the thistledown,—a model of beautiful construction. A few loose bents and goose-grass, on the other hand, rudely entwined, with perhaps a sprinkling of hair, suffice for the mid-summer nests of the white-throat and black-cap. The green-finch builds carelessly in the hedge, with materials of the coarsest kind; while the chaffinch constructs its anxiously-concealed edifice with the nicest art, in the neighbouring beech or elm. The bullfinch requires fine roots for its nest; the grey fly-catcher chooses cobwebs for the outworks of its building.\* It seems as if Providence had intended that all kinds of portable materials, adapted for the purpose, should be put in requisition, by this variety of choice in the different families, so that nothing might be lost, and that one species might not inconveniently interfere with another.

"It wins my admiration  
To view the structure of that little work—  
A bird's nest. Mark it well, within, without—  
No tool had he that wrought; no knife to cut—  
No nail to fix; no bodkin to insert;  
No glue to join; his little beak was all;  
And yet, how neatly finished! What nice hand,  
With every implement and means of art,  
And twenty years' apprenticeship to boot,  
Could make me such another? Fondly, then,  
We boast of excellence, whose noblest skill  
Instinctive genius fails!" HORACE.

There is yet another general observation which I may make here, though it relates to the instinct of reproduction, and not of nest-building. I have incidentally stated, that some of the larger birds lay fewer eggs than the smaller. There is, in this, a very remarkable attention to what I have elsewhere called the balance of animal nature. Birds of prey breed slowly; those which are the objects of prey breed rapidly, and in profusion. Thus, the eagle, the condor, and the vulture, lay but two eggs at a time, and produce only once in the year. The falcon, the hawk, and the owl, with all their rapacious congeners, produce also sparingly. The wren, on the contrary, lays ten or even fifteen eggs, and rears this numerous offspring, that they may serve, as it were, to supply the wants of the predatory tribes, to whom their feebleness and unprotected condition render them an easy prey. And so with many other birds. They are prolific in proportion to their exposure to accidents or to enemies; and thus the species is preserved, notwithstanding the destruction to which they are destined. This is a kind of provision which runs through animated nature, and, singular as it is, manifests Creative Intelligence, and that kind of analogy, which, in so many particulars, unites the various departments of creation under one character, and distinguishes the whole as the work of one Almighty hand.

To begin with the eagle, which has justly been termed the king of birds. Her nest is usually built, as I have already observed, in some inaccessible cliff of a rock, sometimes shielded from the weather by an overhanging crag, but sometimes also exposed both to the wind and rain. It is flat, though built with considerable labour, and the pains bestowed in erecting it, seem only once to be encountered, as she is said to make it her breeding-station for life. Willoughby thus describes a nest which was found on the Peak of Derby:—"It was made of great sticks, resting one end on the edge of a rock, the other on two birch trees. Upon these was a layer of rushes, and over them a layer of heath,

and upon the heath rushes again; upon which lay one young one, and an addle egg; and, by them, a lamb, a hare, and three heath plants. The nest was about two yards square, and had no hollow in it. The young eagle was of the shape of a goshawk, of almost the weight of a goose, rough-footed, or feathered down to the foot, having a white ring about the tail."

The circumstance mentioned of the addle egg, seems to be very common among all the eagle tribes, owing, perhaps, to the flatness of the nest; and it may be regarded as indicating the same providential intention as that already alluded to in regard to the fewness of their eggs. The design is, that this devourer of the more helpless of the quadruped tribes, should be preserved and propagated in sufficient abundance to perform its office of keeping these prolific species within their proper bounds, but should, at the same time, be prevented from itself becoming a pest by over production.

The woodpecker is another bird whose nest is an object of curiosity and admiration, though for a very different reason. This numerous tribe have very remarkable habits in procuring their food; and the instruments with which they are endowed, are admirably fitted to the peculiarity of their condition, which consists in feeding on insects lodged in the interior of decaying trees. These I must not stop at present to describe; but I have to observe that its bill, which is so beautifully contrived for providing its subsistence, serves also, in this country, to enable it to scoop out for itself a nest, which it does with all the neatness of an experienced workman, in one of the trees where it finds its food. The work is thus graphically described by Wilson:—"About the middle of May, the male and female look out for a suitable place for the reception of their eggs and young. An apple, pear, or cherry tree, often in the near neighbourhood of a farm-house, is generally pitched upon for this purpose. The tree is minutely reconnoitred for several days previous to the operation; and the work is first begun by the male, who cuts out a hole in the solid wood, as circular as if described by a pair of compasses. He is occasionally relieved by the female,—both parties working with the most indefatigable diligence. The direction of the hole, if made in the body of the tree, is generally downward, by an angle of thirty or forty degrees, for the distance of six or eight inches, and then straight down for ten or twelve more,—within roomy, capacious, and as smooth as if polished by the cabinet-maker; but the entrance is judiciously left just so large as to admit the bodies of the owners. During this labour, they regularly carry out the chips, often strewing them at a distance, to prevent suspicion. This operation sometimes occupies the chief part of the week."

This operation is sufficiently curious; but what is far more worthy of attention, is the total change of instinct in birds of the same species, under other circumstances. There is not, indeed, in the whole history of nature, a more singular instance of sagacity, if it can be called by that name, than what is displayed by these little winged wonders, in protecting themselves against their enemies. In civilized countries, man is the chief foe they have to dread; and the nest we have described suffices for that purpose. But the case is different in the wide-spread forests of America. In the depth of these wildernesses, where little is to be apprehended from man, it is not concealment that is necessary, but a situation beyond the reach of those rapacious creatures, which infest the woods, and live by plunder. From the monkey and the snake, which are, in these regions, its natural enemies, its European nest would be no security. It must select a place which these insidious foes may, indeed, observe, but cannot invade. This, with admirable skill, it accomplishes, by building its nest depending from the most outward branches of a tall tree, such as the banana or the plantain. "On one of these immense trees," says Goldsmith, whose account I follow, "is seen the

\* Journal of a Naturalist.

most various and the most inimical assemblage of creatures, that can be imagined. The top is inhabited by monkeys of some particular tribe, that drive off all others; lower down, twine about the great trunk, numbers of the larger snakes, patiently waiting till some unwary animal come within the sphere of their activity; and, at the edges of this tree, hang those artificial nests, in great abundance, inhabited by birds of the most delightful plumage."

The nest is usually formed in this manner.—When the time of incubation approaches, the woodpeckers fly busily about, in quest of a kind of moss, called, by the English inhabitants of those countries, *old-man's-beard*. It is a fibrous substance, which bears to be moulded into any form, and glued together. This the little bird first fixes, by some viscous substance, gathered in the forest, to the most extreme branch of a tree; then, building downward, and still adding fresh materials to those already procured, it forms a nest, which hangs like a pouch, from the point of a branch. The hole to enter at is on the side; and all the interior parts are lined with the finer fibres of the same substance, which compose the rest of the fabric.

Such is the ingenious and effectual contrivance, by which the American woodpeckers, as well as some other birds who have the same enemies to dread, save themselves and their young from the depredations of the serpent and the monkey. The nest hangs there, before the spoilers, a tempting object, which they can only gaze upon, while the bird flies in and out, without danger or molestation.

The magpie's nest, by its peculiar adaptation to the circumstances of a single locality, seems to indicate a power of reasoning and contrivance more allied to reason than to instinct. "On the road between Huntly and Portsoy," says the Rev. John Hall, "I observed two magpies, hopping round a gooseberry-bush, in a small garden, near a poor-looking house, in a peculiar manner, and flying out and in to the bush. I stepped aside to see what they were doing, and found, from the poor man and his wife, that these magpies, several succeeding years, had built their nest, and brought up their young in this bush; and, that the foxes, cats, hawks, &c. might not interrupt them, they had not only barricaded their nest, but had encircled the bush with briars and thorns in a formidable manner, nay, so completely, that it would have cost even a fox, cunning as he is, some days' labour to get into the nest.

"The materials in the inside of the nest were soft, warm, and comfortable; but all on the outside so rough, so strong, and firmly entwined with the bush, that, without a hedge-knife, hatch-bill, or something of the kind, even a man could not, unless with much pain and trouble, get at their young; for, the distance from the outside to the inside of the nest, extended as long as my arm.

"These magpies had been faithful to one another for several summers, and driven off their young, as well as every one else that attempted to take possession of their nest. This they carefully repaired and fortified in the spring, with strong, rough, prickly sticks that they sometimes brought by unting their force, one at each end, pulling it along, when they were not able to lift it from the ground."

(To be continued.)

## SKETCHES OF THE HISTORY OF ISRAEL.

BY THE REV. GEORGE MUIRHEAD, D. D.,  
Minister of Cramond.

No. I.

"Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."—DAVID. xxxiii. 29.

THE nation of Israel stands distinguished above all other nations, for signal dispensations of Providence to

\* Travels in Scotland.

them. More especially, are they distinguished for very great deliverances that have been wrought for them in former times; and for a still greater deliverance that is in reserve for them, according to the prophecies of Scripture. To that great deliverance, the words of Moses, quoted above, look forward for their complete accomplishment. The same things have not been promised to any other nation under heaven. To the same effect Moses tells them in chap. iv. of this book of Deut.: "Ask, now, of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else besides him." See also David's testimony, respecting the distinguished privileges of the people of Israel. 2 Sam. vii. 23, 24, and Ps. cxlvii. 20.

Now, although we, as Gentiles, had not been aware of our having any near interest in the nation of Israel; yet the consideration of their being distinguished above all other nations, might naturally make us desirous of knowing what might be known of a people, whom the God of heaven had delighted to honour. But much more should our attention be directed to what has been recorded of them, when we consider that we have a near interest in them, that our highest hopes for eternity stand connected with the eventful history of that wonderful people. It was from them that the word of the Gospel was first sent to us; and it will be from them that the Gospel shall again be sent to all the nations of the earth, when the mountain of the Lord's house shall be above the mountains, and shall be exalted above the hills, and all nations shall flow into it; and when Jerusalem shall again be a praise on the earth.

We may well suppose that great and important purposes are to be answered, by so marked a distinction between this nation and the other nations; and it may serve as a suitable introduction to the sketches of their history that are to be given, and may deepen the interest to be taken in their history if we can ascertain, by the help of the Scriptures, some of the purposes that were to be answered, by the selecting of one nation from among the nations, to be distinguished by signal interpositions of Providence in their behalf.

1. One very important purpose, that was intended to be answered by this arrangement, was to preserve upon the earth the knowledge and worship of the living and true God, when, otherwise, there is reason to fear, that the whole earth would soon have been involved in total darkness, and its inhabitants would have been living without God and without hope. God had, indeed, at no time left himself without a witness in the world, in giving men rain from heaven and fruitful seasons, and filling their hearts with food and gladness. But men chose not to retain the knowledge of God in their hearts. Their foolish heart was darkened, and they were speedily turned aside, under the influence of Satan, the god of this world, into all the abominations of heathen idolatry. Here then, was a wise and gracious constitution, by means of which, there was preserved a knowledge of the true God, in one corner of the earth, at least, as a light shining in a dark world; a star in the east, to guide men from earth to heaven. And, doubtless, many individuals of the other nations, there especially, bordering with the land of Israel, were benefited by the light that beamed from mount Zion.

And that this was one purpose for which God selected one nation to himself, from among the nations, may be concluded from what was so frequently declared to the people of Israel, by the prophets whom God sent to them; that these things were done to them that they might know that God was the Lord, and that other nations also, hearing of these things, might know that God is the Lord.

I might go into a wide field of illustration to shew what of God was known by the special dispensations of his providence towards the nation of Israel. But this would not suit the brevity that is intended in these remarks. Suffices it to say, that every one who will study the history of the people of Israel, will find there very interesting discoveries of God's presence with his people,—of his absolute sovereignty,—of his Almighty power,—of his unchangeable truth and faithfulness,—of his unspotted holiness,—of his long-suffering patience,—of his unceasing care and love. How beautifully is this love of God to his people described in the song of Moses,—“The Lord's portion is his people, Jacob is the lot of his inheritance. He found them in a desert land, and in the waste howling wilderness. He led them about,—he instructed them,—he kept them as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange God with him. He made him ride on the high places of the earth, that he might eat the increase of the fields. And he made him to suck honey out of the rock, and oil out of the flinty rock.”

2. Another important end to be answered by God's selecting one nation from among the nations, was, that in their remarkable history there might be exhibited, for our instruction, emblems or types of spiritual things. This seems to be evident from the use that is made of the Old Testament history, by the writers of the New Testament; and this, particularly, is manifest in the Epistle of Paul to the Hebrews. The name *Israel* is used, in Scripture, to describe the people of God of all nations; according to what is said, “They are not all Israel who are of Israel; but they who have the faith of Abraham, are his seed in a spiritual sense.” The whole course of God's conduct towards Israel after the death, gives a shadowy representation of his conduct towards the Church of his redeemed of all ages, and all countries. This typical analogy might be shewn in a great number of particulars. Take the following instances as specimens: The state of cruel bondage under which the nation of Israel was held in Egypt, represents that state of degrading bondage to sin and Satan, under which we all are held, in this our fallen state. The great deliverance from the bondage of Egypt, which God wrought for the nation of Israel by his outstretched arm, represents the gracious interposition of God in behalf of sinners of mankind, through the mediation, and sufferings, and death of his own dear Son. God's watchful care, in conducting the nation of Israel through the wilderness, represents Christ as the Captain of Salvation, conducting many sons and daughters to glory through the wilderness of this world. The nation of Israel being put in possession of the land of promise, under the conduct of Joshua, represents the better inheritance which Christ will bestow upon his people, having subdued all their enemies. “All these things happened to them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.”

3. In connection with what has been stated, under the second division, I have to add, farther, what must be considered the chief purpose to be answered by the selecting of the nation of Israel from other nations, and by all the peculiar dispensations both of mercy and of judgment towards them, was to prepare the way for

the coming of the Saviour. This is intimated to us by the Apostle Paul in his Epistle to the Romans. Having proved that both Jews and Gentiles were under sin, and stood equally in need of the Saviour, he anticipates a question that might be put to him, namely, “What advantage, then, hath the Jew, and what profit is there in circumcision?” To this question he answers, “Much every way, chiefly because to them were committed the oracles of God.” And referring to the same subject in a subsequent part of the Epistle, he says, “Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen.” The selection of the nation of Israel was, in various ways, made subservient to the preparing of the world for the coming of the Saviour. There was lodged with them a long train of prophecies, referring directly to the coming of the Saviour; by the fulfilling of which, in the person of Jesus, it was proved that he was the Messiah of whom the prophets testified. There were also, in the sacrifices daily offered up amongst them, and other institutions of their ceremonial law, many striking types of Christ and his salvation. These were shadows of good things to come. But, above all, the most distinguished privilege conferred upon the nation of Israel was, that from them was to be descended, as to his human nature, the Saviour, who is Christ the Lord. He was to be descended from the tribe of Judah; and in the line of David; and that this might be made manifest, it was so ordered, that a faithful record of the genealogy of the kings of Judah should be kept.

From this it appeared that Mary, the mother of our Lord, and Joseph, her husband, were both descended from David. One way, too, in which the selection of this people, and their separation from other nations was made subservient to the preparation for the coming of the Saviour was, that under the discipline of the law, they were taught the obedience which the law required: they were made sensible of their inability to yield the obedience which the law required; they saw their need of a Saviour, and of an atonement for sin. Thus the law was a schoolmaster to bring them to Christ. Accordingly, by such a train of providential arrangements, there was a preparation made for the people of Israel receiving the Saviour, when he did appear, in fulness of time. It is true that many of the Jews, after all, rejected the Saviour when he did appear, because they attended not to the signs of the times, and attended not to what their own Scriptures had testified respecting him. But there were those amongst them who waited for the consolation of Israel, and who received him gladly. The first Christian Church consisted of Jews. It was from them that the knowledge of salvation first came to the Gentiles. The sound of the Gospel went forth from Jerusalem, so that, according to the memorable words of our Lord, “salvation is of the Jews.”

1. Let us admire the wisdom, the power, and the grace of God in the Jewish economy. It is altogether distinct from the plans and purposes of men. It is no human contrivance. It is evidently the Lord's doing. Let “it be marvellous in our eyes!”

2. Let us carefully study the history of this people, so distinguished from among other people upon the face of the earth. Much may yet be learned of the works and ways of God from a careful study of their eventful history.

3. Let us not cease to pray for the accomplishment of the great things which God has promised to Israel. In seeking their good, we are seeking to promote the cause of God, or what shall tend to our own good. “God hath spoken good concerning Israel.”

*Only Believe.*—He that lives by faith shall never die by fear. The more you trust God the less will you torment yourselves.—FLAVEL.

## SACRED POETRY.

## THE CHRISTIAN'S JOY.

"Rejoice evermore."—1 THESS. v. 16.

"Rejoice in the Lord alway: and again I say, rejoice."—  
PHILIP. IV. 4.

THE bondsman rejoiced when the jubilee came,  
And the glad sound of liberty rang through the land;  
The captive rejoiced, for he knew he could claim  
The rights which the free and the noble demand.

What rebel, condemn'd by his sovereign to die,  
Unheeding, the tidings of pardon can learn?  
Ah! beams not with gladness the prodigal's eye,  
When a kind father meets him, and hails his return?

Rejoice then, O Christian! more urgent by far  
Is the call of thy Saviour on thee to rejoice:  
Let faith, while she gazes on Bethlehem's Star,  
In praise everlasting lift loudly her voice.

Rejoice! for the trumpet of jubilee sounds,  
The day of salvation has dawn'd on our world;  
True, sin has abounded, but grace *more* abounds,  
Messiah the banner of peace has unfurl'd.

Rejoice! for thou'rt stranger and alien no more;  
Thy home is in heaven—thy Father is there—  
Rejoice! for the terrors that scared thee before,  
Remov'd by thy Saviour, no longer shall scare.

Rejoice! for the bondage of Satan is o'er;  
The fetters that gall'd thee asunder are riv'n;  
Rejoice! for thy foot is on Liberty's shore,  
Redeem'd by Messiah—a freedman of heav'n.

Rejoice! for the Lord is thy surety—thy guide;  
Thy fears shall vanish—thy faith still increase;  
No arrows shall harm thee—no evil betide;  
Thy heart shall be comfort—thy spirit be peace.

Rejoice then, dear brother! rejoice evermore!  
United to Jesus, what prospects arise!  
Salvation is thine—and, when life's dream is o'er,  
In glory thy spirit shall soar to the skies.

WILLIAM W. DUNCAN.

## MISCELLANEOUS.

*Providential Preservation.*—The following remarkable incident is narrated by Holman the Blind Traveler:—There were two pilots living at George Town, but the captain of the port resided at Launceston. This was a Mr Walsh, who had been an officer in the Bridgewater, at the time she sailed from New South Wales, in company with the ship Cato, and his majesty's ship Porpoise, on board of which vessel was the celebrated navigator, Flinders. The desertion of the two latter vessels by the captain of the Bridgewater, is too well known to require a recital; but as the ultimate fate of the Bridgewater herself is not so generally known, I will introduce a short account of it. The fact of her two companions having run on a coral reef, was evident to all on board the Bridgewater; and when the captain expressed his intention of proceeding on his voyage, some of his officers remonstrated strongly with him on the inhumanity of abandoning the crews of those vessels, who had escaped from the wreck to a small part of the shoal that was above the level of the sea. Their endeavours to induce him to approach the reef to leeward, to afford them assistance, were, however, useless, as he persisted in his intention of prosecuting his voyage. They were thus abandoned to their own resources, from whence they were providentially delivered through the great exertions of Captain Flinders, who reached Sydney in an open boat on the 8th of September, where he procured vessels and speedily

repaired to their relief; while the unfortunate Bridgewater, with her perverse captain, foundered at sea on her passage from Bombay to England. Mr Walsh and another officer had left her in India, in consequence of a dispute with the captain, arising from the above affair; thus they were providentially preserved, from the circumstance of their having advocated the cause of humanity.

*The demoralizing consequences of War.*—Schiller, in his History of the Thirty Years' War, gives the following account of the taking of Magdeburg, by the soldiers of the Catholic League:—"Here commenced a scene, to describe which history has no language, poetry no pencil. Neither the innocence of childhood, nor the debility of old age; neither youth, sex, beauty, nor condition, could disarm the fury of the conquerors." "Fifty-three dead bodies of women, who had been beheaded, were found in the cathedral; the Croats amused themselves in throwing children into the flames,—Papenheim's Walloons in murdering infants at the breast. Some officers of the Catholic League, shocked at these frightful scenes, entreated Tilly to stop the effusion of blood. 'Return in an hour,' was his stern answer, 'the soldier must have some reward for his toils.' The massacre lasted with incessant fury until the smoke and flames interrupted the plunderers. To augment the confusion, and prevent the resistance of the inhabitants, the town had been set on fire in different quarters, a storm arose which spread the flames with rapidity, and soon made them universal. The horrors of the scene were augmented by the dead bodies, falling ruins, and streams of blood; the atmosphere was heated, the intenseness of the vapour at length compelled the conquerors to take refuge in their camp. 'The entire amount of the slaughtered was calculated at thirty thousand.' The entry of the General took place on the 14th, "the next day a solemn mass was performed, and *Te Deum* sung under a discharge of artillery!"

*Happiness not in worldly honours and enjoyments.*—The following is the testimony of a well known worldling, Lord Chesterfield, to the vanity of the world and all its enjoyments:—"I have run the silly rounds of business and pleasure, and I have done with them all. I have enjoyed all the pleasures of the world; and consequently know their futility and do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas those who have not experienced, always overrate them. They only see their gay outside, and are dazzled by their glare. But I have been behind the scenes; I have seen all the coarse pullies, and dirty ropes, which exhibit and move the gaudy machine. I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect back on what I have seen, and what I have heard, and what I have done, I can hardly persuade myself, that all that frivolous hurry, and bustle, and pleasure of the world had any reality; but I look upon all that has passed as one of those romantic dreams, which opium commonly occasions; and I do by no means wish to repeat the nauseous dose, for the sake of the fugitive dream."

Published by JOHN JOHNSTONE, at the Office of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (*payable in advance*) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 61.

SATURDAY, APRIL 29, 1837

PRICE 1½d.

REPENTANCE.

BY THE REV. JOHN MACFARLANE,  
*Minister of Collessie.*

MAN, considered as capable of religion, may be viewed in a twofold aspect; as a rational creature, and as a creature ruined by sin. Two separate classes of duties arise out of his condition. As a rational creature, he is bound in common with all other beings endowed with intelligence, to love God, and to love his fellows; and, as a fallen creature, he is required to cultivate those dispositions of mind, which indicate a restoration to spiritual sensibility, and a return to the path of obedience from which he has gone astray.

Of this latter class of duties, one of the principal is, repentance. Of duties I have said, for it is a duty enjoined upon us, as well as a grace we must receive from above. Its propriety and necessity arise out of the peculiar circumstances of the human race. Had there been no sin, there had been no occasion for the exercise of repentance upon earth, more than there is in heaven. Had there been no provision of mercy, repentance had been as unavailing on earth, as it is in hell. The permission of evil in our world therefore, notwithstanding the mystery which it involves, gives occasion for a display of the divine character, of which it must have been impossible for us otherwise to have conceived. In the purity and happiness of angels, we have a manifestation of God's goodness to bless. In the hopeless misery of fallen spirits, we have a proof of his justice to punish. In the restoration of the debased and corrupted mind of man to spiritual health and loveliness, we have an evidence of his compassion to heal.

That some such change of disposition and character as has received the general name of repentance is necessary, has been universally admitted. As it is allowed even by those who take the most partial views of the moral condition of man, that he is liable to sin, and chargeable with deficiency and error, so they acknowledge that in some sense, there is room and occasion for the exercise of this grace. But great variety of opinion, and much misapprehension, seem to prevail as to what really

constitutes repentance, and the place which it occupies in the great work of the sinner's salvation. In pursuing our observations upon a subject so interesting, let our thoughts therefore be directed, in the first instance, to the nature of true repentance—the qualities by which this grace of the Christian life may be distinguished from every delusive appearance, which may be mistaken for its existence in the soul.

And, in our inquiry into the nature of repentance, let this simple principle be kept in view, that it is not merely a preparation for, but an actual part of salvation,—that it is one of the immediate and necessary consequences of faith—the first step of the regenerated sinner's progress in the path that leads to the true perfection of his spiritual nature.

Viewing repentance as thus evincing the restoration of the mind to spiritual life—as forming the incipient stage of its return to the love and obedience man owes to his Maker, we are furnished with a test, by which it seems not difficult to ascertain the reality of its existence. By a very easy application of this principle, we may conclude that repentance does not consist in regret for the present consequences of sin, nor in restraint put upon natural inclination, by a view of the evils to which indulgence might expose. The shame of detection in a dishonourable act—the loss of health, or of reputation, to which perseverance in an unlawful course might subject—the rebukes of a conscience, which, though neither very enlightened, nor very sensitive, is not altogether seared, may fill the mind with deep and bitter remorse upon the review of sins which are not felt to be hateful, and may deter from giving form and expression to the secret purposes and desires of the heart. But this is not repentance; it indicates not the return of the soul to the love of holiness and of God.

For the same reason it is obvious, that mere dread of the future punishment of sin does not constitute true repentance. The infliction of that punishment is no doubt felt to be a terrible evil by those who suffer it. They have an experience of the bitter consequences of disobedience to God, far more vivid and overwhelming than any conception of these consequences we can form. Yet there is no penitence in the place of perdition.

And that, not only because there is no hope of mercy there—because despair sits enthroned amid blackness and darkness for ever; but because there is no disposition there to return to the allegiance and the love which all intelligent creatures owe to the Author of their existence. The punishment of rebellion is dreaded, and its continuance is contemplated with horror, but the moral nature is unchanged, or rather, the inveteracy of its hatred is increased by the infliction. Were the punishment of sin to be remitted, or its severity so far mitigated as to permit inclination to flow in its natural channel, it would burst forth in an overwhelming torrent of impiety and crime. Now, though there is a difference between the state of sinners in this world, and of sinners in the next, just as there is a difference between the fear of punishment threatened, and fear for the continuance of punishment endured, the love of sin in both cases may be the same. He, therefore, who is deterred from the commission of sin merely by a regard to the future evils it may entail,—whose life is spent in a miserable conflict between the inclination to sin upon the one hand, and the dread of its punishment upon the other, is not a true penitent. There is nothing in his case that denotes the return of the soul to the love and the homage it owes to its Maker.

Upon the same principle, even that repentance is an essential part of the restoration of a fallen creature to holiness, we perceive, that no temporary and evanescent excitement of the feelings can indicate the possession of this saving grace. That there is an adaptation of the truths of religion to the condition and the wants of man, is a fact, which next to the promise of the Spirit, is most of all fitted to sustain and encourage the efforts of the Christian ministry in exhibiting and enforcing those truths. There is probably no individual in a Christian country, and, especially, no individual living under an enlightened and faithful ministration of the Gospel, to whose conscience and heart the truth has not commended itself at some time, or in one or other of its various aspects. Its impressions on different minds may be more or less vivid and permanent. Its effects may be various, in awakening the fears, or in exciting the expectations of men; but a certain stirring of mind seems, in every case, to bear witness to the force and the reality of the representations of the Bible. In addition to such impressions, some affecting visitation of divine providence, in the form of personal affliction, or of heavy bereavement, or of remarkable deliverance from imminent danger, may seem to soften and subdue the heart. But, whatever may be the cause or the extent of such excitement,—how fair soever the blade of Christian promise may seem to arise, glittering to human appearance in the dew of the divine blessing, or basking to human appearance in the sunshine of the divine favour,—if no maturity is attained, if no fruit is yielded, the seed of true repentance has not been planted in the breast. For, since repentance is the intro-

duction to holiness, the first step in the renovation of the soul,—it indicates, wherever it truly exists, the commencement of a process which will, and must be completed.

An application of the test by which we would detect the fallacy of certain appearances that may be mistaken for repentance, even that this grace of the Christian life forms an essential part of salvation, will lead us to the further conclusion, that the changing of one sinful course for another less flagrantly so, does not indicate true penitence of heart.

A variety of causes may render it expedient or agreeable, to adopt such changes as have been alluded to; while the power of sin, and the disposition to commit it remain unsubdued. Men may want the inclination, or they may want the ability to pursue the course which they have hitherto maintained, while the tendency of an unsanctified mind may be evinced, by their pursuing another course more inviting, or more easy of access. Their conduct may be influenced by taste, or by fashion, or by necessity. A particular vice may so pall upon their appetite as no longer to allure. Opinion, like the flowing of the tide, may set powerfully in against the current of sinful inclination, and force it into an opposite channel. Or the means and opportunities may be wanting of giving a depraved taste the gratification it craves. In such cases, there is no doubt, a change induced, but it is a change of circumstances, not of inclination. The tendencies of an unrenewed heart are exhibited in different aspects, but its essential elements are the same. As the cloud, whether gilded by the sunbeam, or laded with the shower, is only a floating vapour, and into how many varied forms soever it may be shaped by the winds of heaven, or how rich soever the hues with which it may be tinged by the radiance of the rising, or of the setting sun, is itself cold and changeless; so the human character may be influenced and adorned by a variety of external causes and circumstances, while its original nature and tendencies remain.

And, as regret for the present consequences of sin—as fear for its coming punishment—as a transient and unproductive excitement of the feelings, and the abandonment of one course of disobedience for the adoption of another, do not, when taken separately, constitute repentance; so though they were all combined in one individual, their union entitles him not to be viewed as a true penitent. And for this simple reason, that neither of them by itself, nor all of them united, indicate the return of the soul to the love of God, or to the desire of holiness. Each, and all of those feelings may be experienced, and those appearances displayed by the man, in whose heart the love of sin remains unbroken.

Yet, alas! how very often are such appearances mistaken for a contrite heart. Men cannot, indeed, fail to know that they need repentance; but the deceitfulness of sin mournfully appears in their cherishing a delusion. Their very sorrow worketh death—their very repentance needeth to be repented of. The offspring of delusion, it pepe-

tuates the evil from which it springs. They mistake the spurious plant that grows up out of the natural soil of their own hearts, for that introduced by the hand of God, and if the axe of true conviction is not now laid at the root of the tree under whose shadow they repose in fatal security, it shall be cut down by the hand of death, and become wormwood in the cup of their future woe.

This grace of the Christian life, as distinguished from every delusive appearance, is produced by His Spirit, who is exalted a Prince and a Saviour to give repentance to Israel. It consists in an apprehension and feeling of the real character and malignity of sin. The true penitent desires to avoid and subdue it, because it is the object both of his dread and of his hatred. He mourns over even its partial existence within him, on account of the debasement it has occasioned, and the ingratitude it involves. He seeks not to cover or to extenuate his offences; and his ingenuous and unreserved confession of sin, is accompanied with an unfeigned desire to prevent or to remedy the evils, which his former disobedience may have produced. The grief which his repentance includes is felt for "secret faults" which no human scrutiny could detect, as well as for more open and flagrant violations of the divine law; and he has formed a resolution, deep, and steady, and in dependence upon a power higher than his own, to overcome all sin, as equally forbidden by the authority, and contrary to the love, to which he has yielded the unreserved homage of his heart.

His is not a sordid and reluctant abandonment of a course, which, but for the misery it entails, he would still pursue. His repentance is quickened in its exercise, and all the springs whence his godly sorrow flows, are opened afresh, by the full manifestation of pardoning mercy. Should he even attain the happy consciousness that his is the blessedness of "the man to whom the Lord imputeth not his sin;"—should the sweet assurance be brought to his heart, that all his guilt has been carried away upon the head of the great expiatory sacrifice into the wilderness of oblivion, this very assurance softens and melts his heart. The sensibility of his soul is awakened and increased, by so touching a display of sovereign grace. The goodness of God leads to a deeper repentance. The contrition of the humble penitent is not an evanescent feeling, but a habit of the mind. It proves that upon his bosom there has dawned a new and holy light, which, while it unfolds to him the horrors of the captivity of sin, inspires the hope of deliverance from its bondage, and sustains the endeavour to be made for ever free.

#### SOME PASSAGES IN THE LIFE OF MOSES.

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

NO. III.

THE PASSAGE OF THE RED SEA.

In conducting the march of the Israelites from Egypt, though it seems, after the immemorial arrangement of

caravans in the East, to have been consigned to the management of five presiding officers,\* the chief burden devolved on Moses; and from the moment of his putting himself at the head of that laborious and difficult enterprise, he followed, with implicit faith, the directions of the heavenly guide, who preceded the horde of wanderers in a pillar of cloud by day and of fire by night. Even at the starting-point there was a necessity for his exercising this faith. For at Rameses, which, lying near the modern Cairo, was probably the ancient Goshen, and which was the place of general rendezvous for all the Hebrew slaves from the different cities in which they were located, there were two routes to Canaan,—the one northward by the sea coast, which was the nearest and most common,† the other lay along the western arm of the Red Sea, through the wild and inhospitable desert that divides Egypt from Arabia Petrea. The former the divine oracle declared to be impracticable, as it ran through the heart of the country of the Philistines, a fierce and warlike tribe, who would be sure to dispute the entrance of so vast a body of people within their territories, and whose determined opposition might tend to dispirit the emigrants at the outset of their journey. By the latter, therefore, though much more circuitous, Moses was commanded to set out with the people; and while his own inexperience of this unfrequented track precluded the possibility of his being able to choose the stages best adapted for the accommodation of shade and water; and while the mind of so vigilant and reflecting a leader would anticipate the exhaustion in a short time of the few hasty preparations that had been made for the journey, without his having the means of dealing out further rations to the people, he scrupled not to commit himself with his mighty charge to the hazards of an expedition through the interminable wilderness, confidently relying on his father's God for the necessary supplies, as well as for rendering them all the offices of a safe and unerring guide. The first two stages were at Succoth and Etham, both of which lay in the direct line of Canaan; and nothing occurred during that preliminary part of their journey to put the faith of Moses and his followers to any severe test of its stability. They had, as yet, seen no cause to dread either the opposition of a new, or the pursuit of their old, enemy; and even if such an unexpected crisis had arrived, they were already encamped on the borders of the desert, into which a short march would have placed them beyond the reach of their pursuers, as the chariots and horsemen, of which the militia of Egypt chiefly consisted, could have made little progress over dry and yielding sand, fit only for the broad hoof of a camel. Everything was calculated to keep in high spirits both the people and their leader,—the one, exulting in their newly acquired independence, and feeling, as yet, only the pleasures, without either the tedium or the privations incident to a migratory life,—and the other, buoyed up with the patriotic ambition of establishing his countrymen in the inheritance of their fathers, marched on from day to day in the mutual satisfaction that every fresh journey was bringing them a stage nearer to Canaan. But at Etham, instead of pursuing their journey eastward, with the sea on their right, they were suddenly commanded to diverge to the south, keeping the gulf on their left,—a route which not only detained them lingering on the confines of Egypt, and, consequently, within reach of their ancient oppressors, but, in adopting it, they actually turned their backs on the land of which they had set out to obtain the possession. A movement, so unex-

\* In Exodus xlii. 18, it is said, "The children of Israel went up harnessed out of the land of Egypt." The original means also "five in a rank," i. e., as the editor of Calmet justly remarks, embodied under five, according to the ordinary laws and usages of encampments and caravans.

† The journey from Egypt to Canaan by this way could be accomplished in three days.—*Philo de vita Moisi.*

pected, and of which the ultimate design was carefully concealed, could not but excite the astonishment of Moses, who, as he was then approaching the pastoral tracts of Jethro, was well acquainted with the geographical bearings of that part of the desert. Nevertheless, he obeyed the mandate of the oracle; and by the ready and unhesitating part he acted, both in the then alteration of his course, and in the extraordinary crisis which followed, shewed that he was animated by a faith in the promise and the power of God, capable of sustaining the shock of the severest trials. Pi-hahiroth, the place where he was commanded to encamp, was a spacious bay, formed by the extremities of the mountain chains of Gewoubee and Attaka, which, after running at a great distance from each other on either side of an extensive valley, terminate almost in a junction on the western shore of the Red Sea. Never, to all appearance, was there a position more injudiciously taken, as it was not only, from its narrow limits, ill adapted for a regular encampment, but so totally unprovided with facilities either for resistance or retreat, that it would have seemed the last place a skilful and experienced general would have chosen, who had reason to dread the sudden incursions of an enemy. On either side it was surrounded by rugged and precipitous cliffs, the passes of which were so strait, that a single person could with difficulty penetrate them, while their summits, being easily accessible from without, afforded a vantage-ground, from which an enemy could, with impunity, discharge a shower of missiles on the defenceless crowd below. Before them was a gulf, many miles in breadth,\* a terrific spectacle to a people whom the stern laws of slavery had never permitted to wander from their native hovels, and who had never seen any greater expanse of water than the Nile, or the artificial canals by which Egypt was irrigated. In this natural basin Moses halted with his followers; and scarcely had they pitched their tents, when the plain behind them appeared glittering with armed men, in whose impetuous movements, and scythe-armed chariots, and peculiar war-cry, they descried their Egyptian oppressors. The apparition of fabled warriors that suddenly sprung from the teeth of the Cadmean dragon could not have struck the beholders with more astonishment and terror, than the arrival of Pharaoh's horsemen spread through the ranks of the Hebrews. In their situation, all the disadvantages of which instantly forced themselves on their view, where could they look for deliverance? The mountains on the right and left presented an insurmountable barrier to so vast a multitude. The sea, on whose shore they were encamped, had no ford, or, if it had, they were too little acquainted with its ebb and flow to trust to the tide so long a period as was necessary for transporting three millions of people.† Their only rational hope of preservation, therefore, lay in the direction of the defile through which their pursuers were advancing. But they were so panic-struck, that the idea of resistance was as much a stranger to their breasts, as the weapons of war were to their undisciplined hands; to flee on foot, and over sand, encumbered, as they were, with children, cattle, and other effects, was impracticable, from an enemy provided with the means of rapid pursuit; while to throw themselves on the tender mercies of the Egyptians, the only alternative left to them, seemed the most desperate course of all,—their imaginations already picturing the bastinado, the dungeon, the triple chains, with which

\* Much difference of opinion long existed with regard to the part of the sea which the Hebrews crossed. From the accurate researches of Niebuhr and Burckhardt, it seems now established, that it was about ten hours' journey farther down than the modern Suez, at a place called Birket Faroum, the pool of Pharaoh. The sea is here from 12 to 14 miles in breadth.

† The narrative of Moses states that there were six hundred thousand adults, which, including families, will, according to the most approved principles of statistics, amount to nearly three millions.

the merciless tyrants would revenge their conspiracy of rebellion and fight. Among a people who thus saw no alternative between the sword of their assailants and a watery grave, all sense of subordination to their leader was instantly lost. Notwithstanding the obvious tokens of the divine guidance and protection in the cloud that preceded them, they had come, from daily familiarity, to regard it with the same indifference as the other natural phenomena, by which the heavens declare the presence and the glory of God. The little faith which had ever leavened the multitude at large entirely vanished from men, in whose breasts fear had extinguished every manly and pious sentiment; and by a transition, not uncommon to people in a state of desperation, they fell into transports of unrestrained indignation against the man, whom, but a little before, they had followed and revered as the delegate of heaven. From one end of the camp to the other, the mingled cries of despair and execration arose, husbands and wives, parents and children, looking upon themselves as victims ready for the slaughter, doomed to what their Egyptianized imaginations represented as the most horrible fate,—to die without the rites of sepulture, and leave their carcasses a prey to the unclean and carnivorous tenants of the desert."

Never, perhaps, was the fortitude of a man more severely tried than that of Moses on this memorable occasion, exposed, as he was, to various and inevitable dangers, the most formidable of which, undoubtedly, was the vengeance of a seditious and desperate multitude, ready to burst in concentrated fury on his devoted head. But not more immovable stood the rocks of Gewoubee and Attaka amid the dashing of the waves of the Red Sea, than he was in that dreadful emergency amid "the tumults of the people:" and the attitude of meek and magnanimous composure in which he stood before that host of mutineers, maddened by the most lawless and discordant passions, while an enemy, burning with revenge, was almost on the borders of the camp, and the wild, pent-up locality showed that all hope of natural relief or covert was vain, presents one of the sublimest examples of moral courage to be found in the whole compass of history. And whence did that courage arise? Neither in the powers of his own mind, nor in the resources of experience, could he find any expedient to meet the crisis. His pacific habits as a shepherd had totally unfitted him to form the line, or

"Head the embattled legions on the field."

And even if desperation had wound him up to a pitch of unwonted daring, and he had thought of resorting to one of those stratagems of war, by which the genius of ancient commanders often extricated them from an enemy superior in power and numbers; yet how could he look for his efforts being seconded by a people unprovided with arms, unaccustomed to discipline, and incapable of acting in concert? There was still open to him the easier and more promising arts of persuasion; a power which has been successful often

"In wielding at will the fierce democracy,"

and which "the old man eloquent," might have used to scatter oil on the elements of discord around him, and render them willing instruments of his designs. But in speech he was as rude as in arms; nor would all the talents of a Demosthenes and a Cicero, had they been united in his person, have availed in such an extremity, when the speaker was incapable of devising or pointing out to his hearers any scheme for their mutual preservation. Still less hope could he find on the natural virtues of his rod: and had any of the Hebrews, appealing to its celebrated triumphs over the waters of Egypt, have urged him to exercise its powers in commanding the retreat of the adjacent sea, his pious

\* Every reader is aware of the elaborate care and great expense bestowed by the ancient Egyptians in embalming the dead.

mind would have rebuked the superstition, as sternly as Canute did the adulations of his courtiers, when, seated in his imperial chair on the shore, that monarch shewed them, in similar circumstances, the feebleness and impotence of man. The confidence of Moses arose solely from the hope of a divine interposition. He saw the miraculous cloud still accompanying them, which, as sure as the rainbow was the sign of peace, he looked to as the token of Almighty protection, although he was unable to anticipate the way in which it would be rendered. In every quarter he would naturally look for the expected deliverance, rather than in the direction of the sea; and sooner, perhaps, would he have thought, that the angel of death would strew the plain with the carcasses of Pharaoh and his troops, as he had formerly spread simultaneous havoc in all the houses of Egypt, or that the sea would disappear through subterranean caverns, than that so restless an element would be tamed into the calmness and consistency of solid matter, and retire so far as to afford "ample room and verge enough" for so mighty a multitude to cross. But when, in answer to his prayers, he received the divine command to go forward, he no longer doubted that the obedient waters would open a pathway. In the faith of its newly communicated virtues, he waved his rod over the liquid expanse; and, undismayed by the impetuous rush of the billows, or the furious gusts of the east wind, he first planted his footsteps on the untrodden sand, and, entering the gloomy defile, summoned the people to follow him without fear of the treacherous walls. To have confided in the power of God to effect a safe and comfortable passage for himself through that waste of waters would itself have been a heroic act of faith; but when we take into account the multitudes who followed him—the immense number who, through infancy and old age, were incapable of accelerating their movements—together with all the appurtenances of the camp—we must perceive that Moses was placed in circumstances where the strong and steady character of his faith was strikingly developed.

It was in the evening, probably about eight o'clock, the usual starting-time for caravans in the hot season, when the Hebrews broke up their encampment at Pihabiroth, and entered on the bed of the Red Sea. It was a strange and fearful pathway, forming a kind of submarine labyrinth, o'er-canopied by the curtain of the hardly visible heavens, bounded on either side by liquid walls held firm by an invisible chain, gleaming in ten thousand places with the reflected glare of the fiery column, and towering to a height from which the Arab daos, that from time immemorial have navigated that sea, might have seemed

"Like wing of a wild bird."

The wildest spots of the land desert exhibit now and then signs of animation, and the tedium of travelling in those dreary regions, is occasionally enlivened by the gazelle roused from its lair, and bounding with the speed of an arrow over the plain; by the sudden scream of a wild bird, giving to the winds her complaints against those who, passing near,

"Molest her ancient solitary reign;"

by the lonely flower, whose well-known beauties awaken a host of tender associations, and transport imagination to the genial climes of home; or, by the rude landmark that tells the silent tale that a human foot has been there before. But, in penetrating the solitudes of that untrodden journey, there was not an object with which the heart could warm into sympathy, or which memory could classify with any known genus of the earth's productions. All was new, death-like, and arrayed in the attributes of gloomy, awful, savage sublimity, seen but for one moment, to be the next enveloped for ages among the other secrets of the deep, but hptokening to that passing glance that they belonged to a foreign kingdom of

nature;\* while, added to all this, the lowing of the cattle, the hum of the mighty population,

"Loud as from numbers without number,"

and the hoarse thunder of the east wind, reverberating along the dark profound, gave its finish to the terrific character of the scene. But notwithstanding this, the people, emboldened by the example of their leader, and their faith re-established by the cloud's seasonably changing its position, so as to screen them from the view of their pursuers, entered the watery defile, and though at every step they were placing themselves more and more at the mercy of an element, ready, from its nature, to rush on them with an impetuous and overwhelming torrent, yet they continued their march in the confident assurance that

"Regions unknown were safe to them,  
When God their friend was there."

Nor was it with precipitate steps, anxiously relieving themselves of their baggage, to accelerate their flight from the enemy behind, and deeming themselves happy if, amid such an accumulation of dangers, they could only gain the opposite shore with their lives. The journey was performed with the greatest deliberation. The usual arrangements of the caravan were observed; each fell into his own place as before; the bearers walking with measured steps, with the venerable relics of their ancestors; fathers carrying the simple furniture of their tents, and mothers their sucking infants on their sides; the younger damsels, decked in their Egyptian jewels, and anticipating the song and the dance with which they were soon to celebrate the praises of their divine deliverance; the light-hearted stripling at their side, eyeing, with juvenile curiosity, the gems which

"The deep unfathomed caves of ocean bear;"

and the vagrant flock, stopping now and then to browse on some straggling sea-weeds; all moved on in the greatest order, and with a feeling of perfect security,—not the smallest interruption occurred to set fear on edge,—not even the spray was wafted by the east wind to wet their faces, or soil their garments; and the channel over which they trode, though but a moment before soaked with the mass of incumbent waters, was as dry as the sand of the desert, when skimmed by the sultry breath of the sirocco, or scorched for ages by the rays of a tropical sun.

It were idle to speculate on an incident so plainly miraculous. For all the attempts which the early historians of Egypt, zealous for the honour of their country, first made, and some learned men, in modern times, have renewed, to prove that it happened during an extraordinary ebb of the tide, which Moses' local knowledge enabled him to anticipate, are at variance not only with the tenor of the sacred history, and with the immemorial tradition of the natives of the place, that on one remarkable occasion, the sea opened up a passage, through which a wonderful people escaped to the opposite shore,—but they are also at variance with the established laws of fluids, and the physical peculiarities of that region. Had the Etesian winds caused on that occasion an unprecedented reflux, raising the water to a great height on one side, still, as according to the Mosaic account, there was a wall on the right hand and on the left, it will be impossible, on the same principles, to rear the wall on the other; † and supposing that the water had been separated into two abrupt and perpendicular masses, yet, who that reflects for a moment on the nature of that treacherous element, can suppose that it would continue in the same confined position, and not seek for itself some outlet, until all the Israelites had passed?

"Would gravitation cease till they went by?"

\* Niebuhr saw great quantities of coral, rare shell-fish, and other petrifications, in what he considered had been the ancient bed of the sea.

† Bruce and Burckhardt's Travels. Hale's Chronology.

Moreover, if the force of the Etesian winds had produced such an agitation in the waters of the Red Sea, as to leave a great part of the channel dry, the same natural cause must have often produced a similar effect. But the caravans that yearly travel from Cairo to Mount Sinai, and other parts of Arabia, though tempted to explore the whole line of coast, by the prospect of saving an immense distance, have never been able to discover such a passage. The truth is, that as the monsoon in that sea blows during the summer half year from the north, and during the winter half from the south, by neither of which, it is obvious, could the passage of the Israelites have been effected from the western to the opposite shore; an east wind is expressly stated to have been the agent employed by the Almighty, as if for the purpose of excluding all idea of the operation of natural causes. And if we further take into account that this part of the gulf, where it is supposed the Israelites crossed, has always been famous for its furious and tempestuous character, we shall be impressed with a higher idea of the divine power, by which the passage was effected, and "which, when the waters saw, they were afraid and fled."—Psalm lxxvii. 16.\*

### THE INSTINCT OF BIRDS IN NEST-BUILDING.

(Concluded from p. 254.)

ONE of the most peculiar modes of structure to be found among the feathered tribes, is that which distinguishes the *sociable* grossbeak, a particular family of the species, which is so named from its mode of building in societies. Birds of the same species inhabit the pine forests of Europe, Asia, Africa, and North America, and are also to be found in the woods of the north of Scotland. The following account of the architecture of these birds is given in Vaillant's Travels:—

"I observed in the way, a tree, with an enormous nest of these birds, to which I have given the appellation of republicans; and, as soon as I arrived at my camp, I dispatched a few men with a waggon to bring it to me, that I might open the hive, and examine its structure in its minutest parts. When it arrived, I cut it to pieces with a hatchet, and saw that the chief portion of the structure consisted of a mass of Boshman's grass, without any mixture, but so compact and firmly basketed together, as to be impenetrable to the rain. This is the commencement of the structure, and each bird builds its particular nest under this canopy. But the nests are formed only beneath the eaves of the canopy, the upper surface remaining void, without, however, being useless; for, as it has a projecting rim, and is a little inclined, it serves to let the rain water run off, and preserves each little dwelling from the rain. Figure to yourself a huge, irregular, sloping roof, all the eaves of which are completely covered with nests, crowded one against another, and you will have a tolerably accurate idea of these singular edifices.

"Each individual nest is three or four inches in diameter, which is sufficient for the bird; but as they are all in contact with one another around the eaves, they appear to form but one building, and are distinguishable from each other only by a little external aperture, which serves as an opening to the nest, and even this is sometimes common to three different nests, one of which is situated at the bottom, and the other two at the sides.

"The large nest that I examined, was one of the most considerable I had any where seen in the course of my journey, and contained three hundred and twenty inhabited cells, which, supposing a male and female to

each, would form a society of six hundred and forty individuals. Such a calculation, however, would not be exact. I have spoken above of birds, in which one male is common to several females, because the females are much more numerous than the males. The same is the case with many other species, both in the environs of the Cape, and in the colony, but it is particularly so among the republicans. Whenever I have fired at a flock of these birds, I have always shot four times as many females as males."

The smallest, as well as one of the most interesting and beautiful of the feathered tribes, is the humming-bird, a native of America. Of this little creature there are six or seven varieties, from the size of a small wren down to that of a humble bee. It is easy to imagine how much these tiny flutterers must add to the beauty of a rich western landscape. As soon as the sun is risen, the humming-birds of different kinds are seen fluttering about the flowers, without ever lighting upon them, in search of the insect food on which they subsist. Their wings are in such rapid motion, as to make the humming sound from which they derive their name, and it is impossible to discern their colours, except by their glittering. The nest, of a species which seems to form the link in the chain that unites the feathered with the insect tribes, deserves to be noticed. Goldsmith describes them as "suspended in the air at the point of the twigs of an orange, a pomegranate, or a citron tree; sometimes even in houses, if they find a small and convenient twig for the purpose." The female is said to be the architect, while the male goes in quest of materials, such as cotton, fine moss, and the fibres of vegetables. Of these materials a nest is composed, of about the size of a hen's egg cut in two.

Mr Wilson gives the following description of the nidification of the ruby-throated humming-bird:—"In Pennsylvania, the humming-bird usually arrives about the 25th of April,\* and about the 10th of May begins to build its nest. This is generally fixed on the upper side of a horizontal branch, not among the twigs, but on the body of the branch itself. Yet I have known instances where it was attached, by the side, to an old moss-grown trunk; and others, where it was fastened on a strong rank stalk or weed in the garden; but these cases are rare. In the woods, it very often chooses a white oak sapling to build on, and in the orchard or garden, selects a pear-tree for that purpose. The branch is seldom more than ten feet from the ground. The nest is about an inch in diameter, and about as much in depth. A very complete one is now lying before me, and the materials of which it is composed are as follow: The outward coat is formed of small pieces of a species of bluish grey lichen, that vegetates on old trees and fences, thickly glued on with the saliva of the bird, giving firmness and consistency to the whole, as well as keeping out moisture.

"Within this are thick matted layers of the fine wings of certain flying seeds, closely laid together; and lastly, the downy substance from the green mullien, and from the stalks of the common fern, lines the whole. The base of the nest is continued round the stem of the branch, to which it closely adheres; and, when viewed from below, appears a mere mossy knot, or accidental protuberance. The eggs are two, pure white, and of equal thickness at both ends. On a person's approaching the nest, the little proprietors dart around with a humming noise, passing frequently within a few inches of one's head, and should the young be newly hatched, the female will resume her place on the nest, even while you stand within a yard or two of the spot."

I cannot resist the pleasure of continuing Mr Wilson's narrative of this delightful little tenant of the air.

\* The humming-bird is migratory from one part of America to another.

\* The water at this part of the Red Sea, is, according to Niebuhr, ten, and according to Bruce, fourteen fathoms deep; so that the walls would be more than 80 feet high; and as the gulf was unquestionably deeper in ancient times, they would in many places be much higher.

"The humming-bird is extremely fond of tubular flowers, and I have often stopped with pleasure to observe his manœuvres among the blossoms of the trumpet-flower. When arrived before a thicket of these that are full blown, he poises or suspends himself on wing, for the space of two or three seconds, so steadily, that his wings become invisible, or only like a mist, and you can plainly distinguish the pupil of his eye, looking round with great quickness and circumspection; the glossy golden green of his back, and the fire of his throat, dazzling in the sun, form altogether a most interesting appearance. When he alights, which is frequently, he always prefers the small dead twigs of a tree or bush, where he dresses and arranges his plumage with great dexterity. His only note is a single chirp, not louder than that of a small cricket or grasshopper, generally uttered when passing from flower to flower, or while engaged in fights with his fellows; for when two males meet at the same bush or flower, a battle instantly takes place; and the combatants ascend in the air, chirping, darting, and circling round each other, till the eye is no longer able to follow them. The conqueror, however, generally returns to the place to reap the fruits of his victory. I have seen him attack, and for a few moments tease the king-bird, and have also seen him, in his turn, assaulted by the humble bee, which he soon put to flight. He is one of those few birds that are universally beloved, and amidst the sweet dewy scenery of a summer morning, his appearance among the arbour of honeysuckles, and beds of flowers, is truly interesting.

"When morning dawns, and the best sun again  
Lifts his red glories from the western main,  
Then through our woodbines, wet with glittering dew,  
The flower-fed humming-bird his round pursues;—  
Sips, with inserted tube, the honey'd bloom,  
And chirps his gratitude as round he roams:  
While richest roses, though in crimson dress,  
Shrink from the splendour of his gorgeous breast.—  
What heavenly tints in mingling radiance fly!  
Each rapid movement gives a different dye;  
Like scales of burnish'd gold, that dazzling show,  
Now sink to shade—now like a furnace glow."

I shall close this selected account of nidification by a short detail of the various peculiarities in the nest-building of the swallow tribe, one of the most remarkable, and generally favoured by man, of the winged genus. "The swallow," says Sir H. Davy, "is one of my favourite birds, and a rival to the nightingale; for he glads my sense of seeing, as the other does my sense of hearing. He is the joyous prophet of the year, the harbinger of the best season. He lives a life of enjoyment amongst the loveliest forms of nature; winter is unknown to him, and he leaves the green meadows of England in autumn, for the myrtle and orange groves of Italy, and for the palms of Africa." The same sentiment is poetically expressed by Anacreon:—

"Gentle bird, we find thee here  
When Nature wears her summer vest,  
Thou comest to weave thy simple nest;  
And when the chilling winter lowers,  
Again thou seek'st the genial bowers  
Of Memphis, or the shores of Nile,  
Where sunny hours of verdure smile."

Early in the spring, when the gnat and the beetle put off their earthy robes, and venture into the air, the swallow is seen returning to the British shore, from its long migration; but it does not begin to build till the sun has acquired more power, and the increasing numbers of the insect tribes promise a plentiful supply of food for its future progeny. The nest is constructed with great art, with mud carried in its bill from some neighbouring brook, well tempered, and moistened with water. It is kept firm by long grass and fibres of various plants: within, it is lined with feathers, those of the goose being preferred, from their warmth, and the neatness with which they admit of being packed. There are three kinds common to this country,—the chimney

swallow; the window swallow, or martin; the sandy-bank swallow, or sand martin. The first of these leaves its nest open at the top; the two last take care to secure theirs with some kind of covering. Wilson gives some interesting details of the building habits of these birds in America, where they differ from our swallows in various particulars, as well as in colour, which is of a bright chestnut on the belly, where ours is pure white. "Early in May," says he, "they begin to build. From the size and structure of the nest, it is nearly a week before it is completely finished. One of these nests, taken on the 21st June from the rafter to which it was closely attached, is now lying before me. It is in the form of an inverted cone, with a perpendicular section cut off, on that side by which it adhered to the wood. At the top it has an extension of the edge or offset, for the male or female to sit on occasionally. The upper diameter is about six inches by five, the height externally seven inches. The shell is formed with mud, mixed with fine hay, as plasterers do their mortar with hair, to make it adhere the better. The hollow of this cone is filled with fine hay, well stuffed in; above that is laid a handful of very large downy goose feathers. Though it is not uncommon for twenty and even thirty pairs to build in the same barn, yet everything seems to be conducted with great order and affection."

The window-swallow, whose nest is too familiar to my readers to need any special description, is remarkable for occasionally selecting singular situations for its place of incubation, and for the tenacity with which it adheres to its choice when it has once completed the building. M. Hebert mentions a pair which built on the spring of a bell; and says that, though the concussion, when the bell was rung, prevented the young from being hatched, they continued to inhabit the insecure nest for the rest of the season. Another pair, mentioned by Bingley, built for two successive seasons on a pair of garden-shears, stuck up against the boards in an out-house; and another still, attached their tenement to the wings and body of a dead owl, hung up on the rafter of a barn, and so loose as to be moved by every gust of wind. This last was placed as a curiosity in the Leverian Museum.

Shakespeare, in his own characteristic style, has described the peculiar habits of this agreeable little bird:—

"This guest of summer,  
The temple-haunting martlet, does approve  
By his lov'd masonry, that the heaven's breath  
Smells woefully here; no jutty, frieze, buttress,  
Nor coigne of vantage, but this little bird hath made  
His pendant bed and procreant cradle: Where they  
Most breed and haunt, I have observed, the air  
Is delicate."

MACBETH.

The singular method which the house-martin sometimes takes to revenge itself on a sparrow when it endeavours to avail itself, as it not unfrequently does, of the labours of this ingenious architect, by taking forcible possession of its habitation, has been noticed by several writers. The following instance has been detailed to me by a friend, who was an eye-witness to the whole transaction:—At Millfieldhill, in Northumberland, two pairs of swallows were accustomed to rebuild their hereditary nests, one at each upper corner of a bed-room window. One year, after the little "clay-built sheds" were just completed, a sparrow thought proper to ensconce herself in one of them. Immediately the outraged pair began to twitter with a loud and irritated note, and, darting frequently in at the door of the nest, endeavoured to dialogue the intruder. But in vain. The sparrow, protected as behind a battery, sat with his bill, a formidable weapon of defence, in the middle of the entrance, and gave so warm a reception to the besiegers, that, after a long and fierce contest, the lawful owners were obliged to yield to the fraudulent occupier; but not unrevenged. They retired for a time, along with their neighbours of

the opposite corner, as if for consultation, and by and bye were seen returning in a band, apparently to renew the struggle with these fresh auxiliaries. But no such thing: each was loaded with a mouthful of clay, and, setting diligently to work, adhering by their claws to the outside of the nest, they had, before nightfall, completed their ingenious object of retaliation, by entirely building up the entrance to the nest, and thus leaving the robber sparrow a helpless captive, immured in a prison, where she had hoped to secure for herself a commodious habitation. Here the sparrow remained closely pent up till next morning, when a maid-servant, taking pity on the prisoner, restored her to liberty, by drawing down the upper sash of the window. This operation, however, destroyed the structures of both the friendly pairs; but, nothing discouraged, they immediately recommenced their laborious task, and, in a few days, had re-erected them in the same site. We may well inquire if it was simple instinct which led to this combination and ingenious device. And if so, our next inquiry will be, how this kind of instinct is to be defined, so as to distinguish its operations from those of reason.

There is a species of swallow called *Salanguano*, which inhabits Java, and other islands of the Indian Archipelago, whose nests are of a very remarkable construction; and being edible, and highly esteemed by Chinese epicures, form a valuable article of commerce. They differ considerably in their composition; and the manner of procuring their materials, and constructing them, is more a matter of conjecture than of certainty. Some authors, among whom is Goldsmith, assert that the substance of these nests is a sort of froth of the sea, or of the spawn of fish, which is alleged to be strongly aromatic; some describe it as a kind of gum, collected by the birds from the tree called *Calambone*; others, again, would have us to believe, that it is a viscous humour, discharged by them through the bill at the season of reproduction. Whatever this singular substance may be, it is deposited by the swallows in deep caverns, frequently very dangerous of access, where human cupidity and epicurism have found means to penetrate. "The most remarkable and productive caves," says Mr Crawford, "in Java, of which I superintended a moiety of the collection for several years, are those of *Karanbolang*, in the province of Baglen, on the south coast of the island. There the caves are only to be approached by a perpendicular descent of many hundred feet, by ladders of bamboo and ratan, over a sea rolling violently against the rocks. When the mouth of the cavern is attained, the perilous office of taking the nests must often be performed by torch-light, by penetrating into recesses of the rock, where the slightest trip would be instantly fatal to the adventurers, who see nothing below them but the turbulent surf, making its way into the chasms of the rocks. The common prices for these nests at Canton, are, for the most esteemed kinds, about six pounds sterling per pound weight, while the inferior sorts scarcely average more than half that enormous sum. From Java there are exported about 27,000 lbs., the greater part of which is of the first quality. From the Suluk Archipelagos, between two and three times that quantity is exported. It is computed that 30,000 tons of Chinese shipping is employed in this extraordinary trade; and that the whole yearly quantity consumed is not less than 242,400 lbs. In the Indian Archipelago, at the prices already quoted, this property is worth 1,263,519 Spanish dollars, or £284,290! It forms a considerable branch of the revenues of the crown."

I cannot close this sketch of the various modifications of that instinct with which it has pleased the Creator to endow the winged tribes, without soliciting attention to the variety and wisdom of the contrivances by which the safety both of the parents and their progeny are provided for, regarding as they do, not merely

the peculiar habits of the birds themselves, and the susceptibility of injury in their eggs and young, but their particular locality with reference to climate, and to the living creatures which exist in their neighbourhood. I have already noticed a remarkable instance of this latter kind of adaptation, in the different kind of nest formed by the woodpeckers of Europe and America; and I think the reader will join me in a similar observation with regard to the swallows of India, as compared with the congeners in our own quarter of the world. Here this tribe are strikingly familiar with their fellow-inhabitants of the human race. There is nothing in the materials of their nests which man can covet, and they therefore freely throw themselves on the protection of these lords of the creation. But it is very different in the Indian Archipelago. There, from some peculiarity with which we are not acquainted, the swallows are made to build their "procreant cradles" of materials which man eagerly covets as food; and, therefore, these little tenants of the air are taught to retire to deep and dangerous caverns, where their wings enable them easily to penetrate; but where nothing but a morbid and pampered appetite could induce man to pursue them.

[The above article, on an interesting portion of the Natural History of Birds, is composed of four papers extracted from the recent volume on Spring, by Dr Duncan of Ruthwell, being the second volume of his admirable work, entitled, "Sacred Philosophy of the Seasons."]

#### THE DEATH OF A YOUNG HINDOO CONVERT.

THE Rev. Dr Wilson of Bombay, in the last letter received from him by the General Assembly's Committee for the India Mission, gives the following account of the death of a young woman, who was the first-fruits of his labours in India:—

This young woman was the daughter of Devaki, the first Hindoo woman whom I baptized; and she has been connected with the mission and my family since the beginning of 1830. My dearest partner made her the object of her peculiar care, and had her instructed both in Maráthi and English, and taught her many a hallowed lesson, and offered up in her behalf many a fervent prayer. The Lord blessed her endeavours, and those of myself, to her true conversion to God. During her last illness, arising from consumption, which lasted for upwards of three months, she shewed unequivocal tokens of gracious affection and Christian hope, which became the more remarkable as her end drew near. One day, with the view of ascertaining, as far as possible, the grounds of her confidence, I subjected her to a most searching examination; and the result was the most satisfactory. After she declared to me, that she rested all her hopes on the finished work of Christ, I asked her, if, without holiness, she could see God? "No, no," was her answer. I then said, "Do you then say to God that you are holy?" "No," she observed in reply, "I cannot say to God that I am holy; but I pray him to make me holy, and he will make me holy;" thus evidencing the clearest views of essential truth. I sat at her couch during the whole of last night, and the greater part of this day, and she, momentarily expecting her removal from this vale of suffering and tears, appeared to feel and to act in a manner the most appropriate to the solemnity of her situation. She was so anxious to hear me address the throne of grace on her behalf, and to have the divine Word brought to her remembrance, that I felt constrained quite to exhaust myself in praying with her, and administering to her from the Scriptures. Her soul literally feasted itself on the water and the bread of



life. When I asked her, when she appeared to suffer much pain, if she was afraid of death, she said, with great humility, but in the tone of fullest assurance, "Why should I be afraid of death, when Christ has pardoned all my sins." To her sorrowing mother and brother she said, "Weep not for me! Christ is coming to take me to himself." A few seconds before she expired, she took hold of my hand and kissed it, said I had been a father to her, and bade me farewell. She took leave, in this manner, of all who were standing around her couch; and they were quite overcome with her tenderness and composure. She had frequently audibly prayed, "Lord Jesus, come quickly and take me to thyself!" and these were, I think, her last words. She is the first Indian-born member of our little Church, who has died in the years of understanding; and, blessed be the name of the Lord, we have such reason to believe that she has fallen asleep in Jesus. I have just addressed all the converts respecting her removal, and they have been much affected. I pray that the dispensation may be sanctified to every one of them. What I have witnessed in her, has proved greatly refreshing to my own soul, which has often been greatly grieved by the failings and inconsistencies of some of the members of my little flock. The Lord, through her, has "perfected praise."

THE LORD'S SUPPER;  
INSTRUCTIONS DERIVED FROM THE TIME OF  
ITS INSTITUTION.

BY THE REV. JAMES GRIERSON,  
*Minister of Errol.*

THE two Sacraments or sealing ordinances of the New Testament, are Baptism and the Lord's Supper. Of both of them it may justly be said that, while they illustrate the nature, they also afford one of the most conclusive evidences of the divine authority or truth of the Gospel. At the same time that they set forth, under the most simple and appropriate emblems and actions, the peculiar doctrines of our holy religion, they exhibit, if duly considered, a most striking demonstration of its heavenly origin. The same thing may be said with respect to the two corresponding ordinances which existed under the Old Testament dispensation, namely, circumcision and the pass-over. The importance of all these ordinances, in establishing the truth of that religion to which they belong, has been beautifully pointed out in that admirable and well-known treatise by Leslie, entitled "A Short and Easy Method with the Deists." He justly observes, that if the matters of fact which are recorded in the Scriptures be true, they will sufficiently evince the truth of the doctrines which are there delivered. He, therefore, lays down four rules as to the truth of matters of fact, which, as he shews, are of such a kind that those matters of fact, in which they all meet, cannot possibly be false. "The rules are these: 1. That the matters of fact be such, as that men's outward senses, their eyes and ears, may be judges of it. 2. That it be done publicly in the face of the world. 3. That not only public monuments be kept up in memory of it, but some outward actions be performed. 4. That such monuments, and such actions or observances, be instituted, and do commence from the time that the matter

of fact was done." The substance of the treatise is then taken up in demonstrating that all these four rules hold good, and are strictly fulfilled, in regard to the leading facts which are recorded in Scripture, such as those which were connected with the Passover, and with the institution of Baptism, and of the Lord's Supper.

It is chiefly of the last mentioned ordinance that we propose, at present, to treat; but, in so doing, our object is, not to exhibit the particular subservience of this institution to the general argument which Leslie has so amply and ably maintained for the truth of the Gospel, but simply to direct the special attention of our readers to some very interesting reflections, connected with the particular time at which the Lord's Supper was instituted. To that general argument, all that is required, in regard to the time of the institution, is merely, that it shall be immediately connected with the matters of fact which it is intended to commemorate. Now, for this purpose, it is obviously sufficient that the monument or memorial should "commence from the time that the matter of fact was done." But while the observations, which are now about to be made, will direct our thoughts to a very striking evidence of our Lord's divinity, and therefore to the truth and divine origin of our religion; the circumstance to which they relate is the remarkable one that the ordinance of the Supper was instituted, not immediately after, but immediately before that event, of which, after the event had taken place, it was to continue, till the time of his second coming, to be the solemn and significant commemoration.

It is obvious from the narrative of the evangelists, and expressly declared by the Apostle Paul, on the special testimony of our Lord himself, that this holy ordinance was instituted by "the Lord Jesus," and for the first time administered, "the same night in which he was betrayed." The principal object which the Saviour had in view, in instituting this ordinance, and enjoining its future observance, is sufficiently intimated by the words of his solemn injunction, "This do in remembrance of me," Luke xxii. 19; and by the remark of the apostle, "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Now, it may, without irreverence, be said, that so far as this particular object was concerned, it would have been perfectly sufficient had the institution of the Supper been postponed till after his resurrection from the dead. This was the method actually adopted in regard to the ordinance of Baptism. Those persons, indeed, who became our Lord's disciples during the period of his personal ministry, and previously to his death, were baptized in his name, and were thus discriminated not only from those Jews who had not been baptized, but also from those who had been baptized "into the baptism of John." But although previously to our Lord's death there was a baptism, adapted to existing circumstances, by which those who became his disciples made a public profession of their faith in

him, as "the Christ, the Son of the living God," yet it is plain that what is, strictly speaking, denominated Christian baptism, that is, "baptism into the name of the Father, and of the Son, and of the Holy Ghost," was not instituted till after his resurrection, and immediately before his ascension into heaven.

This being the case, there would have been nothing inconsistent with the nature of our Lord's personal ministry, had he deferred the institution of the Supper, as well as of Baptism, till after his resurrection—that event by which he was "declared to be the Son of God with power." We are well aware that it was not consistent with the divine counsels, that he should, after that event, in any respect resume his public ministry. "God raised him up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God," (Acts x. 41:) and very satisfactory reasons can be assigned, illustrative of the wisdom and expediency of this determination and procedure. But as both Baptism and the Lord's Supper were ordinances which were specially and exclusively intended for his own disciples, and could not be administered to any till such times as they could be regarded in that character, there would not have been anything in the institution of the latter, any more than of the former, even if it had taken place after his resurrection, in the least degree at variance with the wise and righteous purpose of not resuming his public ministry among those who, notwithstanding all the words which he had spoken, and all the mighty works which he had done in the midst of them, had not only despised and rejected, but crucified and slain him.

There appears, therefore, to be something not a little remarkable in the particular time which was chosen by our Lord for instituting the ordinance of the Supper. By his instituting it previously to his death, we are taught, indeed, to regard it as being at that moment a prediction, or typical representation of his death, as an event then future, though near at hand. Viewed in this light, there is, of course, nothing remarkable in the time of its appointment,—unless it be, first, its coinciding with the time of celebrating the ordinance of the Passover; and, secondly, the tenderness of heart, yet the sublime composure, and, as it were, the eager anticipation, with which he conducted the deeply affecting solemnity. It cannot be doubted that the ordinance of the Lord's Supper was intended to be at first a sacramental type, and afterwards a sacramental commemoration of his death. It was only at the time of its original celebration, however, that it possessed the character of a type. This character it could not retain beyond the moment of his death, and that took place in the course of the following day. The other is the principal character which it was intended to bear, and to bear as long as we shall be required to observe it in remembrance of an absent Lord.

Considering, then, that this last is the leading and permanent character of the Lord's Supper, we

cannot help thinking, that, besides the purpose of constituting it a prediction of his death—of making it typical, though only for a day—there must have been other and higher ends to be served, by instituting it previously to that all-important event of which it was ordained to be the sacred and endearing memorial.—Nor will it be difficult to perceive what these ends must have been. Nothing is more obvious, or more certain, than that the future observance of this ordinance, even by our Lord's immediate disciples, depended entirely on the consequences with which his death was found to be connected, and especially on the fulfilment of his promise, that he would "rise again the third day." Had he not risen, "as he said,"—in other words, had he been left in the grave to "see corruption"—had he thus been utterly forsaken or disowned of God—had he been proved to be guilty alike of impiety and imposture—how could it have been expected, that any of his followers, however devoted and enthusiastic they might have been in his cause, should have continued to cherish his memory with affection and reverence—to glory in his cross—and publicly to proclaim how fervently they honoured the character, and how devoutly they celebrated the love of one who, if not deluded and infatuated himself, had so plainly deceived, so grossly insulted, and so grievously exposed them? If the event had proved that he was either a blind enthusiast, or an audacious impostor—either deceived, or a deceiver—if, by his continuing permanently under the power of death, a signal refutation had been given to all his promises and pretensions—his followers could never have had the hardihood, or the weakness, openly to proclaim that they were not ashamed of his cross. In such circumstances, they never would have encountered and braved the ridicule, the indignation, or the scorn of their countrymen. We know that when he was merely apprehended and delivered into the hands of his enemies, one of his disciples disowned him, while the rest "forsook him and fled." And can it be supposed, that any thing would have rallied their courage, or re-animating their faith, had he, after expiring on the cross, continued to slumber in the grave? The thing is absolutely impossible. Had he continued to "be holden of death," the ordinance of the Supper would never have been celebrated after the occasion on which it was instituted. The first celebration would also have been its last. His disciples, instead of seeking and exulting in an opportunity for devoutly remembering him, would have considered only how they might contrive to hide from others the fact that they had ever known him, and prevent them from "taking notice of them that they had been with Jesus."

Now, the Author of the ordinance could not but be perfectly aware of all this. It required no supernatural penetration to perceive a consequence so obvious and inevitable. The most ordinary measure even of the unaided faculties of the human mind, must have been fully sufficient to force it on his attention; and he must have been the

most infatuated, or the most reckless of men, if he could either overlook or disregard it. There have been instances, indeed, where the pride and presumption of a warlike and ambitious ruler, or where the fierce and persecuting spirit of bigotry and superstition, have prepared the materials for celebrating a victory which, as the event shewed, was never to be gained, or forged and held in readiness the instruments of torture which could not be applied to the limbs of free-born Christian men till after the success of an enterprise which it was the gracious purpose of Providence, by the combined opposition of the winds and waves, utterly to defeat. But do not these very instances stand out as signal and humiliating exceptions to the ordinary prudence and common sense that guide the proceedings of mankind in matters of this description? And would an ambitious ruler be disposed, after an ignominious defeat, to produce and exhibit the monuments of his own presumptuous folly? Or, could he expect his feelings to be soothed by an annual celebration by his subjects, not of a victory won, but of a victory lost?

The dignified composure, however, the surpassing wisdom, and the solemn earnestness by which our Lord was at all times distinguished, and especially as the hour of his sufferings approached, render it of all things the most preposterous to imagine, that he was capable of any act of extravagance, recklessness, or presumption. This being admitted, it is manifest, that the institution of the Supper as an ordinance, to be, from that time and for ages, celebrated in commemoration and honour of his death, while that event had not yet taken place, nor its consequences been ascertained, is a circumstance which can be accounted for only on the supposition of his being fully conscious at the moment, and all along, that in him "dwelt all the fulness of the Godhead bodily,"—that he was, indeed, the Son of God—that he had life in himself—that he would obtain the victory over sin, and death, and the grave—that he laid down his life of his own accord—that he had power to lay it down, and power to take it up again. He knew that he should conquer death, and "destroy him that had the power of death, that is, the Devil: and deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii. 14.

He knew, therefore, that although his death should, for a season, cause the greatest distress and dismay to his followers; yet that they should soon after, and for ever, have the strongest reason for remembering it with gratitude, exultation, and delight. We find, accordingly, that while addressing his disciples immediately after the institution of this solemn ordinance, he made use of these memorable and affecting words: "And ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John xvi. 22.

Here, then, we see, that a most important end has been served by our Lord's instituting the Supper previously to the time of that event which

it was intended to commemorate—an end much more important than that of merely once more predicting the event. His instituting it at the time when he did, has served to demonstrate the thorough and abiding consciousness which he possessed of his own inherent deity; his consciousness that though "crucified through weakness," yet he should live, as he now "liveth by the power of God." (2 Cor. xiii. 4.) In that ordinance he regarded and represented himself as "put to death in the flesh;" but in the perfect certainty that he should soon be "quicken'd by the Spirit," or the power of his own godhead. 1 Pet. iii. 18.

In regard to the remarkable circumstance which has now been pointed out, there is not, so far as we can recollect, any other ordinance parallel to the Lord's Supper, except that one which it superseded, namely, the Passover. That also was instituted, and, for the first time, celebrated the night before the occurrence of the event of which it was intended to be the annual commemoration. Towards the evening of that night in which the Israelites were led forth out of Egypt, Moses commanded them to take for each family a lamb, and having offered it up in sacrifice to the Lord, to sprinkle its blood on the lintel, and on the two side-posts of the doors of their houses; after which they were to roast the flesh with fire, and eat it with unleavened bread and bitter herbs; to eat it in haste, with their loins girded, their shoes on their feet, and their staff in their hand. The reason which he assigned for this injunction was, that the Lord would that night pass through the land of Egypt, and smite all the first-born, both of man and beast, but that he would *pass over*, or spare, all the houses on which was to be found the appointed token,—the blood of the sacrifice. This ordinance, Moses told them, they were to observe for ever, that is, till abrogated by divine authority, in all their generations. In other words, it was to be prophetic at first, and commemorative ever afterwards, in regard to the deliverance from Egypt; although, as we have since learned from the language of an apostle, it was, in both cases, typical of a still more glorious deliverance, the deliverance effected through that very death of which the ordinance of the Supper became, in due time, the sacred memorial. But it is manifest that, if the deliverance in Egypt had not taken place, as Moses had expressly intimated, he could never have expected that the Israelites, either of the then existing, or of any subsequent generation, would have observed or paid any attention to the sacrifice and feast of the Passover. On the faith of his testimony, they might, on the night specified, have complied with the injunctions which he delivered, but they would never have done so again, had that night passed away without the execution of the threatened judgment, and the fulfilment of the promised interposition. Of this Moses must have been fully aware; and therefore his commanding them to observe, before-hand, and ever after, that solemn ordinance, affords a clear and a striking demonstration of his distinct

and infallible conviction that he was divinely commissioned, that the Lord was with him, and that that should indeed be proved to be "a night to be much observed unto the Lord," (Exod. xii. 42.) Without such a conviction, Moses would no more have hazarded his reputation and his life by doing what he did on that occasion, than the people would have complied with his instructions, without believing that there was that night any danger to be incurred, or any deliverance to be wrought.

The peculiarity which we have now been contemplating, as belonging exclusively to the ordinance of the Passover, and of the Lord's Supper, is exceedingly striking and instructive. Something of the same sort, indeed, may be alleged to belong to the institution of Baptism. This is true, however, only in so far as it was meant to prefigure the outpouring of the miraculous influences of the Holy Spirit on the day of Pentecost. In regard to his ordinary influences, and their effects on the souls of men,—and it was of these chiefly that baptism was meant to be an emblem—they had not been imparted or exhibited long before the institution of that ordinance, which did not take place till just on the eve of our Lord's ascension into heaven. The peculiarity, therefore, of which we have been speaking, is one which manifestly belongs only to the Lord's Supper, and to that ordinance, in the room of which it has been instituted. And such is the peculiarity, that, while it was his resurrection from the dead that completed the demonstration of his being the Son of God, it was the institution of the Supper, previously to his death, that shewed, more strikingly than any thing else could shew, his sublime consciousness that this was indeed his character, and that "he thought it not robbery to be equal with God."

What an exalted and animating view is thus presented to us of that Saviour, in remembrance of whom this ordinance is to be celebrated! It soon ceased to be a type, though it has never ceased, and, till he come again, never will cease to be a memorial of his death. Of that second coming, however, it still affords a most interesting, though an indirect, intimation. While it leads our thoughts back to his death, it also directs them forward to his return, with all its certainty, with all its glory, and with all its momentous consequences. As the Lord's Supper is the connecting link between the Mosaic and the Christian dispensations, so it is the connecting link between the Church on earth and the Church in heaven,—between the kingdom of grace and the kingdom of glory. The ordinance of the Passover directed the eye of the believer to a Saviour yet to come: the ordinance of the Supper, while it directs it to Christ our Passover, as actually slain, directs it also to him as yet to "appear a second time, without sin unto salvation." While it sets before us the most sublime and affecting proof of his confidence of success in the transcendent work of accomplishing our redemption, it teaches us to look with full assurance for the accomplishment

of all things which are connected with our being made conformable to his image, and partakers of his glory. We see that, at the very moment of entering into the deadliest conflict with the powers of darkness, and while he was encompassed with all the sinless infirmities which belonged to his state of humiliation, he felt a triumphant certainty of getting him the victory; and we cannot reasonably entertain a doubt that, now that he has been exalted to "the right hand of the Majesty in the heavens," he will gloriously fulfil all his promises, and in spite of all our sins, all our weaknesses, and all our adversaries, "sanctify us wholly," and "save us to the uttermost."

## EDUCATION IN THE HIGHLANDS AND ISLANDS OF SCOTLAND.

THE GENERAL ASSEMBLY'S SCHEME.

No. II.

No sooner did the General Assembly, in 1824, come to the resolution of commencing, and endeavouring to carry forward, a scheme for the diffusion of a sound scriptural education throughout the destitute districts of Scotland, than they proceeded to take steps for the accomplishment of this benevolent and patriotic design. A committee was appointed to inquire and report as to the most advisable plan of increasing the means of education in the country, more especially in the Highlands and Islands. That the business committed to their charge might be most effectually managed, the committee appointed a select few of their number as a sub-committee, to follow out the instructions of the Assembly. In prosecution of this object, they directed their attention, in the first instance, to a minute investigation of the actual state of education and religious instruction throughout the whole country. With the view, accordingly, of receiving the desired information, they prepared a set of queries, which were transmitted, early in the summer of that year, to every clergyman in Scotland. Towards the meeting of Assembly in 1825, the committee had received answers to their queries from upwards of eight hundred parishes; and, in the course of the following year, returns were received from the remaining parishes in Scotland. The inquiry being thus completed, the whole of these important documents were bound in four large folio volumes, and laid, by Dr Baird, on the table of the General Assembly. The facts which were thus brought to light, were sufficient to rouse the Church to activity, in supplying the deficiency of moral and religious education, of which they had now become aware. In the six synods of Argyle, Glenelg, Ross, Sutherland and Caithness, Orkney and Shetland, containing in all one hundred and forty-three parishes, and a population of three hundred and seventy-seven thousand seven hundred and thirty persons, no fewer than two hundred and fifty additional schools, and one hundred and thirty catechists, were required; and this, too, notwithstanding the efforts of the benevolent religious societies which had been in operation for many years. The committee, therefore, recommended that to these districts, as being the most necessitous, the attention of the Assembly should be, in the first instance, directed. That a design so extensive, however, might be accomplished, funds were required; and, accordingly, the Assembly recommended parochial collections in all the churches and chapels belonging to the Church of Scotland, and that, in addition to these, contributions should be obtained from private sources, as far as possible. And the expectations of the committee, in regard to the supply of funds.

were far from being disappointed. Contributions poured in from all quarters; so that, at the meeting of Assembly in 1826, the sum realized amounted to L.5488, partly subscribed by individuals, but mostly supplied from parochial collections. At the same time, the committee reported that, after due inquiry, they had selected forty stations for schools, where heritors had agreed to supply the requisite accommodations, and that they had then two schools in actual operation—the first on the Assembly's scheme having been established at Ullapool in October 1825.

Thus far the committee had opened up the way for carrying into effect the benevolent scheme which had been intrusted to their management. At the outset, the difficulties with which they were called to contend were, no doubt, numerous, but these they were enabled, under the divine direction, successfully to overcome; and, in 1827, they were able to report the number of their schools as having increased from two to thirty-five. They had, besides, selected eighty-six stations, which they offered, with the concurrence of the heritors, to supply with schools; they had furnished each school with a supply of Gaelic and English school-books; they had examined one hundred and twenty-two candidates for employment as teachers, and by the generosity of the public, they had realized, in addition to the contributions of the former year, a sum amounting to upwards of L.2000.

While the committee were thus actively engaged in multiplying their schools, they were not regardless of the efficiency with which they were conducted. To secure this the more completely, a set of regulations were drawn up by the committee, laying down a definite plan of instruction, which they required to be followed in all the schools under their charge. And that there might be a local as well as a general superintendence, the minister in whose parish any of the schools was situated, was requested to visit and inspect it carefully, and a half-yearly report of the state of his school was required to be transmitted by every schoolmaster. These salutary regulations, which have been in force ever since, are found to be fully adequate for the purposes for which they were framed. And, if possible, to render "assurance doubly sure," the presbyteries of the bounds are expected to examine the Assembly's schools regularly once a-year, as in the case of parochial schools, and to transmit a report to the committee.

In the course of 1827, the schools increased from thirty-five to seventy, thus nearly exhausting the number originally projected. In the month of August of that year the convener, Dr Baird, at the request of the committee, set out on a tour to inspect the schools then established in the Western Highlands and Islands, and also to report as to those additional situations where schools had been applied for. This journey, in which the Rev. Principal was accompanied by the Rev. Dr Macleod, now of Glasgow, and Mr Gordon, secretary to the sub-committee, extended to upwards of one thousand six hundred miles, and occupied about two months. "In that time they traversed the whole extent of the islands, from the Mull of Kintyre to the Butt of Lewis, and a considerable stretch also of the mainland coasts of Argyle, Inverness, and Ross." Everywhere the deputation were treated with the utmost kindness and respect, and they had the satisfaction of seeing and conversing with many influential persons, who willingly engaged to promote, in every possible way, the great object which the Assembly had in view. The following extract from the Report of the deputation, presented to the committee on their return, gives a rapid sketch of the moral condition of the Western Islands:—

"With regard to the religious knowledge of the inhabitants of the islands in general, it is admitted by their own pastors, that they are at present not upon an equality in this respect with the common people in the

Low-country. This is not to be imputed to any negligence in those who have the charge of their spiritual concerns, but arises plainly from their own inability to read the Scriptures, and from the remoteness of their situations from places of public worship.

"The people are every where represented, however, as anxious, in proportion to their ignorance, to become acquainted with the truths of religion. They do what they can to acquire these for themselves. The heads of families, when too remote from church, take every opportunity of attending the Sabbath Evening Schools, kept by teachers in their neighbourhood; and parents are often taught to read by their own children, with the sole view of qualifying themselves to peruse the Scriptures. In South Uist, as before observed, the common people have employed a catechist to officiate among them, at their own expense; and where they are too poor to afford even this, they do not hesitate to undertake a long and difficult navigation on their journey to a place of worship.

"The truth is, that though ignorant of the doctrines of theology, and of Bible history, these islanders have a native sentiment of religion in their hearts, which prompts them to seek acquaintance with the story of Revelation. In feelings of devotion they certainly surpass the better instructed people of the Low-country; and though these feelings are not so well supported by Scriptural knowledge as could be wished, yet they are often exhibited in the most interesting manner. It is stated by one of their ministers, that 'The islander frequently invokes a blessing before he lifts the glass of cold water with which he is to quench his thirst; nor does he forget that his daily bread, though unfailingly supplied, flows yet from special and ever-watching bounty; and sometimes there may be seen the pathetic spectacle of a field of reapers laying down their hooks, and offering up a thanksgiving before they proceed to the work of the harvest.'

"These Islands are still worse supplied with schools than with churches, and every parish has a considerable number of the grown-up population unable to read or write, either in the Gaelic or English language.

"Yet the state of education is not to be estimated alone by the deficiency in the number of schools; for it must be farther observed, that the literary instruction afforded at almost all the seminaries which they have amongst them, is of the most ordinary description. The Gaelic schools profess only the single elementary branch of reading Gaelic; the Society for Propagating Christian Knowledge, reading in both languages, with writing and arithmetic; in the parochial schools the English is always taught, but sometimes without the aid of Gaelic, even in Gaelic districts; and there is a considerable number of parish schools which do not even profess the higher branches of Latin, Greek, and mathematics, while such as do profess, seldom teach these branches to more than four or five scholars at a time.

"Under such imperfect provisions for literary education, it is not to be wondered if the inhabitants of the Islands are much inferior to the people of the Low-country in all that sort of knowledge which is derived from reading, and from a near connection with the intelligent classes of the community. This is at once deducible from the circumstances mentioned, and is admitted by all who have any knowledge of the people. But there the disadvantage terminates. The islanders have not the same literary acquirements as the people of the Low-country, and for that reason, perhaps, they want some motives to personal ambition and activity. But in the readiness and strength of their natural powers, they are admitted to have no superiors among any set of people in these dominions,—a fact which is evinced by their abilities in their own limited occupations, and by their intelligence in all that falls under their observation.

"If such be the character of the people, it appears

that they are ripe for education of any sort, and that not merely elementary. If it is asked, why they have hitherto been so ill supplied with it? the answer is, that teachers have had no inducement to settle in the Islands, because the people are too poor to afford them an adequate remuneration for their labours.

"Throughout all these Islands, with the exception of Islay, it is proper to remark, that there is scarcely one regular and public school supported by the people themselves, without assistance from some society, or from the bounty of heritors.

"It appears, therefore, that before the societies began to operate, and at a time when the people were not more affluent than they are now, education in these Islands must have been in the very lowest condition. There was only, indeed, the parochial school in each parish, no matter how extensive it might be. But within the last thirty years the improvement which societies have wrought in every part of the Islands, has been great and beyond calculation. It will be observed, from the foregoing details, that by far the greater proportion of those who cannot read or write, is upwards of twenty years of age; a circumstance which proves the extensive benefits that have arisen within the last twenty years from the operations of the societies. Much good has also resulted from the recent decay of a prejudice, which refused any share of education to the whole female sex. In some districts, no doubt, this degrading error still prevails, though with diminished influence, and rather to the effect of giving a preference to boys, where the means of education are scanty, than of absolutely excluding girls, where the means are abundant.

"The people are only not so able as they are anxious, to give education to their children. Their prejudices, and almost every other moral impediment, have departed; but their poverty remains, and will remain, perhaps, for ever, because it seems inseparable from their country, and the occupations that are proper to it. As yet, at least, there is no prospect of any improvement in the condition of the inhabitants in that respect; for it is certain, from whatever cause, that the population of these Islands is on the increase, and that without any proportional increase in the means of subsistence.

"In many of the Islands the people are not only unable to establish schools, without the aid of societies, but after societies have sent out teachers, adequately salaried, they still keep back their children from attendance, because they cannot pay even the small fees that are required, or purchase the necessary school-books. The truth is, that though the natural produce that falls to the share of individuals is scanty, money, which must always prevail in some proportion to the variety of commodities in the course of distribution, is still scantier. If fish, or potatoes, or corn, could possibly become the medium of exchange, then teachers would have less difficulty in procuring a remuneration. But under the present economy, in some Islands they do not even hope for it, and the people have ceased to consider themselves as debtors for school fees.

"It appears, then, that the great want of education in the Islands, arises from the poverty of the people, and is not to be attributed, in any degree worth noticing, to their prejudices, or their indifference to the benefits of education. In almost every district where no schools are within their reach, they have employed a boy who had been educated, perhaps, at the common expense, to teach in their families by turns. This last grade, in the system of instruction, is said to prevail in the absence of schools, in every district of the Highlands. If, again, it is proposed at any time to erect a new school-house, or dwelling-house for a teacher, it is never found that the people are anywhere backward to contribute all the assistance in their power, either in some pecuniary pittance, or in the labour of their hands. In this manner they do enough to testify their conviction

of the benefits of education, and their anxious desire to procure it.

"On the whole, it appears that throughout these Islands, there exists such a deficiency in the means of education, and of religious instruction, with such a consequent ignorance in the people, as to demand the attention of the public of Scotland, and of all by whom these districts are regarded with any degree of interest. It is computed that the evil, as it exists at present, throughout these Islands alone, would be only partially relieved by fifty additional schools, and twenty catechists."

The additional information thus obtained, in regard to the actual state of the Western Isles, was of great advantage to the benevolent cause in which the General Assembly had embarked. A new impulse was given to the committee's exertions; an additional interest was awakened in behalf of the object, more especially in those places which the deputation had visited, and the operations of the Assembly's schools, in that once neglected part of Scotland, have been hitherto in the highest degree satisfactory.

#### CHRISTIAN TREASURY.

"For our light affliction which is but for a moment, worketh for us a more exceeding, and eternal weight of glory."—The apostle here makes an estimate of his own sufferings and those of his fellow-believers, and he calls them emphatically *our* affliction, to denote, that the trials and tribulations of good men are of a special kind, and peculiar to them. The Scriptures speak of afflictions that are common to men, but there are others known only to the righteous man, whose heart knoweth its own bitterness, and neither with it, nor with his joy can a stranger intermeddle. But what is the result of his estimate? He calls it a *light* affliction. Things are heavy or light only relatively. Some persons, and at a certain age, can carry a great weight—even the weight of a large animal, while Solomon speaks of one of the lightest of all animals, even the grasshopper, as being a burden in old age. So afflictions, even of the most ordinary kind, are to the worldly man often oppressive and overwhelming, while the heaviest trials are, by the believer, found to be comparatively light. And this arises entirely from the difference in the capacity of the individuals. The gates of a city are too large and heavy for any ordinary person to bear. But Samson, we know, when he was inclosed in the city of Gaza, arose and lifted upon his shoulders the two massy doors of the gate of that city, and the two side-posts, and the iron bar that bound them together, and carried them off and not only carried them off, but carried them up to a hill, and to the very top of a hill, even the hill that is called Hebron! So is it as to the afflictions of a Christian. What others cannot do, he can do, with his affliction. He can not only bear it but bear it with all its heavy accompaniments, and bear it easily, and carry it up the hill over the which his journey lies. But the affliction of which the apostle speaks is not only light—it is short—but *for a moment*. Time, as we measure it, is divided into certain parts. There are ages and centuries; these again, have their years, and months, and weeks; and these, their minutes and their moments. Now, a moment properly is a *movement*,—that is, as time is constantly on the advance, the shortest possible movement or degree of advance that can be calculated or expressed. But as time, like space, is infinitely divisible, so a moment may be sub-divided into a hundred, or a thousand, or a hundred thousand, or tens of hundreds of thousands of lesser parts or movements. Between any one of these and eternity, all comparison fails, and no relation whatever, in fact, exists, and it is when set over against eternity that the longest period of any believer's sufferings is said to be but a moment. For the apostle immediately contrasts it with

the far more exceeding and eternal weight of glory by which it shall be succeeded. *Glory* is employed to denote any thing that is peculiarly magnificent and grand. Hence we read of the glory of Solomon, especially when he had completed the temple of Jerusalem, and we read of the glory of that temple, and of Mount Tabor, where it was; and hence, the word is made use of to describe the grandeur of the heavenly state. But it is not only a state of glory; it is a *weight* of glory. Take two pieces of gold, if the one be heavier than the other, it is because there is more real gold in it; and the blessedness of heaven is a weight of glory, because of its fulness and solidity which surpass all others; and hence it is added, that it is a *far more exceeding weight of glory*. Imagine all the glory of this world,—swell out your conceptions of the grandest and most magnificent objects,—take in even our highest ideas of heaven itself, however vast and enlarged, the reality far more than exceeds them all. And then it is an *eternal weight of glory*. It abides for ever. This is its peculiar and distinguishing quality. When David returned from the slaughter of the Philistines, the daughters of Israel went forth before him dancing and shouting, and though they had even to the monarch himself only ascribed thousands, they ascribed to him tens of thousands. Yet a few short days only had passed, when they scorned and reproached him as a man of blood. Such is the glory of this world. Job, too, attained at one period to such honour, that he himself tells us, that when the young men saw him, they hid themselves, that the aged arose and stood up, yea, that even princes stopped speaking, and bowed down in his presence, yet but a few short days passed away, and Job was seated among the ashes, and became a song and a bye-word to those whom he would have disdained to have set with the dogs of his flock. Such, and so short-lived is all the glory of this world. But not so the weight of glory in the heavens, which is eternal.—*Recollections of a Sermon preached in Lady Glenorchy's Chapel, by the late Rev. Dr Jones.*

*Meekness with respect to our Brethren*—Teacheth us prudently to govern our own anger, whenever any thing occurs that is provoking. Anger in the soul is like metal in a horse, good if it be well managed. Now meekness is the bridle as wisdom is the hand that gives law to it, puts it into the right way, and keeps it of an even, regular, and steady pace in that way, reducing it when it turns aside, preserving it in due decorum, and restraining and giving it check when at any time it grows headstrong and outrageous, and threatens mischief to ourselves. The office of meekness is to keep reason upon the throne in the soul as it ought to be; to preserve the understanding clear and unclouded, the judgment untainted and unbiased, in the midst of the greatest provocations, so as to be able to set every thing in its true light, and to see it in its true colour, and to determine accordingly; as also, to keep silence in the court, that the small still voice in which the Lord is, may not be drowned by the voice of the tumult of the passions. Things go right in the soul when no resentments are admitted into the affections but what have first undergone the scrutiny of the understanding, and thence received their pass. That passion which cometh not in by this door, but climbeth up some other way, the same is a thief and a robber, which we should stand on our guard against. In a time of war, (and such a time it is in every sanctified soul, in a constant war between grace and corruption,) due care must be taken to examine all passengers, especially those that come armed whence they came, whither they go, where they are for, and what they would have. Thus should it be in the well disciplined, well governed soul. Let meekness stand sentinel, and upon the advance of a provocation, let us examine who it is we are about to be angry with, and for what? what are the merits of

the cause? wherein lay the offence? what was the nature and tendency of it? what are likely to be the consequences of our resentments, and if we stifle them and let them go we farther what harm will it be? Such as these are the interrogatories which meekness would put to the soul, and in answer to them would abstract all that which passion is apt to suggest, and hear reason only as it becomes rational creatures to do. Another office of meekness is to calm the spirit, so as that the inward peace may not be disturbed by any outward provocation. No doubt but a man may express his displeasure against the miscarriages of another as much as any time as their is occasion for, without suffering his resentments to recoil upon himself, and to put his own soul in a hurry. "What need a man to tear himself to his anger." (Job xvii. 4.) Cannot we charge home upon our enemy's camp, without the wilful disordering of our own troops; doubtless we may, if meekness have the command; and though there be some firing on the outworks, yet it fortifies the heart, the main fort, the wards against the assaults of provocation which do us no great harm, while they do not rob us of our peace nor disturb the rest of our souls. As patience in case of sorrow, so meekness in the case of anger, keeps "possession of the soul." Meekness will cool the heat of passion quickly, and not suffer it to continue. As it keeps from being soon angry, so it teacheth us when we are angry, to be soon pacified. The anger of a meek man is like fire struck out of steel, hard to be got out, but when it is out, soon gone. Angry thoughts, as other vain thoughts, may crowd into the heart upon a sudden surprise; but meekness will not suffer them to lodge there. Meekness will curb the tongue, and keep the mouth as with a bridle when the heart is hot. If we have conceived a passion and thought evil, meekness will lay the hand on the mouth to keep that evil thought from venting itself in any evil word, reflecting on God or our brother. It will reason a matter in variance without noise; give a reproof without reproach; convince a sinner of his folly without calling him a fool; will teach superiors either to forbear threatening or to moderate it, and will look diligently, "lest any root of bitterness springing up trouble us, and thereby many be defiled."—HENRY.

*Think of the Judgment Day*.—What if God should place in your hands a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shewn there as an index of your thoughts and feelings; what care, what caution, would you exercise in the selection! Now, this is what God has done. He has placed before you immortal minds, more imperishable than diamonds, on which you are about to inscribe every day and every hour, by your instructions, by your spirit, or by your example, something which will remain, and be exhibited for, or against, you at the judgment day.—PAYSON.

*Prayer for Sinners*.—O thou that art the gracious Father of spirits, thou hast sworn that thou delightest not in the death of the wicked, but rather that they turn and live; deny not thy blessing to these persuasions and directions; and suffer not thine enemies to triumph in thy sight, and the great deceiver of souls to prevail against thy Son, thy Spirit, and thy Word. O pity poor unconverted sinners, that have no hearts to pity themselves. Command the blind to see, the deaf to hear, and the dead to live; and let not sin and death be able to resist thee. Awaken the secure, resolve the unresolving, confirm the wavering, and let the eyes of sinners, that read these lines, be next employed in weeping over their sins; and bring them to themselves and to thy Son, before their sins have brought them to perdition. If thou sayest but the word, these poor endeavours shall prosper, to the winning of many a soul, to their everlasting joy, and thine everlasting glory. Amen.—BAXTER.

## SACRED POETRY.

## CHANGE.

UNWEARIED, ever-active power,  
Whose sway extends o'er land and sea,  
Let me, at this calm twilight hour,  
Tell what I've seen and heard of thee;  
For sad thy story is, and strange,  
And swift thy course, unsparring Change!

When earth, at the command of heaven,  
Sprang from the void a perfect whole,  
To thee, with all thereon, 'twas given,  
And put beneath thy strict control,—  
The brutal race, the human kind,  
Matter inert, high soaring mind.

Farther than traveller ever trode,  
Deeper than mortal eye hath seen,  
Beyond life's uttermost abode  
Thou workest where thou still hast been,  
Waiting these elements, and then  
Gathering their scattered parts again.

But chiefly man—his woes, his joys  
The dictates of thy law obey;  
Even crowns and kingdoms are thy toys,—  
No trifle transient as they;  
Ambition, which thy smile upheld,  
Is, by thy frown, for ever quelled.

Where are the empires famed of old,  
Whose fortunes mark'd the march of time,  
Whose classic tale was sung or told  
In graceful prose or lay sublime?  
They rose, they flourished, and they fell,  
At summons of thy startling spell.

How oft, subservient to thy will,  
Have devastation and alarm,  
Fleet as the heath-fire on the hill,  
Resistless as the polar storm,  
Swept the broad east; while kings were hurled  
From thrones whose splendour filled the world.

Let not old Nile Cephrenes boast,  
Nor Cheops with his countless bands;  
In clouds of doubt their fame is lost;  
Only th' unshrinking granite stands,  
To witness in the wilderness  
That thou couldst Pharaoh's pride repress.

Nor art thou to the grosser part  
Of this creation wide confined;  
Thou workest ever in the heart,  
And reignest in the realms of mind;  
By wits and poets thou art placed  
The rightful arbiter of taste.

And, O! I've traced thy foot-prints deep  
By pastoral stream and lowly cot;  
And I have heard the fathers weep  
The many woes which thou hadst wrought,  
And talk of visions, come and gone,  
Since childhood's sun upon them shone.

Long hast thou ruled, spirit of might!  
Yet shall thine arm be lifted up  
On earth, till wrong give place to right,  
And grim oppression drain the cup,  
Which, in his secret chamber hid,  
Vengeance is mingling rank and red.

Clad in the garb of peace go forth,  
And enter error's foul domain—  
The darksome places of the earth—  
And bid the bondsman burst his chain,  
The mortal fetters that control  
The native vigour of his soul.

Yes, while remains the world's vast frame,  
Thy magic wand thou still shalt wield;  
Kings shall be troubled at thy name,  
And armies muster on the field;  
While spreading fast, th' astounding tale  
Shall thrill the peasant in the vale.

But not for ever is thy sway;  
When time's allotted years are past,  
When heaven and earth shall melt away,  
Thy mightiest act shall be thy last.  
Thy power shall then be overthrown,  
And Change shall never more be known.

WILLIAM PARK.

## MISCELLANEOUS.

*An African.*—A few years ago, a young man, an African negro, addressed Mr Johnson, a missionary, in language like this:—"Massa, them words you talk last night strike me very much. When you preach, you read the fifteenth and sixteenth verses of the forty-fourth chapter of Isaiah, and explain them, you show me how our country people stand. Me say, 'Ah! who tell massa all this? He never been in my country.' You say, 'Do not your country people live in that fashion?' I say, 'Yes, that true: God knows all things: He put them things in the Bible.' Massa, I so sure that the Bible is God's Word, for man cannot put all them things there, because he no see it. That time I live in my country, I live with a man that make greegree. He take me into the bush, and teach me to make greegree too. He show me one tree: he say, 'That greegree-tree: he take countryaxe, and cut some of that tree: he make a god; and he take the leaves, and that which was left, and give me to carry home. When we come home, he make a fire; and all the people come and sit round the fire. Then they cook and eat. When they done eat, the man take the leaves of the greegree-tree, and burn them in the fire, and then all the people stand round the fire, and clap their hands and cry, 'Aha! Aha! Massa, when you read that verse (Isaiah xlii. 16) I can't tell you what I feel. You then begin to talk about the text (verse 20,) 'He feedeth on ashes,' and I was struck again; for when they done cry, 'Aha! Aha!' they take the ashes, and make medicine they give to people when they be sick. You been see some greegree which look like dirt! that is the same ashes: they carry that round them neck, and they eat it some-times. You see, massa, our poor countrymen feed upon ashes. For true, the Bible God's word."

*An African female.*—A poor female Matchapsee, named Mamgena, called, says Mr Campbell, and told me, that when she first heard of the Bible she did not think it was true; but when she found it describe her heart so exactly, she could not but believe what it said. She was determined, she added, always to live near some place where the Word of God was preached; where she might hear about a crucified Saviour, though she should starve. Jesus died for sinners, and she would not leave the Word. She manifested her affection by praying that Mr Campbell might be carried back safe to the Cape, and to England.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glasgow Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glasgow Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

“THE FEAR OF THE LORD, THAT IS WISDOM.”

No. 62.

SATURDAY, MAY 6, 1837.

PRICE 1½d.

ON THE SUFFERINGS OF THE FIRST CHRISTIANS,  
CONSIDERED AS AN ARGUMENT FOR THE  
TRUTH OF CHRISTIANITY.

PART II.

BY THE REV. W. B. NIVISON,

*Formerly one of the Ministers of the Scotch Church  
in Amsterdam.*

IN my former paper on this subject I attempted to shew that the high degree of suffering to which the primitive Christians submitted for the sake of the Gospel, and the noble firmness they displayed in the course of their perilous warfare, furnished not only satisfactory evidence in proof of the sincerity of their faith, but also a strong presumption that the religion itself was true, in whose favour this lofty and daring enthusiasm was called into exercise. A more interesting part of the inquiry still remains—to describe the moral qualities that characterised their fortitude, and rendered it so greatly superior to that of any other body of sufferers who can be brought into comparison with them. These qualities may easily be reduced to three, each of which I shall now proceed to illustrate.

In the first place, the passive fortitude of the first Christians was distinguished by a spirit of gentleness.

The first Christians preserved a calm and unruffled temper in the midst of the most tedious and cruel persecutions. They never, on any occasion, seemed to feel the slightest irritation. It was natural to expect that they should be provoked by the insulting reproaches, severe beatings, and gloomy imprisonments to which they were constantly exposed; and that they should give expression to such feelings in revilings of their enemies, or, when possible, in retaliation of similar injuries. It was reasonable to suppose that their constancy in suffering should partake somewhat of *obstinacy*, and that their perseverance, unto death, should be marked by a spirit of opposition arising from, and resembling the fierce and unrelenting opposition of their enemies. And most certainly, if the apostles had been left to carry on so arduous a warfare at their own charges,—if the infirmities and corruption inseparable from our fallen nature had not in them been weakened or subdued by

divine grace, they also would have exhibited in their conduct this invariable feature of human sinfulness and imperfection.

The unfavourable qualities I have now mentioned are found uniformly to characterise the passive fortitude of all who suffer in the general misfortunes of the particular sect or party, whether religious or political, with which they have associated themselves. The honour of their peculiar society is the great idol which they worship,—while the sanctity of truth is not thought of at all, or thought of with comparative indifference. They are resolved to stand or fall with the members of their own corporation; to support every one of their measures, whether right or wrong; and to subscribe to every one of their opinions, whether true or false. All that the party thinks and does, they are determined at all hazards to maintain and defend. Hence they are easily provoked when any opposition to their schemes or notions is offered, or even meditated. At such times their resentment is quickly kindled, and as quickly manifests itself in intemperate speeches, loud murmurings, scurrilous invectives, and, when the power to persecute is not withheld from both parties, in contriving and accomplishing each other's ruin. Nor will the party that may chance to be put down, be less bitter or severe than its more powerful or more fortunate antagonist. If not able to carry the hostility of fire and sword so far as the other, it equals or surpasses it in brandishing the weapon of “hard words.” We perceive, that though they may differ in regard to the *power* which enables them to persecute, they closely resemble each other in the *spirit* that incites them to such violence.

I am persuaded that there is no body of sufferers for their religious or political opinions in any age or country to whom these qualities of character are not to some extent applicable, except the noble company of believers whose history we are now considering. Let us contemplate for a moment the conduct of these primitive converts, and we shall perceive at once the contrast between them and all other sufferers. There is seen among them no desire to gain success over their opponents by any other arms than those of truth and reason. Instead of their resentment being roused by unmerited insult,

harsh reviling, and barbarous treatment, they are as meek, and undisturbed, and unprovoked, as if they had been greeted with the most cordial reception, and listened to with the most implicit faith. Instead of being irritated by the reverses of fortune which they are sustaining, they submit to these reverses with as much willing resignation, and with as much composure as they could possibly have exhibited if all their affairs had worn the fairest and most promising aspect. If their passions are ever raised above their natural level, it is when they are invited by the Holy Spirit to view those sublime mysteries into which the angels desire to look; or it is when their moral resentment is awakened by some of the more unworthy converts who had dared to corrupt the soundness of faith by heretical opinions, or dishonour their religious profession by licentious practices. And when we gather instruction from the writings they have left us, we perceive from the clear simplicity and close precision with which they are composed, that the powers and affections of their minds are not in any degree excited or disordered by the cruel and unjust treatment they were all the while receiving from their enemies.

In the second place, the passive fortitude of the first Christians was distinguished by a spirit of kindness

In all cases of suffering, where the passive resistance of the sufferers originates in the mere spirit of opposition, or is produced by something else than the love of truth, we find them generally exclaiming against the inhumanity of their persecutors, and complaining of the undeserved hardships of their own lot. There are combined together in their minds a feeling of bitter resentment against their enemies, and one of peevish discontentment with the arrangements of Providence. If active hostilities take place on both sides, we are not able to determine from the conduct of either which of them is in the right. Both exhibit the same want of mutual forbearance, and the same violent spirit of revenge. And when the power of mutual injury is happily removed from both by a wise and tolerant government, and when they are only allowed to carry on war through the medium of the press, we observe too frequently in their controversial writings a heavy mixture of extravagant satire and indecent personal abuse. We are soon made to perceive that the gratification of the hostile and revengeful passions with which they are animated towards each other is the principal and leading aim of both.

This natural and almost universal consequence of injury and provocation is not at all observable in the writings or conduct of the early professors of the Christian faith. Their revenge was not in the slightest degree excited by the unjust and merciless persecutions so frequently inflicted upon them by the higher authorities. Even when the Christian martyrs were undergoing the horrid agonies of torture and death, they felt no movement of angry passion; they uttered no words to irritate or provoke. At that dread moment the spirit

of benevolence, with which the Comforter had inspired them, burned with a pure and steady flame, and seemed to improve in brightness and strength as the inflictions of tyranny were forcing them nearer to the grave. When it became their duty as preachers of righteousness to express a moral disapprobation of the vices of their enemies, the sharpness of their reproofs was softened with a tender compassion for their spiritual blindness, and with the warmest regard for their eternal welfare. What a bright example of this amiable temper of mind does the first martyr, Stephen, exhibit to his infatuated countrymen at the very moment they were stoning him to death! In imitation of his divine Master, he prayed, in the agony of dissolution, for his murderers; and kneeling down, cried with a loud voice, "Lord, lay not this sin to their charge." And although the Jews, who were the natural kinsmen of Paul, had often threatened to take away his life, and had actually attempted it more than once, yet his pure and ardent affection for his countrymen was not in any degree weakened by the cruel and unnatural treatment he experienced at their hands; and we find him even affirming in his epistle to the Romans, "that he could wish himself accursed from Christ for his brethren." Though we mention particularly these two eminent instances of truly Christian benevolence, exerted at those seasons when its operation should naturally have been checked, yet nearly the same praise may justly be given to the whole body of early Christians, who uniformly exhibited, along with a spirit of determined adherence to the faith as it is in Jesus, the same unfeigned love of their persecutors at that very time when we should have least expected the expression of such sentiments. And I may just add, that this singular and remarkable behaviour bears with so striking and decisive a weight upon the present question, that upon it alone we might justly rest our proof of the intrinsic and essential difference between the passive fortitude of the primitive Christians, and all those instances of similar virtue which it is possible to collect from the pages of history.

In the third and last place, the passive fortitude of the first Christians was distinguished by a spirit of cheerfulness.

In all cases where the passive fortitude of the sufferer has its origin in the mere spirit of opposition, or is dictated by worldly considerations, we uniformly find his joy or grief bearing some proportion to the prosperous or adverse circumstances of the sect or party to which he has attached himself. When their affairs are prosperous, he gives himself up to that natural feeling of exultation which instinctively springs up in the breast on the occurrence of some fortunate event. When, on the other hand, they are adverse, he is depressed by that natural feeling of disappointment which a reverse of fortune seldom fails to produce even on the strongest mind. Such sentiments are natural to every individual placed in these particular circumstances. When, therefore, we cannot trace

their operation on those occasions at which experience would lead us reasonably to expect them, we may well wonder at the strangeness of the fact, and endeavour to ascertain its cause. If the apostles had been engaged in propagating an imposture, and if they had secretly known that the success of their enterprise depended exclusively on their own exertions, and on nothing else, they would naturally have been cast down with grief and alarm at those seasons of severe persecution, when their affairs appeared to every human eye to be placed in the last extremity. If they had secretly known that their mighty scheme for overthrowing all the false religions in the world, and establishing one, on this supposition, equally false, in their room, had its origin in their own invention, and depended on their own management for its future success, their hopes, however bright they might have been before, would certainly have been damped in the event of their imprisonment, or in the prospect of a violent and ignominious death. And yet this gloom and despondency are not, in the slightest degree, observable in any of the apostolic writings, or in the behaviour of the numerous Christians who, in defence of their faith, lost their property and freedom, or were exiled from their country, or were put to death by fire or sword. They evidently appear more cheerful, their joy rises to a higher pitch, as their worldly situation is made more critical, as the days of darkness become more frequent, as the time of their being "offered up" draws nearer. St. Paul informs us that "as the sufferings of Christ abounded in him, so also his consolations in Christ abounded in the same proportion." He writes of himself and of his persecuted brethren in general, that "though troubled on every side, yet they were not distressed; though perplexed, they were not in despair; persecuted, but not forsaken; cast down, but not destroyed." He declares, in name of his fellow-apostles, that "though they were as sorrowful, yet they were always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." And of himself again he particularly says, in his first epistle to the Corinthians, "Most gladly will I glory in mine infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." What then can we assign as a reasonable cause of this remarkable cheerfulness on the part of these primitive disciples? It might be natural for impostors to rejoice in the actual or probable success of their schemes; but we cannot merely think it natural for impostors to rejoice in the actual or probable failure of their hopes, in their scourging or imprisonment, or in the infliction of capital punishment. It is not possible for us to account, even in a plausible manner, for this singular state of mind, without admitting the certainty of that faith, which elevated their views above the things of time, and inspired them with the desire of a nobler and more enduring inheritance than any this world could present.

From the views I have thus attempted to give of this interesting subject, we may safely conclude, that the sufferings of the first Christians ought to be regarded as affording evidence for the truth of our holy religion, not only by reason of the high degree of fortitude which these illustrious men were able to exert in defence of their faith; but also and chiefly, on account of the admirable moral qualities by which this fortitude was distinguished. No other body of sufferers in the whole history of the world can be shown to have suffered *in the same manner* as the primitive Christians. This radical difference between their behaviour and that of all other men, must have arisen from some cause, and what cause affords so sufficient and reasonable an explanation of the phenomenon as the truth of that religion which is recommended to our faith by such a weight and variety of other evidence, and in the propagation of which these singular and beautiful features of moral character were brought into exercise? A belief of certain doctrines, even supposing them to be false, may in some cases be so strong as to raise the minds of men to enthusiasm, and make them exhibit the greatest degree of heroism in resisting the opposition to which this erroneous belief may subject them; but the strongest belief of false doctrines (or even of true, without the powerful aid of divine grace,) can never bestow upon the passive fortitude of any body of men, those moral qualities that accompanied and adorned this noble virtue in the case of the Christian martyrs. The Indian warrior can support the highest degree of pain which the savage cruelty of his victorious enemies can inflict upon him, with perhaps as little of murmuring or of yielding as a persecuted Christian. While they may resemble one another in the *capacity*, they differ entirely in the *mode* of their endurance; and upon this essential difference depends the main force of our present argument. The Roman centurion, when he stood in the discharge of his official duty at the foot of the cross, and beheld the manner in which our Lord finished the great work he came into our world to perform, could not help exclaiming, "Truly this man was the Son of God!" And when we survey the manner in which the first heralds of the Gospel bore their sufferings, and ended their lives of faith, we ought all to form a judgment similar to that of the centurion, and say "Surely these men were what they professed to be, the servants of the Most High God, and preachers of the words of eternal life."

#### THE MINISTERIAL LIFE AND LABOURS OF PRESIDENT EDWARDS.

In September 1723, Mr Edwards went to New-Haven, Connecticut, where he received his degree of master of arts, and was elected a tutor in the college. After having held this office for two years, he received proposals from the people of Northampton to become their minister, as colleague to his grandfather, Mr Stoddard; of this invitation he accepted, and was ordained a minister of the Gospel on the 15th of February 1727. He immediately commenced his labours, and was

in the habit of preparing two discourses every week, besides spending a great part of it in the study of the Bible, and in the investigation of the more difficult and important subjects in theology. His constitution being delicate, he was obliged to be constantly watchful, and to practise the greatest self-denial, in order to continue his exertions. He commonly spent thirteen hours each day in his study, and that not in perusing and treasuring up the recorded thoughts of others, but in the much more exhausting employment of independent investigation. It may appear strange to the reader when we say that Mr Edwards was not in the habit of visiting his people in their own houses, except in cases of sickness or affliction. He did not, however, neglect this practice because he looked upon it as unimportant, but because he considered himself incapable of entering into free conversation, and bringing it to bear on sacred subjects. But he was not, on that account, the less diligent, for he used to preach frequently in particular neighbourhoods, and was wont to call the young people and children to his house, where he used to pray with them, and give them instruction suited to their years, and likewise catechised the young in public every Sabbath. In addition to this, in his study, he spent not a little of his time in conversing with persons under religious impressions, many of whom sought his advice.

On the 28th of July 1727, Mr Edwards was married to Miss Sarah Pierrepont, whose remarkable piety had early attracted his attention. "Few persons," says Mr Dwight, "no older than she was, at the time of her marriage, have made equal progress in holiness, and rare, very rare, is the instance in which such a connection results in a purer or more uninterrupted happiness." At the time when Mr Edwards was ordained, the people began to show an increasing attention to religion, which continued for about two years, and was unhappily followed by several years of inattention and indifference. The health of Mr Edwards, too, in consequence of incessant application, began to fail him, inasmuch that he was obliged to relinquish his ministerial duties for several months, and withdraw from the scene of his labours, to recruit his health by travelling. Early in 1732, the state of religion among his people began gradually and perceptibly to improve, and a check was given to the prevalence of disorder and licentiousness. The young especially showed a very unusual disposition to yield to advice, and many began to manifest a personal interest in their eternal welfare. The solemnity of mind which now began to pervade the Church, and which was evidently on the increase, exerted a very salutary influence on Mr Edwards' ministrations. Encouraged, as he undoubtedly was, by the success of his prayers and exertions, which was daily manifesting itself, the discourses which he now began to deliver are unsurpassed in spirituality and power. Mr Edwards' success, however, was too great for Satan to look quietly on; and, no doubt with the view of attracting the attention of the people from the concerns of their souls, he stirred up in their neighbourhood, a violent controversy on the subject of Arminianism. But even this, instead of producing any unfavourable effects among Mr Edwards' people, was graciously and powerfully overruled for the promotion of private godliness. Mr Edwards knew well that the points which the Arminians insisted on, were not of little moment, and, accordingly, he preached a series of sermons on the various topics at issue, and, among others, his well known discourses on the great and all-important doctrine of justification by faith alone. The event proved that he had judged wisely, in not keeping silence, for his exposure of the errors of Arminianism was attended with a signal blessing from above on the people of his charge.

"The year 1735 opened on Northampton, in a most suspicious manner. A deep and solemn interest in the

great truths of religion, had become universal in all parts of the town, and among all classes of people. This was the only subject of conversation in every company, and almost the only business of the people appeared to be to secure their salvation. So extensive was the influence of the Spirit of God, that there was scarcely an individual in the town, either old or young, who was left unconcerned about the great things of the eternal world. This was true of the gayest, of the most licentious, and of the most hostile to religion. And in the midst of this universal attention, the work of conversion was carried on in the most astonishing manner. Every day witnessed its triumphs, and so great was the alteration in the appearance of the town, that in the spring and summer following it appeared to be full of the presence of God. There was scarcely a house which did not furnish the tokens of his presence, and scarcely a family which did not present the trophies of his grace. 'The town,' says Mr Edwards, 'was never so full of love, nor so full of joy, nor yet so full of distress, as it was then.' Whenever he met the people in the sanctuary, he not only saw the house crowded, but every hearer earnest to receive the truth of God, and often the whole assembly dissolved in tears; some weeping for sorrow, others for joy, and others from compassion. In the months of March and April, when the work of God was carried on with the greatest power, he supposes the number, apparently of genuine conversions, to have been at least four a day, or nearly thirty a week, take one week with another, for five or six weeks together.

"During the winter and spring, many persons from the neighbouring towns came to Northampton to attend the stated lectures of Mr Edwards; many others on business or on visits; and many others from a distance, having heard contradictory reports of the state of things, came to see and examine for themselves. Of these, great numbers had their consciences awakened, were savingly wrought upon, and went home rejoicing in the forgiving love of God. This appeared to be the means of spreading the same influence in the adjacent town, and in places more remote, so that no less than ten towns in the same county, and seventeen in the adjoining colony of Connecticut, within a short time were favoured with revivals of religion." Thus he was winning souls to Christ;

"Yet all his trophies, all his spoils,  
He hung upon the cross."

This was perhaps one of the most remarkable revivals that had taken place since the days of the apostles, and that chiefly on account of its universality, being confined to no particular class, nor age, nor description. Nearly one hundred persons in Mr Edwards' congregation became, at that time, according to his own opinion, the subjects of the renewing grace of God, and he was not a man to come to a rash and hasty conclusion on such a subject. It was a peculiarly favourable dispensation of Providence, that amid the multiplied cares and labours of this period, the health of Mr Edwards was graciously preserved. His whole time was occupied; all the powers of his mind were laboriously employed, and all the feelings of his heart kept in a state of intense excitement. Mr Edwards, besides, was enabled, the more unreservedly, to devote his time and attention to the spiritual interests of his people, as Mrs Edwards relieved him from all attention to secular concerns, and he could, with confidence, commit every thing of this nature to her management. It was to Mr Edwards an unspeakable privilege, surrounded, as he was by a young and growing family, that when his duties to his people, especially in such circumstances, necessarily occupied his whole attention, he could safely rely on the wisdom and piety, the love and faithfulness of their mother in attending to their education. In the latter part of May 1735, the number of converts began gra-

dually to decline, and that from various causes. One great cause undoubtedly was, as Mr Dwight remarks, that the physical excitement had been greater than the human constitution can for a long period endure. Another reason of this declension may be found in the fact, that those who had so long witnessed this remarkable work of God without renouncing their sins, had at length become hardened and hopeless in their impenitence. A nother cause, and that more powerful in its influence than the others, was, that the attention of the people was called away by an unhappy controversy which began to agitate that part of the country.

We now return to what more immediately concerns the soul of Mr Edwards himself—his own progress Zionward. Since he had settled at Northampton, he had made considerable advances in the life of faith, and was not unfrequently favoured with transporting views of divine things. "Since I came to Northampton," says he, "I have often had sweet complacency in God, in views of his glorious perfections, and of the excellency of Jesus Christ. God has appeared to me a glorious and lovely Being, chiefly on account of his holiness. The holiness of God has always appeared to me the most lovely of all his attributes." "I have loved the doctrines of the Gospel; they have been to my soul as green pastures. The way of salvation by Christ has appeared, in a general view, glorious and excellent, most pleasing and most beautiful. It has often seemed to me that it would, in a great measure, spoil heaven to receive it in any other way." What pure and exalted conceptions do these few words show forth! And no less beautiful is the following passage, as exemplifying the humility of this man of God:—

"It has often appeared to me delightful to be united to Christ; to have him for my head, and to be a member of his body; also to have Christ for my teacher and prophet. I very often think with sweetness, and longings, and pantings of soul, of being a little child, taking hold of Christ, to be led by him through the wilderness of this world. That text, Mat. xviii. 3, has often been sweet to me, 'Except ye be converted, and become as little children,' &c. I love to think of coming to Christ, to receive salvation of him, poor in spirit, and quite empty of self, humbly exalting him alone; cut off entirely from my own root, in order to grow into, and out of, Christ; to have God in Christ to be all in all; and to live by faith on the Son of God, a life of humble, unfeigned confidence in him."

Mr Edwards' hopes and prayers were not confined merely to his people and himself. His was that generous, that extended philanthropy, of which his divine Master was such a lovely example; it comprehended within its range the whole family of Adam. If ever man took an interest in the spiritual welfare of his fellow-men; if ever man took a deep and intense interest in the advancement of the Messiah's kingdom on earth, it was the subject of our memoir. From his early years, when yet but a child, he greedily scanned the pages of every newspaper within his reach, seeking for what?—for accounts of the progress of religion.

"My heart," says he, "has been much on the advancement of Christ's kingdom in the world. The histories of the past advancement of Christ's kingdom have been sweet to me. When I have read histories of past ages, the pleasantest thing, in all my reading, has been to read of the kingdom of Christ being promoted. And when I have expected, in my reading, to come to any such thing, I have rejoiced in the prospect, all the way as I read. And my mind has been much entertained and delighted with the Scripture promises and prophecies which relate to the future glorious advancement of Christ's kingdom upon earth."

In consequence of the high reputation which Mr Edwards had attained as a powerful and successful preacher, he received frequent invitations from different

churches, to come and labour amongst them for a short period. Accordingly, with the consent of his people, and his own pulpit being supplied in the meantime, he frequently went on those missionary tours, carrying the Sword of the Spirit in his hand,—that sword with which he had so often routed the armies of the aliens.

"It was a two-edged blade,  
Of heavenly temper keen;  
And double were the wounds it made,  
Where'er it glanced between."

An ample reward was afforded him by the general revivals of religion which attended his labours. While Mr Edwards was thus forwarding the interests of his Master's kingdom abroad, his exertions among his own people began again to be attended with extraordinary success. In the spring of 1740 it became evident that the Spirit of God was working among the people, especially among the young; and in particular individuals there appeared satisfactory evidence of an entire change of character. This state of things continued through the summer and autumn. In October of that year, the celebrated Mr Whitefield came on a visit to Mr Edwards, at Northampton. There he preached five sermons, which were followed by an awakening among professors of religion, and soon after by a deep concern among the young. Mr Edwards took this opportunity to converse with Mr Whitefield on the subject of *impulses*, on which he thought that gentleman laid too much stress. He likewise conversed with Mr Whitefield about his practice of *judging other persons to be unconverted*, and expressed his own decided disapprobation of the practice. The whole interview was warm and affectionate. Yet Mr Edwards was inclined to think that Mr Whitefield regarded him somewhat less as an intimate and confidential friend, than he would have done had he not opposed him on these two favourite points.

The effects of Mr Edwards' labours were not confined to his own country, much less to his own congregation, but extended even to this remote island. Several of Mr Edwards' writings were republished in Scotland, and produced great and salutary effects, as the heart-stirring scenes which were presented at Cambuslang, and upwards of thirty towns and villages, amply testified. The publication of Mr Edwards' works in Scotland gave rise to a correspondence betwixt him and several of the most distinguished ornaments of the Scottish Church. Among these may be mentioned the illustrious names of Maclaurin and Erskine, and the pious and devoted M'Culloch of Cambuslang. In October 1744, a number of able clergymen in Scotland, among whom were Mr Edwards' correspondents, thinking that the state of the Church, and of the world, called loudly for united, extraordinary prayer to God, proposed that Christians universally should set apart a portion of time each week, namely, on Saturday evening and Sabbath morning, to be spent in prayer, for this purpose. This plan was communicated to Mr Edwards, who welcomed the proposal, and did everything in his power to promote its general acceptance by the American Churches.

In 1747 David Brainerd, whom Mr Edwards had previously met on one of his missionary tours, and whose life he afterwards wrote, came to New England, and resided at his house. Mr Brainerd was at that time thought to be labouring under a confirmed consumption. From his company, Mr Edwards and his family derived much pleasure and benefit. The health of the devoted missionary, however, continued gradually to decline, and it soon became obvious that he could not long survive.

"On the morning of Lord's day, October 4," says Mr Edwards, "as my daughter Jerusha, who chiefly attended him, came into the room, he looked on her very pleasantly, and said, 'Dear Jerusha, are you willing to part with me?—I am quite willing to part with you; I am willing to part with all my friends; though

if I thought I should not see you and be happy with you in another world, I could not bear to part with you. But we shall spend a happy eternity together."

Five days afterwards Brainerd died, and they did part,—but only for a little; four months had scarcely elapsed, when Jerusha was called away to meet with him in their fatherland, to part no more for ever.

We have seen Mr Edwards labouring in season and out of season for his people's welfare, and they prided themselves in having such a minister. Hitherto he had lived in the hearts of his people; he had ministered unto them for nearly twenty-four years, and a great number looked upon him as their spiritual father, while all held him in such esteem, that it might have been said of them as of the Galatians, "If it had been possible, they would have plucked out their own eyes, and given them to him." But alas! how unstable are human affairs, and how transitory are the things of time!

"E'en as the mists  
Of the grey morn before the rising sun,  
That pass away and perish."

We are now about to behold that very people turning against him, and refusing any longer to listen to his beseeching voice, and all because he was faithful.

In the year 1744, Mr Edwards was informed that some young persons in the town, belonging to his congregation, had in their possession licentious books, which they employed in promoting lascivious and obscene conversation. Thinking that the matter ought to be inquired into, he called a meeting of the brethren of the Church, and asked them whether or not they thought proper to take any measures in reference to the matter? They unanimously gave it as their opinion, that the case ought to be investigated, and appointed a committee to examine into the circumstances of the case. The committee accordingly met, and Mr Edwards read to them a list of the names of those young persons whom he wished to examine. Some of those whose names he read were accused, others of them witnesses, but, through mere forgetfulness or inadvertence on his part, Mr Edwards did not state in which of these two classes any particular individual was included, or whether he was requested to attend as a witness, or as one of the accused. When the names were thus published, it appeared that there were but few of the principal families in the town, to which some of the persons named were not nearly related. The news spread, and the town was soon in an uproar; those called refused to appear, or behaved with a great degree of insolence when they did,—the authority of the Church was despised, the committee refused to act, and the matter could not be proceeded with. From this period Mr Edwards had no great visible success in his ministrations, his influence with his people was gone, and his hands were weakened.

Another perplexing circumstance soon led to still more serious discussion. Mr Edwards' predecessor being of opinion that the Lord's Supper was a converting ordinance, and that "unconverted persons, as such, had a right, in the sight of God, or by his appointment, to the sacrament of the Lord's Supper, held that, therefore, it was their duty to come to that ordinance, though they knew they had no goodness or evangelical holiness." Mr Edwards had, on his coming to Northampton, some doubts on this subject, but not being fully convinced, he did not feel himself warranted in changing the existing practice of the Church; at length, however, his doubts increased, and he began to examine into the matter carefully, by the light of Scripture, the result of which was, that he became fully convinced that the opinion was wrong. He knew well that such a change would not be easily effected, and that the propagation of his opinions on the subject would create no small hostility towards him. Mr Edwards, however, had the spirit of a martyr; he sat down and counted the cost, and

resolved to persevere. He did persevere, and what was the result? His opinions were misrepresented,—his character was slandered,—he was not allowed a hearing that he might explain his sentiments,—councils were called, and those, too, chosen chiefly from parts of the country where the lax system of admission was in repute; and the conclusion of the matter was, that the councils gave it as their opinion, "that it is expedient that the pastoral relation between Mr Edwards and his church be immediately dissolved, if the people still persist in desiring it." It was thus left with the people; the people, accordingly, by a majority of one hundred and eighty, voted for his dismissal. Alas! what a change! Mr Edwards had loved these people, and cared for them as a father for his children; he had spent all his time in writing, planning, and labouring for their welfare, and for them he had poured out ten thousand fervent prayers; in their good he had rejoiced as one that findeth hid treasure, and they were dear to him beyond any other people under heaven. Yet this people rose up against him, and thrust him out from among them. Well might he say with the Psalmist, "It was not an enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnify himself against me, then I would have hid myself from him. But it was thou, my guide and mine acquaintance. We took sweet counsel together, and walked into the house of God in company."

What a lesson do we here read! Both his grandfather, who was his predecessor, and he himself, had done wrong, we hesitate not to say, in admitting to the sacrament those for whom it was not intended; and the very snake which he had thus been fostering in his bosom at length stung him. It was those very people to whom the sacrament was extended by this lax system of admission that eventually caused him all this trial and vexation. On the 1st of July, 1750, Mr Edwards preached his farewell sermon, from 2 Cor. i. 14. "Had it been written," says his biographer, "in the case of an indifferent person instead of his own, it could not have discovered less of passion, or of irritation, or have breathed a more calm and excellent spirit." The following extract will show sufficiently the Christian spirit which it breathes:—

"And here I would particularly advise those that have adhered to me in the late controversy, to watch over their spirits, and avoid all bitterness towards others. Your temptations are, in some respects, the greatest; because what has lately been done is grievous to you. But, however improperly you may think others have acted, maintain with great diligence and watchfulness, a Christian meekness and sedateness of spirit: and labour, in this respect, to excel others who are of the contrary part: and this will be the best victory: for he that rules his spirit, is better than he that takes a city. Therefore let nothing be done through strife or vainglory: indulge no revengeful spirit in any wise; but watch and pray against it: and by all means in your power, seek the prosperity of this town: and never think you behave yourselves as becomes Christians, but when you sincerely, sensibly and fervently, love all men, of whatever party or opinion, and whether friendly or unkind, just or injurious to you, or your friends, or to the cause and kingdom of Christ."

Every sentence of this discourse shows him to have been "a man of peace," but he was not the less on that account a man of firmness and resolution in the performance of his duty. Amid all his multiplied injuries he manifested the utmost meekness and forgiveness, and still desired earnestly the prosperity of those who were once his flock; and, like the blessed Master whom he served, "when he was reviled he reviled not again."

Our readers may be apt to suppose, from these untoward occurrences, that the revivals of religion which we previously mentioned were rather apparent than real.

But it was not so. There is no doubt that many deceived others, and were themselves deceived, but yet it cannot be denied that a glorious work of grace was carried on there.

"Many may be ready," says Mr Edwards, "from things that are lately come to pass, to determine, that all Northampton religion has come to nothing; and that all the famed awakenings, and revivals of religion in that place, prove to be nothing but strange tides of a melancholy and whimsical humour. But they would draw no such conclusion, if they exactly knew the true state of the case, and would judge of it with full calmness and impartiality of mind."

They were not the true converts, who commenced and carried on this opposition to Mr Edwards, but, as we have mentioned before, those who, through the lax system of admission, had gained entrance into the church. And besides this, it ought to be remembered that the opinions Mr Edwards was opposing were intimately associated with the memory of his predecessor, Mr Stoddard, for whom the people had such a veneration "that many looked upon him almost as a sort of deity." He had maintained with great zeal the doctrine which Mr Edwards now renounced, and had regarded the strict system of communion as exceedingly pernicious. But notwithstanding all this, Mr Edwards' flock were not all opposed to him, and he had reason to suppose, that many more would have come forward and supported him if they durst. But so violent were his enemies at that time, that to speak favourably of him exposed the individual to the immediate persecution of his neighbours.

Melancholy as these events undoubtedly were, they were over-ruled by a gracious God for his own glory. The discussion of the question regarding communion was followed by the most salutary effects on both sides of the Atlantic. The church at Northampton was, as it were, a city set on a hill, and the renowned piety of its inhabitants, and the strenuous exertions of Mr Edwards, only showed the more clearly the effects that might be expected to result from the lax system of admission to the ordinance of the Lord's Supper. "Probably," says Mr Dwight, "no one event of apparently malignant aspect ever did so much towards reforming the churches of New England." But there were other ends to be accomplished, and those of paramount importance. There were many difficulties connected with theology, that required to be thoroughly examined and clearly illustrated, and the very events which we lament, afforded Mr Edwards time and opportunity for investigating these great truths, and were thus the means of enabling him to prepare for publication some of the most valuable works of which the Church can boast. Mr Edwards knew well that all these sufferings were appointed by God, "and he received the chastisement of his heavenly Father with such exemplary submission that it would seem to have been sent only to reveal more fully the excellence of his character."

### THE SHEEP.

BY THE REV. DAVID MITCHELL.

SHEEP are found in many varieties: the chief of these may be reckoned the common sheep, the Guinea sheep, the Cretan sheep, the African sheep, the many-horned sheep, and the broad-tailed sheep. Our native land is at present famous among the nations of Europe for its breed of sheep, but the Merino, or Spanish, excel ours in the fineness of the fleece. In the island of Madagascar, on the east of Africa, sheep are said to be found with tails several pounds in weight. In Syria and Tartary the tails of the sheep are much larger. The tail is estimated to weigh one fourth part of the weight of the whole body. Russel reckons the weight of a Syrian sheep to be about sixty or seventy English

pounds, of which the tail weighs about fifteen pounds. The tail is a kind of substance between fat and marrow, and is considered a great delicacy. It is sometimes used instead of butter, and frequently eaten along with the lean of the animal. Sheep of this description were supposed to be used in sacrifice to Jehovah, under the law of Moses. The Jews were commanded to cut off the whole rump or tail of the animal used in sacrifice, and to burn it wholly unto the Lord. This command might seem strange to us, who consider the tail a very insignificant part of the animal, but when we bear in mind that the rump of an oriental sheep is a most valuable portion, we are led to perceive the real import of the instructions given to the Hebrews. "And he shall offer of the sacrifice of the peace-offering, an offering made by fire, unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone.....and the priest shall burn it upon the altar; it is the food of the offering made by fire unto the Lord."—(Lev. iii. 9-11.)

When under the immediate dominion of man, sheep are harmless, timid, and gentle animals. They submit to the most painful restraints with quietness and docility. They silently part with their fleece, and mutely endure the stroke of death. Sheep, however, when left to roam at large on the mountains, or in a wild state, as some have described them, are not the soft and timid creatures which they appear when under the direct superintendence of the human race, though Buffon, the natural historian, would have them to be so. When left to go at large without restraint, they prepare for their defence, and protect themselves with boldness. When they expect a general attack they go systematically to work, and act in concert. They form themselves into a compact body, the ewes and lambs occupy the centre, while the rams form a regular front in each direction, where they wait the coming of their enemies, and immediately they dart forth against them with great fury and impetuosity. The rams stand forth undauntedly, and occupy the post of danger. A single one has been bold enough to attack an enraged bull, and gain the victory. This description of the strength and courage of the ram will enable us to perceive the force of the language used by the prophet Daniel, when he describes the vision which he saw on the banks of the river Ulai, representing the powerful union of the kingdoms of Media and Persia, under the figure of a ram with two horns. "Then I lifted up mine eyes, and saw, and behold there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."—(Dan. viii. 3, 4.)

The lamb is proverbial for its simplicity and innocence. Free from that selfish cunning which some animals possess, they enjoy life in the most artless manner. They frisk about in their playful gambols by their mother's side, and skip to and fro with great delight. "What ailed thee, O thou sea, that thou fellest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs?"—(Psalm cxiv. 5, 6.)

Sheep, when under the direct superintendence of man, exhibit but little sagacity in their character. When they once lose sight of their companions, they in general go still farther and farther out of the way. They manifest such a stupid insensibility in this respect, that they have been alluded to in the Word of God as an emblem of sinful man, who, in the depths of his depraved and perverted understanding, wanders in his bewilderment at a distance from Him who is the source and fountain of wisdom and strength; "For ye were as

sheep going astray; but are now returned unto the shepherd and bishop of your souls."—(1 Peter ii. 25.)

The rearing of sheep was considered a very important occupation amongst the Hebrews, and they watched over their flocks with great zeal and activity. They were careful to search out good pasture, and also to provide water, which was sometimes very scarce. The anxiety of the shepherd for the prosperity of his flock was so intense, that it was proverbial in Israel. When David describes the exuberance of his Maker's bounty, and his incessant care, he addresses God by the term shepherd, as implying all that was necessary for his protection and support. "The Lord is my shepherd I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."—(Psalm xxiii. 1, 2.) The care and fidelity of the good shepherd has been selected by God himself, as affording one of the best similitudes which nature can bestow of that watchful tenderness which Christ exerciseth toward his Church in his mediatorial capacity. "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—(Isaiah xl. 11.) This care and anxiety on the part of the shepherd exposed him to great fatigue and privation. He frequently suffered from the inclemency of the weather, from the chilling frost by night, and from the rays of a scorching sun by day; sleep departed from his eyes, and slumber from his eye-lids. Nor was this all—he was not only forced to endure fatigue, and submit to much privation, but he was also exposed to personal danger upon many occasions. When the sheep went astray they frequently wandered into places where they exposed themselves and the shepherd to great danger before they could be relieved. It is recorded of the shepherds on the Alps that they sometimes engage in the most perilous undertakings, in order to rescue their strayed sheep from danger. When a sheep gets bewildered and loses sight of the rest, it not unfrequently wanders into a cavity or cleft of a rock, from which it cannot make its escape, and the shepherd has sometimes to rescue it by leaning over the precipice and reaching down his crook or rod, to which the animal clings, and by this method is relieved from its dangerous situation. The shepherds in Palestine were exposed to personal danger from another source than that which we have just now described. They were frequently subjected to the attacks of wild beasts, which came to devour the sheep. The lion, the bear, and the wolf, were noted enemies of the flock, and these the faithful shepherd had to encounter. David more than once risked his life while he fed his father's sheep. And when Jesus describes his infinite compassion to the children of men, and his willingness to give his life a ransom for many, he compares himself to the good shepherd, "I am the good shepherd, the good shepherd giveth his life for the sheep."—(John x. 11.)

Sheep formerly constituted a great portion of the wealth of the people of the East. They formed a very considerable proportion of the substance of the patriarchs, Abraham, Isaac, and Jacob, who were shepherd princes, and much revered and respected among the nations where they sojourned. The heads of the tribes of Israel also paid much attention to this part of their substance: "And Mesha, king of Moab, was a sheepp-master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool."—(2 Kings iii. 4.) We learn from the testimony of the most respectable travellers and sojourners in the East, that there are many shepherds occupying a position at the present day similar to that of the pastoral chiefs of antiquity, who went from place to place to feed their flocks. Russel describes the Syrian shepherds as wealthy, powerful, independent, and surrounded by a vast retinue of attendants. Chardin met a Turcoman shepherd in the neighbourhood of Parthia,

in all the dignity and splendour of a powerful prince. This pastoral chief had more than ten led horses in his train, all gorgeously caparisoned with gold and silver. His wives followed in about an hour after, carried on camels, along with his principal attendants on camels, horses, and asses, while his flocks covered the country for about ten leagues around. These pastoral chiefs live in tents, as in the days of old. The Turcoman shepherds live in tents, covered with white linen. The Turks cover theirs with red or green. The Arabs, the descendants of Kedar, the son of Ishmael, cover theirs with black hair-cloth, as they did several thousand years ago. "I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."—(Song of Solomon, i. 5.)

The sheep were washed in the running stream, and the impurities taken away from the wool. Great care was observed in cleaning the fleece, and in removing from it every speck and stain. There appears, however, to be only one reference to the washing of sheep in Scripture, and that is in the Song of Solomon, chap. iv. 2,—"Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them." This passage has been explained by some as alluding to believers generally, as descriptive of the Church in a prosperous state, producing the peaceable fruits of righteousness, and abounding in the good work of the Lord. Others have applied it to ministers of the Gospel, endowed with the graces of the spirit, unfolding the excellence of divine truth, bringing sheep to the fold of Jesus, and exhibiting in their character the power and efficacy of the doctrines which they teach. Contemplating it either way, it demonstrates the powerful effects of the Gospel upon the Christian, producing purity, uniformity, and fruitfulness, in every good word and work.

The time of sheep-shearing was an important season amongst the Jews. It seems to have been, according to the most authentic computation, in the month of March, that the Hebrews performed this work. At a very early period the wool was plucked off the animal with the hand. Several of the Latin historians refer to this barbarous practice. The Jews appear, however, to have shorn their sheep with an iron instrument. This was a time of great festivity; even those who were niggardly and parsimonious considered it necessary to open their hand liberally to their servants upon this occasion. Churlish Nabal, at the shearing of his sheep, "held a feast in his house like the feast of a king."

Among the Jews, sheep were reckoned very valuable, as they are among us at the present day. Their wool was manufactured into clothing, and their skin used for various purposes. Their flesh was an important article of diet, and their horns were formed into instruments of music. They were used in sacrifice, and numerous were the victims which bled on the altar of Jehovah. Solomon offered "an hundred and twenty thousand sheep" at the dedication of the temple. These offerings derived all their importance and value from Jesus Christ, who is typically described as a lamb. So very appropriate is this designation to Christ, that it is applied to him at almost every stage of his mediatorial work. He is described as the "Lamb slain from the foundation of the world." When Jesus approached the Baptist, by Jordan, John pointed him out as "the Lamb of God, which taketh away the sin of the world." The prophet Isaiah, in relating the sufferings of Christ, says, "he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." When the faithful witnesses for the truth are described, those who have passed through the furnace and been refined as by fire, they are said "to have washed their robes and made them white in the blood of the Lamb." When the holy city, the new Jerusalem, is delineated, John saith, "the glory of God did lighten it, and the



*Lamb* is the light thereof." And when the abundance of heaven is unfolded, and the blissful scenes of paradise pourtrayed, Jesus is represented under the symbol of a lamb, as nourishing and conducting his people. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the *Lamb*, which is in the midst of the throne, shall feed them, and shall lead them into living fountains of water; and God shall wipe away all tears from their eyes."—(Rev. vii. 16, 17.) Let us, therefore, "Behold the *Lamb* of God."

THE GLORY WHICH CHRIST GIVES TO HIS PEOPLE:  
A DISCOURSE.

BY THE LATE REV. WILLIAM PAUL, A.M.,

*One of the Ministers of St. Cuthberts, Edinburgh.*

[Preached before the Communion, May 1796.]

"And the glory which thou gavest me, I have given them."—JOHN xvii. 22.

THESE are the words of Jesus Christ himself. They are part of that solemn intercession which he made for his disciples, under the immediate prospect of death. Having loved his own, who were in the world, he loved them unto the end. No sorrow that he felt, no suffering that he was to endure, made them absent from his thoughts. Trying as was the last period of his life, he was peculiarly mindful of their comfort and welfare. After giving them the richest consolation, he addressed his Father in their behalf. He lifted up his eyes to heaven, and prayed, not only for his apostles, to whom he had personally manifested his Father's name, but for all his disciples to the end of time. "Neither pray I for these alone," said he, referring immediately to his apostles, "but for them also who shall believe on me through their word. That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me; and the glory which thou gavest me, I have given them."

This declaration is not more sublime than it is affecting. It sets the Saviour before us in a most exalted point of light; and, as it applies to all his disciples in every age, as well as to the apostles, it cannot be understood of the glory given to the latter in their working miracles, nor of any thing indeed peculiar to them. It is to be understood, therefore, of benefits common to all the disciples of Jesus, and conveys to our minds this great truth that Christ gives a glory to his people similar to that which he has received from his Father.

This truth may receive illustration, by our attending to the following particulars:—

I. As he selects them from the world, and takes them into peculiar relation to himself. In considering the glory of Christ, received from his Father, the first thing which strikes our notice is the distinction conferred by the Father's choice of him to the office of Redeemer. To this office, the Father fore-ordained him, before the foundation of the world, as he manifested him in it in the fulness of time. Hence, he is introduced by the evangelical prophet, proclaiming his sovereign pleasure, in these words, "Behold my Servant,

whom I uphold, mine elect in whom my soul delighteth." Now this choice of the Father carried along with it a most glorious distinction. In laying help on Christ, as one that was mighty, the Father, at the same time, exalted him as one chosen out of the people. As a divine person he, no doubt, had a glory undervived from, and independent of any but himself: He was, as he still is, and for ever will be, the true God,—God over all, and blessed for ever. But the Father's designation of him to the office of Redeemer gave him a special and singular pre-eminence,—it placed him in a new and peculiar relation,—it conferred a glory on him which neither angel nor archangel, throne nor dominion, principality nor power, nor any of the sons of the mighty ever obtained. Of none of these did the Father at any time say, "I have set my king upon my holy hill of Zion." "I will give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." This was glory bestowed on Christ, who, as he was the only begotten Son of the Father, was made also the *one* Mediator between God and man. This was glory bestowed only on Christ, and which became manifest by his mission into the world. Then, notwithstanding much amazing humiliation, it began fully to appear that the Father had consecrated him to be his servant, in a most peculiar manner,—that he had set him in a new and special relation,—that he had glorified him by constituting him the Mediator of the new covenant. Christ, it is true, retains the sole undivided honour conferred by the Father's choice of him to the office of Redeemer. With none in heaven, and with none on earth, does he stand in this pre-eminent relation. But there is a similar glory communicated by him to all his people. There is a distinction put on them which none of the angelic hosts, and which none but believers among the sons of men, do ever obtain. We do not refer here to the distinction respecting them in the eternal purpose, when they were predestinated to be conformed to the image of God's Son, but to the manifestation of that distinction, in their separation from the world, and their actual union to him as their head. When Christ comes to them by his Word and Spirit, manifesting his love, and the intentions of his love; when he comes to them, saying, "Behold I will do a new thing; now it shall spring forth; I have redeemed thee, I have called thee by name, thou art mine," what is the relation in which they are placed? Do they remain in that common condition, in regard to God, in which all his creatures stand, or even in that higher relation to him in which his rational and intelligent creatures are found? Is there nothing special, nothing distinguishing introduced into their situation? Far from it! They are at once distinguished from the world of men, and from the world of angels. In Christ they are new creatures, raised up together, and made to sit together with him in heavenly places. They are chosen out of the world, joined to the Lord, and made one spirit with him. According

to His pleasure, who has before determined the bounds of their habitations, Christians may be widely scattered over the face of the earth; they may have different ranks and stations in this present life; some may be Greeks, and some may be by nature Jews, some may be barbarians, and some Scythians; some may be bond, and some may be free. But let their lot, in this world, be where it may,—let their condition, as to this world, be what it may, Christ gives such a glory to them that they are one with him, in a sense altogether peculiar to themselves; a people formed for himself, partakers of his Spirit, and sanctified through the truth to shew forth his praise.

This leads me to remark, that Christ gives a glory to his people similar to that which he has received from his Father:—

II. As he intrusts them with his glory, and calls them to manifest and promote it in the world. The glory of Christ received from the Father, in one leading view of it, consisted in the work given him to do. Having purposed in himself that, in the dispensation of the fulness of time, he would gather in one all things in Christ, both which are in heaven and which are on earth, even in him, the Father committed to him the full execution of this high design. Hence he gave him a commandment what he should say and what he should speak; sent him into the world, delivered all things into his hand, and gave him power over all flesh that he should give eternal life to as many as had been given him. In reference to all this, the Father is represented as thus saying, "Thou art my servant, in whom I will be glorified. It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." To the same purpose the Lord Jesus himself spake, acknowledging his Father's commission: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. I came down from heaven, not to do mine own will, but the will of him that sent me. I must work the work of him that sent me. My meat is to do the will of him that sent me, and to finish his work." Doubtless there is a glory conferred on all things whatever as the works of God. There is not a particle of dust upon the earth, there is not a drop of water in the wide ocean, there is not a plant that adorns the fields, there is not a star in the firmament of heaven, but has honour in declaring that God is, and that he is great, and wise, and good. But to declare the full character of God; to declare him to be just, and yet shew him to be merciful; to magnify his law, and, at the same time, to manifest his grace in redemption from sin, this was the glory which the Father gave to the Son. And his mis-

sion into the world, and his ministry there, his humiliation, sufferings, and death, were the important consequences of, and intimately connected with, the declaration of this glory. Christ, then, has the exclusive honour of the work of redemption. Besides himself, there was none in heaven nor on earth equal to this mighty work, nor worthy to be employed in so high a matter pertaining to God. But in resemblance of this, Christ puts a glorious trust into the hands of all his chosen people; he enjoins them most honourable work; he gives them a course of obedience and trial, in finishing which, he both requires and expects to be honoured. When Christ chooses his people out of the world, and takes them into peculiar relation to himself; when he sanctifies them by his Spirit, and conforms them to his image, how does he address them? what character does he give them? what is the service which he requires at their hands? "Ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit. Ye are the light of the world. Let your light shine before men." What high honour does all this import? Mean as their appearance may be in the world, nay, though that kingdom which they possess neither comes nor exists with observation, yet theirs is noble, exalted employment. They are the subjects of him who is the King of Glory; they serve him who is the Prince of the kings of the earth; his high interests are committed to their care; his important concerns are lodged in their hands; he looks on them as his faithful devoted people; from their labours and services, glory and praise redound to his name. Yes, men rise into dignity by being the disciples of Jesus Christ. From a state of ignorance they are advanced to a state of wisdom and knowledge. Though once they were darkness, they become light in the Lord. They enter into the views, they have the mind, they, in some measure, comprehend the plans of the Son of God. All things that he has heard of his Father does he make known unto them. From the meanness of slavery to sin and corruption, they are raised to the majesty of being kings and priests unto God. No longer do they serve at the altar of false gods; no longer do they offer sacrifice to idols; they are all consecrated by the high priest of their profession, to offer up spiritual sacrifices acceptable to God, by Jesus Christ. This honour have all the saints. Wherever their lot is cast in the world, whether in the east or in the west, in the north or in the south, there is Christ by them glorified. Their prayers and praises, their good conversation, and their holy lives, their trials and sufferings, nay, even their death itself, are to the glory and honour of his exalted name.

We often think imperfectly of the glory which Christ intrusts to his people, and which is given them to shew forth in the world. In a particular manner, it is not always considered that the sufferings and death of Christians tend to the praise of their blessed Lord. Doubtless Christ honoured

his Father by the active obedience of his life. All that he said, and all that he did, manifested the Father's glorious name. Whilst, however, this was the case, was not Christ, when crucified, the power of God and the wisdom of God? Did not his death glorify his Father by finishing the work given him to do? Did it not declare the righteousness of God? Did it not commend the love of God? Did not all the people that came together to that sight, beholding the things which were done, smite their breasts and return? Did not the centurion glorify God, saying, "Certainly this was a righteous man?" Since Christ, then, intrusts his people with a glory similar to that which he received from his Father, shall we not say, that he gives them to manifest it by their sufferings and death? Yes truly, it is the glory of a Christian to have fellowship with Christ in his sufferings, and to be made conformable unto his death; to be baptized with the baptism with which he was baptized, and to drink of the same cup with his blessed Lord. It is then that he magnifies his Redeemer, sings forth the honour of his name, and makes his praise glorious. It is then that he manifests his power, his faithfulness, and his love. It is then he finishes the work which his Lord gave him to do. What although a Christian be called to meet death in some foreign land, in the midst of strangers, or among his foes! What although it happen, by a combination of circumstances, that he breathe his last where few know him, where fewer, perhaps, are concerned about him! This is no inglorious thing; it is connected with the glory given him by Jesus Christ, and necessary to the manifestation of his name. It is requisite, perhaps, and effectual to move some stranger, some centurion, to fear, and say, "Truly Jesus is the Son of God."

Let me observe, that Christ gives a glory to his people similar to that which he has received from his Father:—

III. As he honours them with signal tokens of his approbation and delight. That Christ received glorious testimonies of his Father's approbation, there is the fullest evidence from the Word of God. The ancient prophetic declaration was most fully verified, that he was the Father's elect in whom his soul delighted. The manner of his birth, indeed, had nothing in it of external grandeur. So far was his coming from being attended with circumstances calculated to give impressions of worldly greatness, that he entered the world in all the meanness of outward condition. His incarnation, at the same time, was accompanied with honours of a peculiar kind. A new star was kindled in the east to point him out; the lips of prophecy, which had long been closed, were opened to welcome his approach; the angel of the Lord came upon the shepherds in the fields of Bethlehem, and there was with the angel a multitude of the heavenly host praising God. An appearance so grand and striking as this, certainly indicated peculiar delight in him on whose account it was evidently

made. The thrones and dominions, the principalities and powers, which we may suppose to have been employed upon the occasion, could not possibly doubt that He whose incarnation they were announcing, was the beloved Son of the eternal God. At his baptism, he was most signally honoured by his heavenly Father. The heavens were opened—the Spirit of God descended like a dove and lighted upon him, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased." After his conflict with Satan in the wilderness, "angels came and ministered unto him." The works that he did, the same bore witness of him, that the Father had sent and highly honoured him. These works shewed that the Father had not left him alone;—these works demonstrated that his Father's glory rested upon him. He received besides, from God the Father, honour and glory, when, at his transfiguration on the Mount, the voice came again from the excellent glory, saying, "This is my beloved Son, in whom I am well pleased." The prevalence of his prayers, too, the immediate answers given to his supplications, which in the days of his flesh he offered up with strong crying and tears; the confident, thankful, sense he had that the Father heard him always, together with the majesty with which he retired from life, when, with a shout of triumph, he said "*It is finished*,"—all declared in the fullest manner, that the Father approved of and delighted in him.

Now Christ imparts a similar glory to all his people. With respect to this world, Christians are not seldom placed in obscure circumstances, and they are often reproached for the name of Christ. But when he chuses them out of the world, and forms them for himself to shew forth his praise, he puts an high honour upon them, he shews a peculiar delight in them, by wonders, and signs, and divers gifts. No sooner are they delivered from the power of darkness, and translated into the kingdom of God's dear Son,—no sooner are they born from above, than those celestial spirits who congratulated his coming into the world, unite in a similar ministration to them, as his chosen people, for there is joy in heaven among the angels of God over every sinner that repenteth. It is impossible to doubt that this is glory given to them by their Lord. For, since he is set down at the right hand of the majesty on high,—since he is the head of all principality and power, angels are subject and obedient to him; and, therefore, it may be concluded, that their rejoicing, when sinners repent, is an act of service enjoined them by him, in honour of those happy souls on whose account we are told it is made.

Christ honours his people, and testifies his high approbation of them, by the continued ministration of angels. I pretend not minutely to explain how this is the case. But the fact is manifest from the record of God. He gave glory to Peter, by sending an angel to deliver him from prison; and to Paul, by the angel that encouraged him when tossed in the storm. The world of spirits, doubt-

less, is remote from our view. But were the veil drawn aside that keeps it from our sight,—had we eyes to observe the motions and operations of principalities and powers in heavenly places, what amazing glory would be discovered in the ministration of angels to the heirs of salvation! Should we not see them, here leading some favourite spirit, and there guiding some beloved saint;—on the one hand, strengthening some weak believer, and on the other hand, comforting some disconsolate soul, watching their steps, marking their progress, interested in their conflicts, and never ceasing in their various ministrations, till they should place them safe in their Father's house?

Christ gives glory to his people, and testifies his high delight in them, by the good works and the labours of love which he enables them to perform, and which he is not unrighteous to forget. These works are, in fact, each of them a miracle; they are done contrary to the ordinary course of corrupt nature. They attest the presence of Christ to be with his people. Doubtless, Christians are men of like passions with other men, they are compassed about with many infirmities. They are men, nevertheless, approved of Christ, his power being upon them. There is, in fact, a kind of omnipotence imparted unto them, for through him who strengtheneth them they can do all things.

Christ honours his people, and testifies his high delight in them, by peculiar communications of his grace made to their souls. He loves them and manifests himself unto them; he comes unto them, and makes his abode with them. The love of God is shed abroad in their hearts, by the Holy Ghost, who is given unto them. They are sealed with the Holy Spirit of promise;—that Spirit descends into their hearts, and witnesses with their spirits that they are the children of God.

In no small degree does Christ honour his people, and testify his high delight in them, by hearing their prayers, and by the confidence granted them in prayer. Accordingly, he said to his disciples, "if ye ask any thing in my name, I will do it." "I will honour you in my work of intercession,—I will grant your requests,—I will fulfil the desires of your hearts." Who would imagine that such poor imperfect creatures could have such dignity conferred upon them? Yet this honour have all the people of Christ; for this is their confidence, that if they ask any thing according to his will, "he heareth them." Nay, as princes, as men of high and honourable degree, they have power, and prevail with God.

Finally, upon this part of the subject, Christ gives glory to his people similar to that which he has received from his Father, by honouring them with signal tokens of his approbation, in the concluding moments of their mortal life. Having honoured them through life, he ceases not to honour them at the approach of death. Then he enables them to lift up their heads, because their redemption draweth nigh. The departure of Christians from this present world is often a departure in dignity and triumph. Then they are

enabled to say, "We have fought a good fight, we have finished our course, we have kept the faith." Having considered this mortal life but as a day, and living unto Christ as the work of that day, they arrive at the glory of saying, as he did, in the evening of it, "We have finished the work which Thou gavest us to do, and now we are no more in the world, and we come to thee."

I am now led, shortly, to remark, that Christ gives glory to his people, similar to that which he has received from his Father:—

IV. As he gives them the certain hope, and will, at last, put them in full possession of that glory which he has received from his Father in heaven. And what is the glory which Christ has received from his Father in heaven? Of this there are sublime descriptions in the divine record. There it is said that God, who raised him from the dead, hath set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come; that "he hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that he is Lord to the glory of God the Father."

Now Christ gives his people, at present, the assured hope of sharing with him in all this glory. In this world he gives them power to become the sons of God; and if children, then are they heirs, heirs of God, and joint heirs with Christ, that they may be also with him glorified together. When Christ chooses his people from the world and forms them for himself, besides honouring them with signal tokens of present approbation, he sets exalted joy before them,—he teaches them to hope for the grace that is to be brought unto them, at his revelation,—he appoints unto them a kingdom, as his Father hath appointed unto him. This is their present high attainment, and though it doth not yet appear what they shall be, they assuredly know that "when He who is their life shall appear, they shall also appear with him in glory; and that they shall be like him, for they shall see him as he is." Then shall that prayer be completely fulfilled, which he offered up in his state of humiliation, "Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me." What though death shall separate, for a season, their souls and bodies! What though their mortal part be dissolved in the earth! The perishing of the outward man is but the finishing of their course; the dissolution of the earthly tabernacle is only their putting off the garment of mortality; death is just their lying down to rest, their falling asleep in Jesus, that they may rise again to everlasting life.

On the day of the resurrection—that high time to awake out of sleep—on the day of the resurrection, "when Jesus shall come to be glorified

in his saints, and admired in all them that believe." what a glorious assembly will his people constitute! That which was sown in weakness shall be raised in power, that which was sown in dishonour shall be raised in glory;—every one of them all, with a new immortal body, for he shall change their vile bodies, and fashion them like unto his own glorious body;—every one of them all with a perfectly pure spirit, for they shall be fully conformed to his divine image. And then shall they be publicly acknowledged by himself, confessed before his Father, and presented at his throne, "without spot, or wrinkle, or any such thing." To them, having overcome, "he will then grant to sit down with him in his throne, even as he also overcame, and is set down with his Father in his throne."

And now, brethren, ye who are in truth the disciples of the Lord Jesus, I mean not to detain you from the peculiar service of this day; from participating in that glory which is given you, in your being invited to have communion with Him at his table. Think, then, of all the blessed privileges which to you, as his people, do belong; and whilst you think of them, let gratitude arise in your hearts, and thanksgiving be poured from your lips, to Him from whom they have been received. Yea, when ye think of them, recall to mind the end and design for which they are given. "For ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light." Walk, then, worthy of your high vocation; walk worthy of Him who hath called you to his kingdom and glory.

And to those who are strangers to the glory which belongs to the disciples of Christ, let me only say, what hinders you from being partakers of it? what, but your own unbelief and hardness of heart? Repent ye, then, and believe the Gospel. Be persuaded to come with us and we will do you good, for the Lord hath spoken good concerning Israel. I add no more. May the Lord bless what hath been said, and to his name be the praise. Amen.

#### ORIGIN AND MEANING OF THE NAME BEELZEBUB.

BY THE REV. JAMES BRODIE,  
*Minister of Monimail.*

THIS name repeatedly occurs in the historical parts of the New Testament, and is also found in 2 Kings i. 2, where we are told that Abaziah, king of Israel, sent to inquire of Baal-zebub, the god of Ekron, whether he should recover of his disease.

As the names even of individuals were all significant in Hebrew, there is naturally excited some interest to know the origin and meaning of the term. The first part of the word is easily explained. *Baal*, or *Beel*, signifies lord, and was commonly given to their different deities by the nations of the East. We read of judgments being denounced against Israel, because they worshipped Baal, Baal-peor, and Baal-berith, the gods of the heathen around them. Considerable difficulty, however,

is found in ascertaining the precise import of the latter part of the word. *Zebub*, in Hebrew, and its kindred dialects, denotes a fly; but commentators have been not a little puzzled in their endeavours to determine why "the lord of the fly" should be made an object of adoration. It may also be observed, that in the original language of the New Testament, the word is *Beelzebub*, which is said by some (Jerome, and others,) to signify the "lord of dung or corruption;" but how the two names should be regarded as synonymous terms, and why they should be applied to the "chief of the devils," seems at first to be a difficult question.

In this inquiry the Hebrew affords us but little aid. Excepting in the passage already referred to, *zebub* occurs but twice in the Old Testament Scriptures. In Isaiah vii. 18, it is said, "the Lord shall hiss for the fly that is in the uttermost parts of the rivers of Egypt." This insect is described by Bruce, the well-known Abyssinian traveller, as a large fly, which, at one season of the year, is produced in such abundance, and is so exceedingly annoying in its attacks, as to drive away almost every species of quadruped from the districts in which it is found. It is admirably suited for shadowing forth the desolating scourge which Jehovah was threatening to bring upon his people; but its history affords us no assistance in our present inquiry. The same word is found again in Ecclesiastes x. 1, where it is said, that "as the flies of death (for such is the literal translation of the words) cause the ointment of the apothecary to send forth a stinking savour," i. e., by depositing in it the eggs from which the maggots proceed, that make the whole to putrify, "so doth a little folly him that is in reputation for wisdom and honour."

On turning for an explanation to Greek and Roman authorities, we find little allusion made to the fly in their mythology. We are, however, told that the Greeks, and more especially the people of Elis, sometimes termed Jupiter, their chief deity, Apomuos, or "the remover of the fly," "because," says Pausanias, a heathen author who wrote an account of their superstitions, "he carries away the flies from the Elian Olympus." The Romans gave a similar title to Hercules, another of their gods, (Clemens Alex.) In examining the collections that have been made of Grecian medals and gems, some farther light is thrown on the subject. A good many of the earlier engravings represent the head of Jupiter with the wings of a fly attached to it, or with two flies underneath it. Sometimes a stone is found, engraved on both sides, representing on the one Jupiter with his sceptre and eagle, and on the other a large and beautiful fly, which prove that, taken altogether, it relates to the god of Elis, (Tassie's Gems, No. 911, 912, &c. &c.) It is also well known that the Greeks employed the butterfly as an emblem of the soul, which is uniformly represented in their engravings by that insect, or by a female figure with butterfly wings. In some medals, for instance, which represent a philosopher leaning on a staff, a scull and butterfly at his feet, shew that the figure is meant for Plato, who wrote a treatise upon the immortality of the soul. It is farther deserving of notice, that a number of the most ancient Grecian gems are cut into the form of a scarabeus or beetle; a superstitious practice, evidently brought from Egypt, from whence the Greeks seem to have derived the art of engraving, as well as their idolatrous ceremonies, (Tassie, Introd.) These facts all point to the fly as the emblem of the departed soul, or to the god of death, who carries them away, while they refer us to the banks of the Nile for more accurate information.

When, in the next place, we peruse the accounts given us of the religion of the Egyptians, we learn that they considered the beetle as sacred; and when we examine their images, and hieroglyphic figures, the representation of that insect is frequently met with. It

is sometimes surrounded by rays, which indicate that it is intended either for the sun, or for the deity of whom the sun was an emblem. Now, various authors inform us (Porphyry de abst., iv. 9) that the Egyptians adored the diversified operations and attributes of God, under the form of the different symbolical animals which they worshipped. The beetle must, therefore, have been employed to shadow forth the Creator in some of his great operations. As its figure occurs most frequently in the repositories of the dead, and on sepulchral monuments, we are farther led to consider it as having some reference, either to dissolution, or to the state of the departed. Various authors inform us that the Egyptians held the doctrine of a future existence, and believed that the soul, after death, was carried to a subterranean abode, which they termed Amenthes, a title that signifies "the receiver and giver" (Plutarch de Iside,) and seems to correspond to the Hebrew word Sheol, which, in our translation, is sometimes rendered the "grave," and sometimes "hell," and which denotes merely the place of the dead. The beetle, therefore, was with them the symbol of Him, who is Lord of the dead, and King of the regions below.

All the different fables and hieroglyphics to which we have referred, seem to have arisen from the abuse of a very simple and beautiful similitude. The "shard-born beetle," as an English author graphically terms it, and almost every other species of fly, however beautiful their colours, or active their movements, are bred in corruption; and, as in these instances, the Creator brings life out of death, so does he bring immortality out of the tomb. And as the worm, which, in the earlier stages of its being, draws a loathsome length along, and finds its nourishment in decaying vegetables and putrifying flesh, when the season of its change has come, casts off the slough of its infancy, and mounts on wings of delight, to bask in the sunshine, and sip the fragrance of the flowers; so, from the dissolution of the body, does the spirit of man arise to a new and better state; the mortal puts on immortality, and the grovelling pursuits of earth are exchanged for the glories of heaven.

The Egyptian Lord of Amenthes, with a beetle for his symbol,—the Grecian Jupiter Apomuos, with a fly in the field of his medal,—and the Ekronite Baal-zebub, were one and the same. They are but different names for the Lord of the Grave, the Ruler of Spirits Departed.

This examination into the meaning and origin of the name Baal-zebub, points out the reason why the king of Israel sent to inquire at his shrine, if he should recover of his disease; for who could be supposed by a heathenish mind so able to answer his question as the lord of the dead? It shews, too, the propriety of its application as a title of Satan, of whom the apostle speaks as "him that has the power of death, that is the devil." (Heb. ii. 14.) And it explains the change made on the name by the Jews, in the time of our Saviour, who did not call him Beelzebub, or lord of the fly, because they did not acknowledge his dominion over the departed spirit, but who termed him Beelzebub, or lord of corruption, because death was his work, and he had power over the mortal and putrefying remains.

In tracing the varied superstitions that arose from the abuse of the simple and appropriate emblem which we have been considering, we are forcibly reminded of the wisdom of that command which says, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or in earth beneath, or in the waters under the earth: thou shalt not bow down thyself unto them, nor serve them." At first sight, it appears impossible that a reference to the natural history of the beetle, in order to illustrate the change that man undergoes at death, could be the source of any evil; yet, from this small beginning, how great

and how numerous are the errors that have sprung! Men began by representing in a symbolical manner the operations of the Deity, they gradually came to worship the emblem, and to forget the God, and, at last, they gave to bird, and beast, and creeping thing, the service due to Jehovah. Let us also beware: for if we give to God external service only, if we attend to outward ordinances alone, grasping the shadow and neglecting the substance; if we do not worship Him, who is a Spirit, in spirit and in truth, we imitate their example, and we share in their sin.

#### CHRISTIAN TREASURY.

*Sacramental Address.*—Intending communicants, fix your eyes on Calvary, and ask your hearts with what interest and emotion you look upon the scene. Many have sat at the communion table in whose souls the view of Calvary excited no pious and lively wonder, and no felt and holy love. Better far had it been that they had not approached that table. Oh! what would the Saviour think of their conduct? How would he regard them, when he beheld them seated there as his pretended adoring friends, while he knew that in their hearts they were indifferent about him,—that the scene of his agony was barren of interest to them,—that his dying love had not engaged their affection, and did not excite their praise. Oh! how could he regard them but as grievously, basely, daringly, insulting him? I trust, my friends, that Calvary is a scene which has attractions for you—that your eyes are now fixed upon it with admiring and affectionate contemplation—that your hearts are at the spot where Jesus suffered—and that your souls are blessing the Lord, that in the cross, justice and all her terrors have been met, and that in fellowship with her, mercy appears yearning with bowels of heavenly pity, and proclaiming salvation, and saying, "Save from going down to the pit, for behold I have found out a ransom." In the hope that you are now looking to the cross of Christ—that you see it as the single source of all consolation—that you view it with gladness, and lively interest, and do look for acceptance only through the merits of the sacrifice, which its wonders and its love exhibit, I proceed to put into your hands the memorials of that sacrifice. May the Spirit enable each one of you, in the exercise of a lively faith, to say, "He was wounded for my transgressions, he was bruised for my iniquities."

#### AFTER THE SERVICE.

"Unto them that believe he is precious." They love him supremely, and his praises are often on their lips. The thought of his free, and full, and generous consent, to undertake the business of redemption, excites their liveliest and warmest gratitude. And while they view him with wonder and with love appearing in our world and dying on the cross, they exclaim, "Oh! where should we have appeared but for his marvellous condescension—what should have been our end—how should we have borne its misery! But his blood hath satisfied justice, and his spotless obedience made a sure and perfect title to a happy immortality: and being interested in him, we live. Bless our Redeemer, O our souls. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "He was delivered for our offences, and was raised again for our justification." "Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord." Believing communicants, you have been adoring Jesus as your condescending and kind Redeemer, and pouring out your hearts in praise to him for his gracious compassion—his ineffable love. Have you not been praising him too for blessing you with that faith which embraces him, and appropriates him as the soul's salvation? It is his own gift. You were living for-

getful of the interests of eternity, and regardless of his cross; and had he not visited you with his grace, you would still have been strangers to him. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Whatever measure of heavenly and spiritual consolation you enjoy, believers, you view Christ, and I trust have been praising him, as the source of it all. Do you address God with any measure of confidence as your reconciled Father?—to Christ you are indebted for the blessed privilege. Can your experience tell of any sweet enjoyment of that holy peace which is the portion of the Christian, and a foretaste of heaven?—it came through the blood, and was produced in the soul by the Spirit, of Christ. When enemies assail you, do you find a refuge which bids defiance to their power?—is that refuge any other than Christ? When this wilderness wearies you, when difficulties oppress, and sorrows weigh you down, do you find ought to refresh you again, and to sustain you?—does not the refreshing come from Christ—is it not his grace that cheers, and animates, and strengthens you? Does the hope of glory dwell in you, and do you long for heaven?—other source of such hope than Christ there is none; and it is he that will command the everlasting gates to be lifted up, that you may enter the blessed and everlasting kingdom. You associate, believers, you associate the name of Jesus with all that you are,—with all that you enjoy,—and with all that you hope for. "Unto them that believe he is precious." "The desire of our souls," you are saying, "is to thy name, and to the remembrance of thee:" or better still, perhaps you are saying, "Thou knowest that we love thee." Go from his table, praying that a lively faith may ever dwell in you,—that much of the blessedness which true faith brings may ever be enjoyed by you,—that your love to him may be felt by your growing in warmth,—and that you may ever be enabled to address him in these confident words, "Thou knowest that we love thee."—*Rev. William Paterson, Missionary in Whiteness and Weesdale, Shetland.*

"Lord! remember me."—(A Fragment.)—Yes! Christians! it was Christ who opened the gate of heaven to Adam—and who held it open for Noah, and Abraham, and Isaac, and Jacob, and the long procession of believers who lived from the fall to the fulness of the time! And when that had come—on the day of all others the most solemn that this world ever saw—even the day of his own crucifixion—he opened it to the poor dying malefactor who suffered at his side, and in his agony cried out, "Lord! remember me when thou comest into thy kingdom!" This man sued for mercy, in a general sense, at the hands of Christ—he entreated that when the Saviour had gone to heaven he would bestow a thought of pity and compassion upon him, as an absent distant individual. Perhaps he had no idea that he himself could go to heaven—his hopes were indistinct and undefined, because his knowledge and his faith were very imperfect. But oh, was there not great fervour in his prayer? He little dreamt of being admitted to sit down with Abraham, and Isaac, and Jacob in the kingdom of God. But though in this state of mind at noon of the day, yet ere sunset he sat down with Abraham, and Isaac, and Jacob, in that kingdom! See how the work of grace can be accomplished when the mighty power of a dying Saviour is put forth to effect it! He never dreamt of being allowed to pass under the shade of the tree of life, which is in the midst of the paradise of God, but that very day he sat under the shade of that tree, and did eat of its pleasant fruits! He never dreamt of quaffing the waters of that river of life which proceedeth forth from the throne of the Lamb,—but in that very hour he tasted and he drank of these pure and living waters! He never thought of being admitted to the palace of the Prince of life,—but that very day he was arrayed in

the royal attire, and had the diadem of glory encircling his brow! It was a propitious day—it was a propitious hour—it was a propitious moment! True, the sun was darkened—the whole land was shrouded in blackness—the earth quaked—the rocks rent—the graves were opened—the sleeping saints arose—and the veil of the temple was rent in twain! But the grand, the mighty plans of grace were now consummated—the reconciliation between heaven and earth was at length fulfilled! Oh it was indeed a propitious hour for the offering up of such a prayer! Believers! this, too, is a propitious hour, and a propitious place for pouring out your hearts unto God. It is the house of prayer—and whilst we are about to close our celebration of the memorials of Christ's death, avail yourselves of the moments as they fly. Wait not—say not, when we shall go home, we shall offer up our prayer—now—now—even where we sit, let each and every one of us offer up the fervent prayer, "Oh! let me not continue dry while all the fleece is wet." "Lord! remember me, now that thou hast entered into thy kingdom!" I cannot pass it by, and I will not!—The subject leads to it—the season may impress it. Is there a thief—is there a robber—is there a profligate—is there a hypocrite in this house? Let him hear and fear, and this instant fall down and put up the prayer, "Lord! remember me!" Christians! take comfort from the truth, that at death the soul passes immediately into glory. At three o'clock of the afternoon was the penitent's prayer put up, and the answer received from the Redeemer's lips. Ere the sun had set, his body had been taken down, and thrown away among the carcases on Golgotha, but his soul had winged its way to paradise! Finally, brethren, see that ye ask not too little in your prayers. Oh we are sadly straitened in ourselves—we surely ask too little! there is a strange want of enlargement of heart in our prayers! Remember ye, that when the King of Israel came to weep over the face of the dying prophet, the prophet bid him take his arrows and smite upon the ground. And he took them, and smote thrice, and stayed. And the man of God was wroth, and said, thou shouldst have smitten five or six times—then thou shouldst have smitten Syria until thou hadst consumed it. In like manner should we ask—not once or twice—but six, or seven, or ten, or a hundred, or ten hundred times, and God will grant us the whole desires of our hearts.—[*Conclusion of an Address by the late Rev. Dr Jones, after the celebration of the Lord's Supper in Lady Glenorchy's Chapel, Edinburgh.*]

*The light in which Christians should regard Family Connections.*—Important and awful connection! which I wish and pray may be more and more deeply impressed on my mind. How contrary is it to our nature, to consider the nearest relations we have in this light, and to say often and solemnly, my father or mother, husband or wife, children or servants, are the very persons with whom, as I have the most to do, I shall have the most to answer for! They, even they, will be the witnesses, either to attest my life of faith, or to confront my false, though perhaps confident, pretensions to that precious grace. With what circumspection, with what tenderness of love, and with what zeal, should we do good, and edify, and comfort one another, were we to think in this manner!—VZNN.

*Peace of Mind.*—Let us, therefore, look very carefully, what effect our peace has on our hearts and lives, and are we the more humble or the more proud, for our comfort? Do we walk more closely or loosely with God for this peace? Can we shew that grace and peace grow in us alike? Or, does the one appear less, since we pretend more to the other? By this we may know, whether our peace comes from the peace-maker or peace-marrer; from the God of truth, or father of lies, GUNWAL.

## SACRED POETRY.

## A DREAM

## OF PARTAKING IN THE LORD'S SUPPER.

(November 1815.)

FROM what a banquet I awake!  
Still breathing are the words of praise;  
O yet again that bread to break,  
And yet again that cup to raise!

The table spread,—the symbols placed,—  
The Record read, and blessing given;  
With holy psalms we slowly paced  
Those sacred courts, a type of heaven.

All round the altar, ranged in rows,  
In trembling praise then died the song;  
A pause to feeling marked the close,  
Deep as of Sinai's watchful throng.

But *there* no pealing thunder broke,  
No lightning flashed, no trumpet blew;  
God's servant rose and mercy spoke;  
"Behold what Christ has done for you!

"That you might live, he bled and died,  
Now lives and reigns High Priest above;  
Here let your vows be ratified,  
Your victim, sin; your incense, love."

The symbols, pledges, circling came,  
'Mid aspirations, praise, and sighs;  
Each calling on God's holy name;  
Faith tasting food that never dies.

My soul in high communion swelled;  
God's presence seemed to fill the place!  
Each there I loved, in each beheld  
The brightness of the Prophet's face.

Such temple is the porch of bliss,—  
Such rite the service of the heart;  
O may my latest rite be this,  
The song begun ere I depart!

The wish remained—the vision fled,—  
Night breathed delight, though music ceased;  
Dreams, not in vain, the table spread;  
For thus to hunger is to feast.

JAMES GRIERSON.

Errol Manse.

## MISCELLANEOUS.

*Dr Boerhaave.*—His knowledge, however uncommon, held in his character but the second place; his virtue was yet much more uncommon than his learning. He was an admirable example of temperance, fortitude, humility, and devotion. His piety, and a religious sense of his dependence on God, was the basis of all his virtues, and the principle of his whole conduct. He was too sensible of his weakness to ascribe anything to himself, or to conceive that he could subdue passion or withstand temptation by his own natural power; he attributed every good thought, and every laudable action, to the Father of goodness. Being once asked by a friend who had often admired his patience under great provocations, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion? he answered with the utmost frankness and sincerity, that he was naturally quick of resentment, but that he had by daily prayer and meditation, at length attained to this mastery over himself. As soon as he rose in the morning, it was, through his whole life, his daily practice to retire for an hour to private prayer and meditation; this he often told his friends, gave him spirit and vigour

in the business of the day, and this he therefore commended as the best rule of life; for nothing he knew could support the soul in all distresses but a confidence in God; nor can a steady and rational magnanimity flow from any other source than a consciousness of the divine favour.

*A Burman Convert.*—Mrs Judson, giving some account, in a letter, of the first Burman convert, says:—A few days ago I was reading with him Christ's Sermon on the Mount. He was deeply impressed, and unusually solemn. "These words," said he, "take hold on my very heart; they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings at the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are; but this religion makes the mind fear God; it makes it, of its own accord, fear sin."

*How shall I Pray?*—The Rev. Mr Ramflier, of Fulneck, states, that a Hottentot, being under deep conviction of sin, was anxious to know how to pray. He went to his master, a Dutchman, to consult with him; but he gave him no encouragement. A sense of his own wickedness increased, and he had no one near to direct him. Occasionally, however, he was admitted into the family at the time of prayer. The portion of Scripture which was one day read by the master, was the parable of the Pharisee and Publican. While the prayer of the Pharisee was read, the poor Hottentot thought within himself, "This is a good man; here is nothing for me;" but when his master came to the prayer of the Publican, "God be merciful to me a sinner;" "This suits me," he cried, "now I know how to pray!" With this prayer he immediately retired, and prayed night and day for two days, and at length found peace. Full of joy and gratitude, he went into the fields, and as he had no one to whom he could speak, he exclaimed, "Ye hills, ye rocks, ye trees, ye rivers, hear what God has done for my soul! he has been merciful to me, a sinner."

*The Horrid Effects of Ambition.*—Dr Prideaux states, that in fifty battles fought by Julius Cæsar, he slew one million one hundred and ninety-two thousand of his enemies. If to this number we add the loss of troops on his own side, and the slaughter of women and children on both sides, we shall probably have a total of TWO MILLIONS of human beings, sacrificed to the ambition of one man!

*Two Hottentot Girls.*—Mr Read, in one of his missionary excursions, says:—I perceived a farmer's little girl, of five years old, constantly going, as secretly as she could, behind a bush. Coming to my waggon, I said, "What do you do so often behind the bush?" "I go to pray, sir." "To whom do you pray?" "To Christ?" "What do you ask from Christ?" "I ask for grace." To another child of her age, I said, "I hear you often pray; what do you pray for?" "I say, Lord Jesus, here lies a poor sinful child at thy feet; Lord, be gracious to me, and give me grace, and thy Holy Spirit: forgive me all my sins."

Published by JOHN JOHNSONS, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; and W. McCOMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 63.

SATURDAY, MAY 13, 1837.

PRICE 1½d.

ON THE INFLUENCE OF THE GOSPEL  
IN THE ENLARGEMENT AND ELEVATION OF THE  
INTELLECTUAL CHARACTER.

BY THE REV. ROBERT COOK,  
*Minister of Clatt.*

It is an excellence peculiar to the Gospel of Christ, that in whatever light it is surveyed, it bears the manifest impress of a divine original. Whether we view it in relation to the proofs by which its truth is confirmed, or the sublime doctrines presented to our belief; in relation to its pure and exalted morality, or its kindly aspect on the temporal and eternal welfare of man, it is alike exhibited, "The power of God, and the wisdom of God."

Its direct effects in the improvement of man's temporal condition, have often been urged as proofs of its divinity, and its complete adaptation to the spiritual recovery of a "world lying in wickedness," bespeaks it as the work of the faithful God. Its salutary and incidental influence in promoting the culture of the human mind, and in raising man in the scale of intellectual being, though too frequently overlooked, leads us to admire the divine wisdom displayed in its contrivance, and forcibly recommends it as the most efficient engine in the elevation of the human character.

I. The reception of Christian truth removes the obstacles that retard the expansion of the mind.

Of these obstacles, ignorance is one of the most obvious and determined. A state of ignorance can never accord with the full development of the human character. It is only by the number of objects and of views brought within its range, and by the exercise requisite to make them its own, that the mind can be in the way of rising above its state of natural ignorance. Every accession of knowledge enlarges the sphere of the understanding. "Knowledge is power," but it is power that may be rendered productive of evil as well as of good. It is Christian knowledge that is best adapted to the constitution of the human mind, and by the importance of the truths about which it is conversant, is eminently calculated to enlarge and ennoble its faculties. "The entrance of the word giveth life;" and "the law

of the Lord is pure, enlightening the eyes" that "the god of this world has blinded."

The Christian faith tends to remove slavish subjection to the authority of man in matters of religious belief. There is nothing that more completely paralyses the mind, than the surrender to another's disposal of its inalienable right of private judgment. But this right the Gospel recognises and asserts. It addresses man as a rational being. It challenges the free exercise of those reasoning powers with which he is endowed by his Creator. It commands him to "search the Scriptures" for himself, that he may be able to "give to every one that asketh, a reason of the hope that is in him." It acknowledges no head in matters of faith, save the Lord Jesus Christ. It enjoins him to call no man father on earth, but to "prove all things," and "to hold fast that which is good."

The Gospel received into the heart, likewise effects deliverance from those debasing passions that enchain the mind, and spread disorder through all its faculties. It lays the axe at the root of every affection inconsistent with the dignity of man. It asserts the dominion of reason over passion, of intellect over sense. It reminds us of our high origin, and would withdraw us from every indulgence incompatible with our comfort and safety. It points to our exalted destination, and calls upon us to act a part worthy of such purifying prospects. It directs to the armour whereby a victory over the "lusts that war against the soul," may be achieved; and "the grace of God that bringeth salvation, teacheth us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this world."

II. The sublime truths which the Gospel reveals, tend to elevate the human mind.

Building its essential truths on the existence of a Supreme Creator, it refers to his sustaining energy the whole universe of created existence. It represents the sublime idea of an immeasurable world willed into existence, and its varied productions supported by his power. The powerful, the wise, and the merciful Jehovah, it exhibits as alike watching over the minutest as the most stupendous of his works, presiding with equal ease over the movements of the host of heaven,

the persecuted remnant, to brave all dangers, and even death itself, in maintaining the cause which they had espoused. Towards the close of his studies, accordingly, he refused to take the oath of allegiance which was ordered to be tendered to every student in divinity. The circumstance which, perhaps, chiefly decided him in favour of the covenanters, was the execution of Mr Donald Cargill, which he himself witnessed, and which made such an impression upon his mind as was never afterwards effaced. From that moment he became zealous and intrepid in the good cause. In the societies which the adherents of the covenant held for prayer and religious conference, Renwick took a conspicuous part, and his remarkable gifts soon became apparent to all his brethren. From the high opinion which they were led to form of his piety and talents, he, along with several other young men, were sent to Holland in 1682, to complete their theological education, and receive ordination.

On arriving in Holland, Mr Renwick repaired to the University of Groningen, where he prosecuted his studies with the utmost diligence and success. At length, through the kindness of an esteemed friend, Mr Hamilton of Lewarden, he was taken on trials for ordination by the Classis of Groningen, an assembly corresponding to the presbytery of the Scottish Church. Mr Renwick's preliminary discourses were much approved by the brethren, but, before proceeding to the solemn act of ordination, he was required to subscribe the formula and catechisms of the Dutch Church. To this, however, he could not conscientiously accede, and the Classis, after consultation, agreed to waive, in this instance, their uniform practice, and to substitute the Confession of Faith and Catechisms of the Church of Scotland. By this means Mr Renwick's scruples were obviated, and he was set apart to the holy office of the ministry. His feelings on this occasion he thus describes in a letter to Mr Hamilton:—

"You know," says he, "what a great work the Lord hath laid upon me, and how he hath laid so many obligations upon me to be for him, and him only. I hope that you will be mindful thereof, praying that he will endow me with zeal, courage, resolution, constancy, tenderness, and humility; and give a door of utterance, that with all boldness I may speak all his words, and that he may follow the same with his rich blessing. I do not think but trials and difficulties are abiding me, but if He be with me, I shall not care. We must not this day seek for ourselves great things, when the Lord is bringing evil upon all flesh, and is breaking down what he hath built, and plucking up what he hath planted. O I must say this indeed to the praise of his free grace, that he is continuing and increasing his kindly dealing with my soul. O that I could praise him, and recommend him to all flesh!"

Immediately after his ordination, Mr Renwick was anxious to return to his native land, that he might share with his persecuted brethren in their trials, and declare among them the unsearchable riches of Christ. Leaving Groningen, accordingly, he set out for Rotterdam, with the view of embracing the first opportunity of embarking for Scotland. As soon as he had set foot on his native shore, he felt himself to be exposed to much danger from his well-known principles, and, after travelling amid great fatigue, and many privations, he reached a company of the Covenanters, who gladly welcomed him as a brother. Though regularly ordained in Holland to the ministerial office, he declined availing himself of his ordination, until he had received a regular call from the people. This, however, he was not long in obtaining, and "the society people," as the Covenanters were termed, were often encouraged, amid their severe hardships, by his faithful instructions. His first sermon was preached in a moss at Darnead, in Clydesdale. In the course of it he boldly exposed the

unhallowed principles and conduct of the persecuting party, and called upon the little band, who zealously maintained the truth, to be steadfast and immovable in the great work in which they had engaged. The consequences of this open declaration of the truth were such as might have been expected. Proclamations were issued against Renwick and his party, denouncing them as traitors and rebels. Dragoons were sent out to scour the country in pursuit of them, and the poor persecuted Covenanters were driven to seek shelter in the dens and clefts of the mountain fastnesses. Renwick, however, was undaunted. He preached, baptized, and catechised in the open fields, and often, under cloud of night, did the psalm of praise ascend from groups of his followers, encamped in some rocky cavern, far from the busy haunts of men. The people and their intrepid pastor were alike resolute in the maintenance of their principles. They wandered from place to place, while their ruthless persecutors tracked them in their flight, and murdered them in great numbers; while others were compelled from alarm to forsake their principles. The imminent danger to which Renwick was exposed in Clydesdale led him to pass into Ayrshire, where the following account of his reception at the house of the well-known John Brown of Priesthill is preserved. We extract it from an interesting account of the Life of Renwick, published a few years ago in Edinburgh:—

"Almost sinking with fatigue, he arrived at Priesthill; Brown was from home; and the family were busily engaged in preparing the wool of their flocks for a neighbouring fair. The eldest daughter Janet (by a former marriage) and the herd boy were teasing the wool, and the shepherd was carding it, while Mrs Brown sat nursing her first-born son at one side of the fire, with the faithful watch-dog lying at her feet. At the sound of Mr Renwick's footsteps, the dog started up, and ran to the door, barking at the approach of a stranger. Janet and the herd were almost as soon at the door as the dog, commanding him to be silent. The herd caught the dog in his arms, and returned with him into the house, while Janet followed, leading the stranger, first looking to her mother for encouragement, and then to her guest. She led him to her father's chair with a courtesy that seemed to give rise to strong emotions in his heart. Mr Renwick, who was unknown to any in the house, was pale with fatigue and sickness. His shoes were worn out, and a shepherd's plaid hung round him, seemingly for disguise; for by his dress and speech, they were convinced that he was of superior rank. While the servants gazed on him, Mrs Brown was at a loss to know whether she should welcome him as a sufferer, or consider him as a spy; and she accordingly left Janet to perform the kind offices the stranger required, while she lulled her boy to sleep, by singing a verse of an old song. During Mrs Brown's song, Mr Renwick's countenance brightened up, and he more cheerfully accepted of the child's endearing attentions, who placed him in the warmest corner, helped him off with his drenched plaid, and, in short, imitated all the kind offices she had seen her mother perform to her father, to the no small amusement of the rest of the family. On Mr Renwick it had a different effect. He burst into tears, and cried, "May the blessing of him that is ready to perish rest upon you, my dear bairn. Surely God has heard my cry, and provided me a place to rest my head for the night. O that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people, and go from them; for they be an assembly of treacherous men."

"At this moment John Brown entered. He gazed at Mr Renwick for an instant, and then, with great deference told him that he was welcome to his house. "Do you know me?" said Mr Renwick. "I think I do," replied Brown. "It was in this house that the societies met that contributed to send you to Holland,

and now I fear they have not received you as they ought." "Their reproach has not broken my heart," rejoined Mr Renwick; "but the excessive travelling, night wanderings, unseasonable sleep, frequent preaching in all weathers, especially in the night, has so debilitated me, that I am unfit often for my work. The reproach of those who called me to the ministry I look upon as a device of the enemy to stop the Lord's work; but blessed be his grace that has kept me from mixing anger or scorn of them with my sorrow. Some have declared that I will never be honoured of the Lord to do his poor remnant good. But one thing I know, and may say, that the Lord has done me good. Oh! let none fear a suffering lot. Enemies think themselves satisfied that we are put to wander in mosses, and upon mountains; but even amidst the storms of these last two nights, I cannot express what sweet times I have had, when I had no covering but the dark curtains of night. Yea, in the silent watch, my mind was led out to admire the deep and inexpressible ocean of joy, wherein the whole family of heaven swim. Each star led me to wonder what He must be, who is the Star of Jacob, of whom all stars borrow their shining. Indeed, if I may term it, I am much obliged to enemies; they have covered me many a table in the wilderness, and have made me friends where I never expected them."

"Every one of the family now strove which of them should show the greatest kindness to their much respected guest; while he, by his conversation and prayers, animated and cheered them in their resolution to continue in the faith stedfast unto the end. Having remained two nights under the hospitable roof of John Brown, during which time his health rapidly recovered, Mr Renwick took leave of the family, and recommenced his wanderings among the scattered Covenanters."

Meanwhile the utmost exertions were used to secure Mr Renwick's person, dead or alive, as being the leader of those who firmly adhered to presbyterian principles. By the good providence of God, however, he was often preserved in the most critical circumstances. In proof of this, we may quote his own words, as used in a letter dated August 23, 1684:—

"On the 30th of July, when I was going with other three to the general meeting, we espied two dragoons meeting us, and not expecting any more to be following, we went forward, not dreading them; but when we came within word and shot, we saw a party of about twenty more very near upon us, whereupon seeing there was no probability of resisting them, we turned up to a hill called Dungavel. But my three neighbours being on foot, and I on horseback, they compassed about the foot of the hill, but I took up to the height, being hotly pursued by many of the party; some whereof were at my right hand to keep me from the mosses, and others behind, who always as they came within shot, discharged upon me. So being near unto the top of the hill, and finding myself beset round about, seeing no visible door to escape, I thought fit to quit the horse which I had, and to wait till I saw what God had done in it. Thus I went up to the top of the hill upon foot, and seeing myself so encompassed that I could not run from thence, and that I was in no ways able to fight with them, I judged it best to clap upon the ground; so I went into a cain, which by situation was about six or seven paces of ground out of all their eyes, thinking to lie down upon it, all the hill being green, and bare in that place, knowing that God could carry their sight over it; so coming to the top of it, I espied in it a pit, and lay down in it, winning by God's goodness to a cheerful submission to death, torture, or whatever his will might be. But I was in no small measure confident that no evil at that time would happen unto me. The Lord gave me that Scripture, Psal. vi. 8, "Depart from me all ye workers of iniquity," which was so powerful, that I was made, I

think, a hundred times to repeat it over, ere I could get myself stayed; together with that other, Psal. xci. 11, "For he shall give his angels charge over thee, to keep thee in all thy ways;" which was such unto me, that I lifted up my head to see these angels, but, considering my folly in that particular, I was made to laugh at my own witlessness. So I lay still unto the sunset, sometimes praying, and sometimes praising God; though, ah! I can do neither to purpose. But all the joy that the Lord's works of wonder for me did afford, were swallowed up in sorrow, because of what befel my dear brethren, who (all that were with me,) fell into the enemies' hands, one of them receiving eleven wounds. Then, after all, when I thought of drawing off the hill, not knowing the way to one friend's house in the whole country, I besought the Lord, that as he had hid me, so he would lead and guide me. Thus I set my face towards Clyde, and after I had travelled about four miles, I met with Windhill, with whom I staid about two days, and kept a meeting upon the second night, even while the militia were searching that side of the country; and twice that night I very narrowly escaped, as it had been even out of their very paws. O, time would fail me to relate the Lord's works of wonder for poor unworthy me; for even since, I have in one day escaped three or four signal hazards."

Irritated by the frequent disappointments which the military had met with in their attempts to get possession of the person of Renwick, the Council at length formally cited him to appear before them, and, on his failing to do so, they outlawed him, and offered great rewards for his apprehension. He still, however, persevered in declaring the truth, wherever and whenever he found an opportunity. His feelings at this period he thus records:—

"Though the world think my case most miserable, yet, I think it is so happy that I know not a man this day upon the face of the earth with whom I would exchange my lot. O, it is more sweet and pleasant to be swimming in the swellings of Jordan for Christ and with Christ, than to be wallowing in the pleasures of sin and delights of the flesh; yea, though Christians had not a heaven hereafter, I cannot but judge their case, even here, happy beyond all others, as the Psalmist saith, 'Thou hast put gladness in my heart, more than in the time when their corn and their wine increased.' And when the world frowns most, I know it is the time wherein the Lord smiles most upon his own. O, therefore, let none of them fear a suffering lot. Enemies may feel satisfied that we are put to wander in dark stormy nights through mosses and mountains; but if they knew how we are feasted, when others are sleeping, they would gnash their teeth for anger; nay, while they are pining away in dusk envy and pale fear, I am feeding in peace and joy. Let enemies, therefore, never think that they can make the people of God's case miserable, while he lives and reigns; and I know well he hath that to give, and will give it, which will sweeten all the sufferings of his followers. And I may say this to his praise, that I have found so much of his kindness and supply in setting about his work in such hard circumstances, that though the prevailing of a body of death sometimes, and desire to be with himself, makes me long for a dissolution; yet, I think I could be content to dwell, if it were a thousand years, in this infirm and weakened body of clay, with continual toil and hazard, to carry his name to his people. O, poor fools, what can they do? The greatest wrong they can do, is to be instrumental in bringing a chariot to carry us to that higher house, and should we not think this the greater favour? The Lord is still increasing his people in number and spiritual strength; and many a sacrifice he is taking off their hands; for there are not many days wherein his truths are not sealed with blood, and that in all places, so that I think within a

little there shall not be a moss or mountain in the west of Scotland which shall not be flowered with martyrs."

Thus was this godly man, in the midst of indescribable hardships and incessant persecution, enabled with the calmness of a true follower of Jesus, to possess his soul in patience, and to preserve that holy serenity and peace, and heavenly meekness which the consciousness of suffering in the cause of truth and righteousness, could alone have inspired.

(To be continued.)

## SCENES FROM THE OLD AND NEW TESTAMENTS.

BY THE REV. J. A. WYLIE,

Dollar.

THE DEATH OF JOHN THE BAPTIST.

No. I.

"SURELY the wrath of man shall praise thee." Such was the reflection of one who had been an attentive observer of Providence during his life, who had carefully studied what had happened before his day, and who was guided by the Holy Spirit in the conclusions he deduced from God's dealings with the family of man. "Surely," says he, "the wrath of man shall praise thee." This general principle, ascertained and established by Asaph, from the diligent survey of the divine government, and the careful study of the divine Word, is of the utmost importance to the Christian. When the dispensations of Providence are mysterious or perplexing, when they appear to contradict the express declarations of the Word, and even to shake the foundations of reason, how salutary to reflect, that it is a known principle of the divine administration, that the purpose of God shall be accomplished, and his praise advanced, not only by the obedience of angels, but even by the wrath of men; that events, in themselves purely evil, and productive only, in the meantime, of disastrous consequences, shall, when the whole scheme of God has been completed, add to the harmony of the whole, and appear to have contributed most materially to the accomplishment of its great and beneficent ends.

Some have laboured to explain the origin of moral evil, and to vindicate the character of God in permitting it to exist. We will reap more profit from the study of Providence, if, instead of "dealing in matters which are too high for us,"—of attempting to rise to heights which have no summit, or to descend to depths which have no bottom—we limit ourselves, like Asaph, to the observance of the wisdom of God in overruling evil, and making it the source of good to his people, and of glory to his name. There are mysteries in providence, as well as in redemption. The Christian is not required to be the interpreter of these, for the ways of God are above the thoughts of men. To fathom these depths would be impracticable, to attempt it would be foolish, and not only foolish, but even dangerous. Many, whose ambition has been greater than their wisdom, and whose curiosity has been stronger than their faith, have boldly pushed into these mysteries, and have been overwhelmed in depths where there was no standing. When we behold Herod on the throne, and John in the prison, the one prolonging his wickedness in splendour and triumph, while the piety of the other does not shield him from a violent death, we naturally ask, wherefore should such things be? But it is not necessary that we should know why such things exist; to know the motives of the divine mind, or the particular end to which all the parts of his providence are tending, is not necessary either to our belief in the wisdom of the divine government, or to the performance of our duty: we have been told that "he maketh the wrath of man to praise him;" we have also been told, that however the good man may be

oppressed, "it shall be well with him in the end;" "that verily he is a God who judgeth in the earth;" let us rest satisfied with these assurances; and instead of seeking to explain what we do not know, because God has not revealed it, let us believe that we consult our own profit, as well as the divine glory, when we confess the sovereignty of God in permitting such events, his wisdom in overruling them, and his justice in punishing them.

When I speak of justice punishing what sovereignty has permitted, none will understand me as teaching a doctrine, which makes God the author of sin, while its guilt and punishment are rolled over on the creature. For the evil designs which the sinner meditates, and which he endeavours to execute, he alone is responsible; nor does it diminish his guilt, that his plans are defeated by a higher power, and his evil turned into good by a higher wisdom than his. It is no excuse for the wickedness of man that it accomplishes the wise and righteous purpose of God. Such a plea, were it put in and sustained, would justify the most atrocious deeds, and screen the most atrocious characters from punishment. The sinner is justly chargeable with all the evil which he designed, while the good which springs from it is to be ascribed solely to God. The loss of her able teachers, and her faithful guides, has been amongst the heaviest calamities the Church has met with; how often has this trial been inflicted on her, as in the instance before us, by the hand of man? but it has usually happened, when the violence of man has extinguished one light, the providence of God has kindled a brighter; that, however, does not justify the persecutor in shedding the blood of the righteous. John was removed to make way for the Messiah.—"He must increase, but I must decrease." This, however, neither excuses nor palliates the means which Herod employed to accomplish his death. We admire the wisdom of Providence; we condemn and abhor the cruelty of the tyrant.

The Sun of Righteousness has arisen, and is rapidly advancing to his meridian height, when Matthew withdraws our view from His rising splendour, to contemplate the setting of the morning star—the death of John the Baptist. We are introduced to the melancholy story of the death of John by a reference to the increasing reputation of Jesus. "At that time," says Matthew, "Herod the tetrarch heard of the fame of Jesus." A little before this, Christ had sent forth his twelve apostles to preach throughout Judea, and to perform miracles; by their preaching was the fame of Jesus extended, and at last carried to the court of Herod. This Herod is not the king in whose reign Christ was born; he survived only a short time the massacre of the babes of Bethlehem, and was now dead about eight-and-twenty years; his character being universally detested, his death diffused general joy over his kingdom. The present Herod was the son of the former; the title which is here, and elsewhere given to him, is "the tetrarch." This word signifies the governor of the fourth part. At the death of Herod the Great, his kingdom was divided amongst his sons, a fourth part being assigned to each; Archelaus governed Judea, Philip was tetrarch of Iturea, Lysanias of Abilene, and to Herod Antipas (the name by which he is known in history) was assigned the region of Galilee; thus he is commonly termed in the New Testament the tetrarch of Galilee.

The Saviour had already passed two years in preaching the Gospel, and during the greater part of that time, he had laboured in the region which Herod governed, and yet it would appear, that till this moment, Herod had not heard of the name of Jesus. It is the misfortune of those who live in high stations, that while they hear much that they ought never to hear, they live in ignorance of what it most concerns

them to know. Amid the cares of government, or the pleasures of his court, Herod forgot the salvation of his soul; his ear filled with the voice of flattery, and his eye dazzled with the light of his own glory, he had no time to listen to the message, or to do homage to the dignity of one infinitely greater than all kings. The Son of God—the Lord of angels—the Prince of all the potentates of earth, was in the world—was in his own dominions, and yet Herod was ignorant of him. “He came to his own, but his own received him not; he was in the world, and the world was made by him, but the world knew him not.”

It is seldom that the Gospel or its preachers find access to the palaces of kings. Pride stands as a sentinel at the door; flattery, and falsehood, and sycophancy walk within, so that honest and plain truth can obtain no audience. She is too homely in her dress, and too plain in her accent, to make a good appearance amid the splendours of rank, and the pomp of power. It is true that religion is just as necessary in the court as in the cottage; that she is just as well fitted to be the companion of the monarch as the companion of the mechanic; it is true that no one has the least reason to be ashamed of her; even though they wear a coronet, she is better than they are, and will reflect more honour on them than they can possibly do on her; but her character has commonly been mistaken; as if her birth was too mean (yet is she born of heaven) to warrant her to intrude into the society of the great, she has generally been banished into the ranks of humble life, and pronounced a fit companion only for those who, not being in possession of wealth or power, have more time to devote to her. On these accounts, she has seldom appeared in the halls of princes; but surely it is to be regretted, that those who have it in their power to do most for God, should be the least disposed to serve him, and that kings should indirectly teach their subjects to contemn their own authority, by setting before them the example of treason and rebellion against the King of heaven.

But notwithstanding all the obstacles with which truth has to contend in making her way to those in high places, when an important purpose is to be accomplished, she receives the aid of divine Providence, and those who formerly despised her are brought to hear, and sometimes to obey her voice. Thus by the ordination of heaven, the name of Jesus, after being known all over Galilee, was at last spoken in the palace of Herod. He was reported as being “a prophet mighty in word and deed,” and that report shook the monarch upon his throne; his countenance changed, and his joints smote one against another. A conscience oppressed with guilt is ever easily alarmed: the falling of a leaf, the moaning of the wind, a shadow by day, or a dream by night, will change the heaven of that mind which is troubled with a sense of guilt, and cover it with clouds and darkness. Thus it was, that Herod could not hear of the mighty works of Jesus without terror. When their report reached him, he started as if he had heard a voice from the grave;—he started like the felon when he hears at midnight the knell of another departed hour, or the approaching footstep of his executioner. When the name of Jesus was pronounced, the shade of John rose before him, and appeared to upbraid him with his crime; conscience whispered that the grave had given up its dead, and sent forth the murdered prophet, armed with higher powers than when he formerly lived, to punish and torment his murderer; pallid with fear, and trembling with apprehension, he said to his servants, “This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.”

Some have supposed that Herod was a Sadducee, and held the opinion common to that sect, that there was no resurrection. If so, how do we account for his

present fears, that John was risen from the dead? It is not difficult to suppose that conscience for the time overcame his scepticism, that fear did the work of reason, and made Herod an unwilling believer in the truths of revelation. How often have we heard of men holding opinions on the bed of death, very different from those which they had stoutly maintained during life. Herod, when he lived in ease, was a Sadducee, perhaps a bold denier of the doctrine of the resurrection; but when conscience knocked and told him of the blood of the prophet,—“This is John,” said he in accents of terror,—“he is risen from the dead!” Thus every sinner is the coward of his own conscience. Who does not pity Herod? Starting at every sound; trembling in the midst of his guards; and sad amid the mirth of his palace. Alas! what can the voice of flattery, or the pleasures of a throne, do for one who is punished by an invisible hand, and pursued by an invisible tormentor? He cannot sleep by night, guilt knocks so loud at the door of conscience; he cannot rest by day, he reads treason in the looks of his dependants, he envies the condition of his meanest slave, who finds that rest on his humble couch, which has fled for ever from the downy bed of his master, and conscious that he has merited it, he lives in the hourly dread of meeting that fate which he indicted on a man more righteous than himself.

Having spoken of the fears of Herod, the historian explains the reasons of these fears, by narrating at considerable length the story of the death of John.—“For Herod,” says Matthew, “had laid hold on John, and bound him, and put him in prison, for Herodias’ sake, his brother Philip’s wife,” &c.—Matt. xiv. 3–12.

We learn from this account, that John fell, as every faithful servant of Jesus would desire to fall, in the discharge of his duty. He did not die as a fool dieth, nor did he suffer as an evil-doer. He had taught no doctrine opposed to the just authority of kings, or hostile to the peace of their subjects; he vindicated and maintained the supreme authority of the law of God; he rebuked the universal degeneracy of his nation; he went before the face of his Master, in the power and spirit of Elias, till at length he fell, a martyr for the truth.

The morning star of the Gospel rose on the banks of Jordan; on the same spot whence the ancient Elijah had ascended to heaven in a chariot of fire, did the New Testament Elijah appear, preaching the doctrine of repentance, and proclaiming the advent of his Master. The features of his character bore a strong resemblance to those of his prototype. The zeal, the energy, the unbending firmness, and the undaunted fortitude which reproved sin, however humble, or however lofty the rank in which it was found, which distinguished the Elijah of the Old, distinguished likewise the Elijah of the New Dispensation. In meaner particulars even might this resemblance be discovered. “The same John had his raiment of camel’s hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.” The office assigned to him was more honourable than had hitherto been filled by man; and on that account, he is said by his Master to be “greater than a prophet,” and the most honourable of those who are born of woman. His ministry attracted the universal attention of his nation; his audience was composed of persons of all classes, and from every part of Judea; the publican and the pharisee, and even the soldier of Rome, assembled on the banks of Jordan, and he whom battle had not awed, was awed by the moral energy of the preacher: “The axe is laid at the root of the tree,” such was his language; “and every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire.”

The scene of John’s ministry was soon changed from the wilderness of Judea, to the neighbourhood of Herod’s court. The wishes of the king, no doubt, had been

signified for this change; but the monarch may be suspected rather of motives of curiosity, than of any sincere desire to profit by the ministry of the Baptist. But although the scene of John's ministry was changed, no change could be discovered in the manner in which his ministry was discharged. He who inherited the power and spirit of Elias, could not be awed by the majesty of kings. Himself greater than a prophet, he yet knew that there came One after him mightier than he, whose presence and authority he felt wherever he went. He viewed man as man, apart from the rank he filled, or the power he wielded; and thus he was the same intrepid and uncompromising reprove of sin in the palace of Herod, as on the banks of Jordan; in the wilderness he neither flattered the passions of the people, nor feared their violence; and in the palace, he disdained to be fettered by the trammels of royal authority. He knew that Herod could kill the body, but that the spirit was beyond his power.

This prince was of an infamous character, and was then living in adultery with Herodias, the wife of Philip, his own brother. Of this John could not be ignorant, and his sense of duty could not permit him to be silent. There are few who would be the reprovers of sin in a palace: there are few, who would be either so honest, or so bold, as to condemn iniquity on the throne; a worldly prudence will suggest to us the propriety of being silent in reference to the sins of those whose wills we cannot control. But John knew, that the authority of the law of God is the same every where; that whatever is unlawful in the subject, is equally unlawful in the prince; that their high station aggravates, instead of excusing their sin, and renders the danger of its being imitated greater; and that as none are above the law of God, so none are above the reproofs of his ministers; and therefore, despising all the consequences which might result to himself, he reprov'd the jealous, dark-minded, and revengeful tyrant; and he did so in the plainest terms; he did not say it is not honourable for thee to have her; he denounced it as a crime, as a breach of the law of God, as a sin; "it is not lawful for thee to have her."

John did his duty; and his reward, no doubt, was such as he expected; although different, certainly, from what it ought to have been. This honest reproof ought to have convinced Herod, that John was the best subject in his kingdom, and the most faithful servant at his court: amid the crowds of flatterers which surrounded him, Herod might have been glad to discover one so bold as to address him in the language of truth: here was a man whom a king might have been proud to possess, and whom he might have delighted to honour; and had he been wise for himself, he would have acted on his counsel, and put away the sin for which he had been reprov'd: but Herod knew not in this his day the things that belonged to his peace; instead of turning his anger against himself, or against the sin that was ruining his soul, he turned it against his reprove. Formerly he had venerated the character of John, he had heard him gladly, and in some things complied with his advice; but when he said to him, "It is not lawful for thee to have her," instantly his veneration was changed into resentment; he burst into a transport of anger, and commanded John to be seized, and thrown into prison.

There is no sacrifice too great for the cause of truth, and the discharge of duty; we may surrender honour, we may part with liberty, we may submit to die, and if by doing so we have served the interests of truth, the sacrifice we have made is not too great. How often do we see the life which has been devoted to commerce, or to discovery, hazarded and lost; and shall the Christian refuse to give, for the honour of God, what thousands are willing to give for objects of far inferior importance? He who hesitates to do so, certainly does not act the most prudent part; has not been careful to

store his mind with the highest wisdom; nor has he taken counsel with the best advisers. "He that loveth his life," said the Saviour, "shall lose it, and he that loseth his life, for my sake and the Gospel, shall find it." There is a *gain* which may be a *loss*. "Skin for skin," said one, "yea all that a man hath will he give for his life;" but even life may be bought too dear: it is not on earth only that man is to live; and he who sells his future existence that he may enjoy the present, commits a greater folly than the man who buys a moment's ease with a whole lifetime of suffering. The soul may die as well as the body; and he who, to escape the agonies of an hour, would incur the pangs of an eternal death, exposes himself to a loss which no gain can compensate. "I will forewarn you," said the Saviour, "whom ye shall fear; fear him who, after he hath killed hath power to cast into hell; yea, I say unto you, fear him." Had John withstood the calls of duty in this one instance, had he not so sternly reprov'd this one fault, he might have continued to enjoy the favour of Herod, and might have lived with reputation at his court: but John neither sought the favour, nor feared the power of the tyrant; and rather than violate the commands of his conscience, he preferred a prison, with the discharge of his duty.

This closed the public ministry of the Baptist. His had been a short course; not longer than three years and a-half had he stood before the nation of Israel preaching repentance: and now the work of John was at an end; he had prepared the paths of the Messiah, and it was proper that he should now retire, and leave the stage open for the appearance of his Master. Providence accomplished its designs by the wickedness of man. The cruelty of Herod was the means of extinguishing the light of the Morning Star, that the Sun of Righteousness might shine forth.

Let us now attend the preacher of the desert, and the reprove of the monarch, to the solitude of his dungeon.

We have already seen John transported from the wilderness to the court; and in the latter station discharging his ministry as faithfully, and reprove sin as boldly, as in the former; saying to the rude soldier, to the abandoned publican, to the proud Pharisee, "O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance:" and now saying, to the tyrant on his throne, "It is not lawful for thee to have her." In this we discern a mind incapable of being changed by time, of being awed by power, or subdued by persecution. What a model for every minister of the Gospel! We now behold him carried from the court to the prison. As he had not sought, by unlawful means, to avoid suffering, so we have no reason to suppose that he sank under it when it came; he carried with him to his dungeon the consciousness that his Master's work had been faithfully performed; that he had gone before his face, in the spirit and power of Elias, reprove sin in all, till his course was stopped by the violence of man. Nor was he deserted in his prison; he was cheered by the reports which his disciples brought him, from time to time, of the progress of Christ; and visions of future glory—of the coming greatness and power of the Messiah's kingdom—would flit before the eyes of the prophet, and render him happier in his chains, than his persecutor in his palace.

It does not follow, because we occupy a throne, that we are happy; nor are we necessarily miserable, because we lie in a prison. Happiness is not bound to the loftiest rank; nor is misery inseparable from the lowest external condition. Could we paint the secret terrors that shook the tyrant on his throne, or the secret joys that ravished the soul of the prophet in his prison—the agony of the palace, the bliss of the dungeon—we could shew, that truth is to be courted even when she suffers, and that vice is to be shunned even when she

triumphs. The voice of flattery, and the pomp of power, cannot charm to repose that restless adder, an awakened conscience; nor can the greatest tyrant, the heaviest chain, the darkest dungeon, rob us of the favour of God, or shut us out from his presence; they, therefore, cannot make us miserable. How strongly do these considerations enforce the injunction of the Saviour, "Fear not him, who, after he hath killed the body, hath no more that he can do; but fear him, who, after he hath killed, can cast into hell?"

We shall close our narrative at present by remarking, that those who have been eminent for their holiness of life, the rank they have held in the Church of God, the good they have rendered to the world, are worthy of being remembered after they are gone. They may be shut up in prisons, or they may have descended into the grave, but they ought not to be forgotten by those who are reaping the harvest of their labour, and reposing in the shade of institutions reared by their wisdom and courage. With this duty our profit is more connected than their honour. We remember and admire the gifts of God which shone in them, their diligence in labour, their patience in suffering, their constancy in death, not for their praise merely, for they are dead, and are now as far beyond the applause of their earthly admirers as the rage of their cruel enemies—the voice of praise, and the voice of blame: the pencil of the wit and the novelist, which has painted them as fanatics and madmen—and the page of honest history, which tells how noble the cause was for which they suffered, and how noble the spirit in which they suffered for it, both are now alike to them. But although they can receive neither pleasure nor pain from the estimation in which they are held by men, the cause of truth on earth may be affected by the manner in which they are spoken of. It is, therefore, our duty to keep in remembrance their contendings—the generous devotion with which they surrendered, at the call of duty, all that they loved on earth—the fortitude with which they reprov'd sin in those who had the power and the will to resent the reproof—it is our duty, we say, to keep these qualities in remembrance, that we may be animated by their example, and that the same fire may be transfused into our bosoms, which burned with such strength in theirs.

But, it may be asked, has not time avenged the wrongs of the tyrant, and has not a later age awarded the justice which was denied them by their own? Are not their names now mentioned with honour? Has not posterity approved of the principles for which they suffered, and execrated the wickedness of the men who pursued them to the death? We preach sermons at their tombs, and we build monuments of marble above their ashes. With a purer zeal, the poet has embalmed his song, and the historian his page, with the record of their deeds. And what higher tribute can we render? It must, however, be confessed, that there is some difference between being able to discover merit in the *dead*, and being willing to confess it in the *living*: the martyrs are no longer on the earth; they have passed to a world where, we feel assured, it is not necessary to maintain truth by suffering; but their cause is on the earth, and he who despises it despises them.

#### BAPTISM PREFIGURED BY THE DELUGE: A DISCOURSE.

BY THE REV. GEORGE ANDERSON, A. M.,  
Minister of the Scotch Church, Alnwick.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven."—JOHN iii. 5.

THIS passage has sometimes been interpreted so as to attach an undue importance to the ordinance

of baptism. Men have even contended against the possible salvation of such infants as have died without having had this sacrament administered to them; or have held, that, if they are the subjects of salvation, it can only be through the uncovenanted mercies of God. We maintain, on the contrary, that the phrase "uncovenanted mercies" is altogether unscriptural; and that all the members of Christ's mystical body, whether they may or may not have been baptized, must equally have been born again of those influences emblematically set forth by the sprinkling of water. And that there is nothing in these words, which must necessarily be interpreted as giving to this sacrament a prominence so manifestly at variance with the spirituality of the Gospel dispensation, must appear evident on consulting the context. Our Saviour had previously said, (ver. 3,) "except a man be born again, he cannot see the kingdom of God." Such an one must necessarily be excluded from that kingdom as incapable of seeing or appreciating its blessedness. And it is added, (ver. 6-8,) "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Here the reference seems to be altogether to the mighty work upon the heart,—a work, which is undoubtedly mysterious, and, like all the works of Jehovah, even in external nature, incomprehensible to man in the various stages of its progress; but quite palpable to him, by reason of its salutary consequences. If, then, there be nothing treated of in the words above quoted but the regeneration of man's heart, we must conclude, that the two clauses in the former part of our text, are merely two ways of expressing one and the same thing. And wherefore should we be surprised at this, or for a moment regard it as if it were an instance of unmeaning repetition? If there be one characteristic of style more decidedly peculiar to the sacred writers, as compared with those of more modern times, it is their annexing to the formal enunciation of some weighty truth, in a manner fitted to impress the hearer or reader with its importance, another mode of expression, which, without addition or variation, reiterates the same truth. While it must be admitted, that, in the instance before us, both expressions are in some degree figurative, yet the phrase, which is less familiar, has been selected, so as to arouse in the mind associations of interest.

It has been supposed, by an eminent critic of the last age, that the waters of the deluge have suggested the figure which is here employed; and he cites the language of the prophet Isaiah, (xlii. 3,) as capable of similar explication: "Thus saith Jehovah, I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing

upon thine offspring." No doubt it may be said, with regard to the imagery contained in these words, that there exists a strong analogy between the consequences of an abundant supply of water on a parched and desert land, and those of the Spirit's influences upon the barren soil of the unregenerate heart. But it may be answered, that, had the prophet pointed merely to the fertilizing effect of water upon a dry and sterile tract of country, he would have spoken rather of the mighty river confined within its appointed channel, and, while pursuing its regular and majestic course towards the all-devouring deep, carrying with it, and every where depositing, what was to enrich and fructify the fields; whereas the imagery made use of suggests to us the devastating progress of an angry deluge. It may appear to the reader, that a similar objection must lie against any interpretation which would hold these passages to allude to the flood of Noah. But it should be kept in mind, that, notwithstanding the fearful havoc which was occasioned by that terrible catastrophe among the inhabitants of the then existing world, and all forms of property which they had held in estimation, the blessings which it was intended and fitted to confer upon the human race, if not by its fertilizing influence on the surface of our globe, at least by the deliverance of the fathers of the Church, were immeasurably greater than the temporary evils by which it was to be accompanied, and to be imparted to a multitude unspeakably surpassing in number the victims of its overwhelming progress. Accordingly, the inspired writer, (1 Pet. iii, 21,) not only connects the two things, as he might have done in a passing illustration, but pointedly inculcates upon us that the deluge was a figure, nay, a type of the holy ordinance of baptism, as afterwards to be instituted by Jesus. "Which," (viz., the spirits, unto whom, though now in prison, the Saviour had preached by the Holy Ghost given unto Noah,) "which sometime were disobedient, when once the long-suffering of God waited in the days of Noe, while the ark was a preparing, wherein few, that is, eight souls, were saved by water: the like figure whereunto, baptism (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) doth also now save us, by the resurrection of Jesus Christ." When we have read this passage of Scripture, we cannot but admit, that the office of baptism was typically set forth by the waters, which in the days of Noah swept over the surface of our world. But even whilst we do so, and while pondering this strong language in which it is so strikingly and so unexpectedly introduced, informing us of what would never have occurred to us, had it not been suggested by revelation, (the abrupt introduction of the subject, too, seeming to indicate a special purpose of stamping it as a revelation particularly valuable:) we may yet feel, that there is no such analogy between the deluge and the shedding of God's Spirit as represented by baptismal sprinkling; as

that the mention of that catastrophe should bring to our recollection the weighty truth with which it has been associated by the apostle. On examination, however, we may find, that it is as fit a symbol of the gracious dealings of Jehovah with the Church, as is the beautiful arch of heaven of the faithfulness with which he will remember his promise to preserve mankind from any returning deluge. Even in the latter instance we have to confess, that the symbol and its spiritual intent are but too little associated in our minds; although that meaning was revealed at the first institution of the type. And we cannot be at all surprised, if in the former case also we have, either from a similar indifference or misapprehension, meditated unfrequently and carelessly upon the spiritual interpretation of the great event with which it was so late of being associated.

It may be profitable, perhaps, cursorily, to enumerate a few points, in which analogy may be traced between the high truths, spiritually shadowed forth by baptism, and the flood of Noah, by which it was prefigured. And,

1. Water, which was the element made use of to destroy the old world, is not necessarily a destructive agent. On the contrary, it is essential to the comfort and even to the existence of man. So the Holy Spirit, whose influences are shadowed forth in the water of baptism, and who has gone forth in the name and by reason of the death of Jesus who is the life and light of the world, is He in whom we "live, and move, and have our being." To whatever length the natural man may go, in resistance of God's Spirit, though he should add mockery to contempt, ridiculing the doctrine of his influences, as set forth in the Gospel of regeneration, yet can he not cast himself off from dependence on that great Omnipresent Being. And in this we refer not merely to the adventitious blessings of his earthly lot. The gifts of mind are equally from God. All the evil thoughts and unhallowed feelings of which he is at any time conscious, and which are the fountain of crime, in all its varying degrees of aggravation, are the perversion of a mental or spiritual strength which cometh from Jehovah, and which, if employed as it ought to have been, to his glory, would have conducted to the greatest possible blessedness of man.

2. Even the desolating power with which the waters were armed, when they buried a generation in their depths, was not necessarily the cause of destruction to any. The patriarch was authorized to preach repentance, and he possibly would tell them that their impenitence alone would make the fate of the world inevitable; or, at all events, that, if any cast in their lot with him and his family, there would not be wanting means to justify his preaching, in the accomplishment of their promised deliverance. There appears to be something strikingly analogous in the circumstances of those who are ever and anon engulfed in the billows of Jehovah's wrath, for their persevering neglect of religious advantages. They cherish not, but stifle



the convictions of sin in their hearts. And, when the vicegerent of God within them is aroused into action, by such spiritual operations as are common to the hearers of the Gospel generally, they quench his emotions, making their spiritual privileges the cause of a fearfully aggravated condemnation. The Sacred Volume teems with denunciations against the stubborn unbelief of such. "They are condemned already, because they have not believed;" for God hath prepared a spiritual ark, "by the which he condemns the world." And having turned the grace of Jehovah into a curse, it shall at last advance upon them with the appalling aspect and sweeping ruin of an all-devouring deluge. But the everlasting destruction which then shall ensue, cannot be regarded as arising from any thing but the sin of mankind.

3. In both cases there is an ark, from the preservation of which a greater amount of blessedness than of misery will accrue to the human race. The sufferers were lamentably numerous at the flood, "wherein few, that is eight souls, were saved." Still, however, they are unspeakably outnumbered by the myriads who have descended from Noah, and in each succeeding generation enjoyed all the ordinary blessings of a beneficent providence. In like manner, the portion of mankind who shall be finally delivered from all the consequences of their iniquity, in its guilt, pollution, and power, will be "a multitude whom no man can number." The disciples were "a little flock" in the days of our Lord, but they multiplied rapidly on his ascension and the outpouring of the Spirit. Now there is a large mass of sincere worshippers of the Angel-Jehovah. In the days of the millenium, which will probably be a very protracted period, his religion will be universal. When, therefore, we add to the numbers, who, in manhood, shall have enrolled themselves as adherents of the cause of Christ, all those who, in infant years, have been united to the Church above, it becomes apparent that the glory, honour, and immortality, to be inherited by the saints, will far surpass in degree all the evil resulting from unbelief in man.

4. In each case the ark was upheld by the special power and protecting guardianship of Jesus and his Father. Though the capacity of the ark has been demonstrated to have been well adapted for the purpose it was to serve, its particular construction cannot now be ascertained. We may be well assured, however, that whatsoever was its form it could not have been saved from the common ruin but by a providence equally special with that by which its plan and structure were appointed and executed. In like manner, the Church and its ordinances are under the vigilant superintendence of the Almighty King. The foundations of Christian faith are the declaration, "All power is given unto me, in heaven and in earth," and the promise, "Lo! I am with you always even to the end of the world." The secret springs of his providence have been all unveiled in the history of the Church. And, whether in the wonders performed by

prophets and apostles, and the primitive Christians generally, or those which were, in great condescension, effected by himself, we behold the evidence of an accumulated mass of resources, which time and eternity will alike fail to exhaust. The surges of tribulation, threatening to overwhelm the Christian;—the depths of temptation, yawning wide to "swallow him up,"—the world, at one time involving its victim in a sea of troubles, and anon joyously floating his leaping bark along the rivers of its pleasures,—the mysterious abyss of terror and pollution, and horrible anguish, (that great deep, from the dreary associations of which *Demons* prayed to be exempted, and from whose bourn Satan and his hostile legions issue forth to defy the Church and the Church's God;) all will fail alike to endanger or impede the onward course of that little ark, in which the mighty antitype of Noah dwells in all security with the family of his choice! These are upheld in safety and comfort, on the bosom of the Great Eternal, resting on whose sacred influences, the ocean of their holy joy, the vessel of the Church, though it may sometimes seem to stagger and reel, shall ride out the storm unscathed, and arrive at last at a quiet haven.

Finally, as Noah took refuge in the one ark, which had been prepared with the approbation of Jehovah, so we find the Holy Mediator included in that into which his people have been shut by the hand of God. His delights, from eternity, were with the children of men. So when, in the fulness of the ages, he left the throne of his glory, he did not revolt from the humiliating alliance with the flesh and blood of fallen humanity, but rather rejoiced to draw closer and closer the bonds of the union. He was admitted by baptism a member of the Church. He was anointed with the oil of joy above his fellows. He accepted the ministrations of angels, and cultivated, with holy ardour, the fellowship of his Father's Spirit, the absence of whose consolations, in the hour and power of darkness, he so pathetically lamented! In all things but sin he determined to be one with his brethren. And they are to be regarded as one with him, even as he is one with his heavenly Father; in which expression he does not seem to allude to his relation to the Father and the Holy Spirit, personally considered, seeing the latter is not even named, but to the ties of the eternal covenant, binding him down to certain conditions. As his goings forth on this object were from eternity, to eternity they shall endure. When he shall have given up the kingdom to his Father, resigning into his hands the temporary commission to conquer the rebel province, (it being again recognized as a constituent territory, within the circuit of his wide dominions,) he shall be regarded as still subject to his Father, by reason of his continued official connection with the Church, of which eternity shall hail him King! His people too, we are assured, shall reign with Him as kings and priests for ever. The union between them and their glorified Head, shall be lasting as eternity

itself, and in the full fruition of heavenly bliss, they shall enjoy a happiness unutterable and inconceivable.

### THE MISSION AT POONAH,

#### A BRANCH OF THE GENERAL ASSEMBLY'S INDIA MISSION.

[The following interesting account of the progress of this Mission during 1836, is contained in a statement transmitted by the Rev. James Mitchell, one of the Church of Scotland's Missionaries in India, addressed to the Convener of the Assembly's Committee. The document bears date 28th November last.]

In the mercy of God, I have been permitted to labour at the Poonah Station for another year; and in now taking a review of the mission for that period, I feel, that whilst I have reason to praise the Lord for his goodness, I have much reason of humiliation on account of my own shortcomings, and of the little fruit that has as yet appeared. I trust, however, that my labours have not been altogether in vain, and that, should the Lord permit me still to continue to sow and water the seed, there will shortly be a reaping time of joy.

I begin with the preaching of the Gospel. In the Maráthí department, I have officiated daily, except on particular occasions, in the bazárs and streets of the city and encampment of Poonah. I generally devote part of the afternoon to this exercise, and continue from an hour and a-half to two hours in one or more places, to address the people. The number of persons who hear on these occasions is various, but generally considerable. In Poonah itself, I commonly avoid the great thoroughfares, as they are so noisy as to render it difficult to speak so as to be heard, and as I am there more exposed to interruptions. Street-preaching, though it has these disadvantages, yet has advantages too, which could not be so well secured were we to confine ourselves to particular houses on all occasions. The houses are apt soon to be deserted, or to be attended by a few in their vicinity only; in order, then, to come into contact with the people at large, it is necessary to seek them out, and speak to them wherever they can be found. They have, in general, so much apathy on almost every subject connected with moral and intellectual improvement, that though they will hear patiently when addressed, they will exert themselves very little to find instruction in reference to it. When I meet any at these meetings who seem at all impressed, I invite them to call upon me at my house for more particular information, which many of them do.

I have five days in the week stately a large morning assembly of the inmates of the Poonah bázár poor's asylum, which is under my superintendence, and others to whom I read and expound the Scriptures, and then pray with and for them. On Sabbaths, besides the morning meeting just mentioned, I preach, and engage in the usual devotional services of singing and prayer, in a large school-room in the principal bázár, which is attended by the older boys and girls of the schools, inquirers, some gentlemen's servants, and generally a considerable number of town's people, who, when passing, come in, and either remain the whole time, or after hearing a little go out, and are succeeded by others.

During the year, I have continued to take the spiritual charge of the English congregation connected with the mission. The services have been as follows:—Two diets of public worship on Sabbath, one with the soldiers, in the B. E. regiment school-room, on Tuesday evening, and another in our own chapel on Thursday evening. The attendance of all classes has been much the same as in former years. Since the month of June, when the Queen's regiment left the station, we have not had quite so many soldiers, as H. M. 17th regiment, which succeeded it, is yet not complete in respect to

numbers, and there do not seem to be many Presbyterians amongst the men. The number who reckon themselves connected with us is about forty. By the removal of the Queen's regiment, upwards of twenty communicants were separated from the congregation. Many of them, I hope, however, to meet in a better world, in a communion that can never be obstructed. To not a few of them, both communicants and others, I had the pleasure of knowing that my labours had not been in vain. Our parting was not without a mutual pang. I pray that they may be kept from the evil which is in the world, and that none of them may come short of eternal life. I may here mention, that our Church members were during the march, as they had been accustomed to do at Poonah, every evening, for reading the Scriptures and prayer. At our last Sacrament, which occurred on the first Sabbath of August, notwithstanding the reduction which had taken place in our members in consequence of the removal of the Queen's regiment, we had fifty-four communicants. It is gratifying to mention, that amongst those admitted to the Church at that time were few individuals from H. M. 17th, all of whom professed that they had received good to their souls since they became hearers with us. May they continue to walk as becometh their profession, that others taking notice of them, may glorify their Father in Heaven!

It has not been in my power to do much for the spread of divine truth in the surrounding country by *itinerant preaching*. During the year, I have been able to accomplish only one tour of much extent. It occupied most of the months of January and February last. Leaving Poonah, I proceeded directly to Bombay, where I remained for a few days; thence I proceeded through Salsette, accompanied by Dr Wilson. Parting from him at Ghorabandar, I visited Bassin, where I remained three days preaching the glad tidings, and distributing books. I thence proceeded to Bhowndy, where for two days I was similarly employed. I thence crossed over the country, preaching in the various villages of the Konkan, towards the Dakhan, to which I ascended by the Náná Ghát, and spent some days in Jûnr and the neighbouring villages. From this place I proceeded directly to Poonah, visiting most of the villages on the way. I everywhere found the people willing to hear my message, and receive our publications. One young man, who seemed considerably impressed, followed me from Bassin, and remained sometime under instruction at Poonah, but afterwards, as I had reason to express to him my fears of the purity of his motives, he left me for his native place near Jûnr, and I have not since heard anything of him. I feel much the desirableness of tours, and were there another missionary at the station, would be inclined to spend a month now and then in visiting the principal towns of this part of the Dakhan. A person who has not engaged in this part of missionary labour, can have no idea of the degree of knowledge which may in this way be communicated. The preaching of the missionary, and the discussions which are carried on between him and the Brahmáns, before the people at large, excite inquiry, and lead them to read the tracts and books which are left amongst them. They find that their system is assailed and very vulnerable: and the simple and sublime doctrines of our faith take an indelible hold of their understandings. There are now few villages in this part of the country where some of the people, through means of the preaching of missionaries, cannot give an outline of the principal doctrines of the Gospel. Thus the way of the Lord is preparing; all that is wanting is the Spirit to render the Word heard powerful.

II. The next means of advancing the knowledge of the truth, which I have used, is the education of both young and old in the mission schools. These are of two kinds, Maráthí and English, each of which I shall notice in order.

The Maráthi schools are seven in number,—six for males and one for females, containing about three hundred males, and between fifty and sixty girls. The same system of education, so long used in the mission, has been diligently pursued during the past year. All the books which are read are replete with religious and moral instruction. Into one of the schools a short outline of geography and astronomy has been introduced, and explained to the higher class, so as to be understood by them as far as they have gone, and to excite their curiosity. Nothing could prevent us from using Maráthi schools as the means of communicating all the useful, as well as religious, knowledge to the people, had we proper books in the language, and a superior class of native teachers. These defects will, I trust, year after year, be less felt.

One of the six male schools now mentioned has been opened since last year; it is situated within the Poonah jail. Most of those who attend it, about twenty in number, are adults. I was induced to commence the school, from observing that the prisoners were always very anxious to hear the Gospel when I had occasion to visit the jail; that those of them who could read were very desirous to obtain books; and that many of those who had never made the acquirement necessary to profit by them were willing to do so. Mr Bell, the judge, was kind enough to give me leave to open the school, and also, by visiting it for the purpose of examining those who attended, to instruct them as often as I chose. Several of those who commenced were soon able to read the Scriptures, and to answer most of the questions in the elementary catechism; and some of them, in consequence of what they heard, have expressed to me a desire for baptism. One man, in particular, who is possessed of considerable property, and who, though not a scholar, with many others regularly attended the school when I was there, which was the case generally once a-week, to receive religious instruction, has openly declared his reception of Christianity, and has put his wife and son under my instruction, by directing them to receive, and hear what I have to say, as often as I please to visit them, which they seem willingly to do. I have not complied with the wish of any of those individuals, as I think that, in their present state of captivity, they have much temptation to deceive, and perhaps to be deceived themselves, to make professions within the jail, which they would be afraid to make among their friends and acquaintances without. Although I think it right to give them every opportunity of instruction, I would require some very powerful evidences of piety to induce me to baptize any man whilst a prisoner. The number of people attending this school would be more numerous, were it not that most of them are kept engaged in various labours during the day, according to their sentence, and have but little time to spare. This is evidently what cannot be helped.

The girls' school is composed of two divisions, under different teachers. In the first division, are all those who are yet unable to read, and in the other, containing forty girls, those who read, write, and sew. They have also received some instruction in music, according to the native ideas on the subject, and lead this part of our Maráthi worship on Sabbath. This school sustained a severe loss in the death of a lady at the station, who had for more than a year taken a particular charge of it, and who devoted, till her death, which occurred in August last, a considerable portion of her time to its improvement, and had it taught in her own compound. She had acquired a sufficient knowledge of the language to enable her fully to communicate instruction to the children herself; and, had it pleased God to have spared her, there is little doubt that she would have seen of the fruit of her labour amongst them. Several of the girls were much attached to her, and often seemed

deeply impressed. One of them, since her death, has asked baptism. This girl has a very correct knowledge of Christian doctrine; but some time must elapse before her request is granted, that we may have more satisfactory evidence that a real change of mind has been produced within her. Her father, who is a poor man, wishes her now to be married; but the girl, who is upwards of twelve years of age, is averse to it herself, chiefly, as she says, that she may have opportunity of attending to divine things in the school. A woman, a Maráthi widow, who also used to attend the school whilst under the care of the lady referred to, and who has learned to read and sew, also makes professions of love to the Saviour; I have employed her, on a small salary, to aid the teacher in the care of the girls. As there is no lady just now at Poonah who could take a full and entire oversight of this school, though two have kindly agreed to visit it occasionally, I have removed it into my own compound, that so I may have it in my power more fully to attend to the improvement of the children. I can have no confidence in the usefulness of the teachers without the most unremitting superintendence. This school was lately examined by a lady, Mrs Townsend, who is a Maráthi scholar, and takes an interest in every good work. She expressed herself much pleased with the progress which the girls had made in their various studies, and to encourage them to make still farther advancement, gave such of them who could read, a present of a sari, or dress. The lady referred to, as having laboured in this school, wishing to be still more useful among the native women, had resolved to take charge of an asylum for destitute girls and others who would put themselves entirely under her care, so as to be as much as possible removed from heathen influence, which, it was found, very often blasted, by its evil effect, the most promising blossoms. In order to commence operations in this department, a few huts had been erected, and promises of residence had been obtained from some girls and women, when, lo! she was called to leave the field of labour, and enter into the joy of her Lord. Such an institution, I am convinced, if under the care of a pious and zealous individual, would be of incalculable use.

Since March last, there has been connected with the mission an English school, which has had on the roll between seventy and eighty children, and the daily attendance has been between sixty and seventy. It is situated in the general bázár of the camp, where there is a large and increasing population, and where a knowledge of English is more in request than in any other locality not already occupied. Those in the city of Poonah, who have a wish to make themselves acquainted with our language and literature, have an opportunity of so doing by attending the government English school, superintended by my excellent friend D. A. Eisdale, Esq. As our school is but of recent establishment, and has had to labour under particular disadvantages, in reference to teachers, I have not yet had any public examination of it. The children have, however, made considerable progress in reading and writing, in arithmetic, in grammar, in geography, and in a knowledge of the doctrines of Christianity. Several gentlemen who have visited it, have expressed themselves highly pleased with what has been done during the short time the children have been under our care. I almost daily, when at home, give attendance for an hour or an hour and a-half myself in this school. The present teacher, Mr W. Taylor, though able to teach only the elementary parts of the language, is very diligent in improving himself, and has, under my care, commenced the study of mathematics. He is already sufficiently acquainted with the native languages to be able to explain to the boys the meaning of their lessons, and examine their exercises; but we endeavour to make English itself the mode of direct communication as soon as possible. In

the two higher classes very little of any native language requires now to be used. The New Testament is daily read by the boys of these two classes, and its contents are fully explained to them. I have found considerable difficulty in supplying the school with proper books, which I hope will not long be the case. The expenses of the school have been heretofore met by subscriptions and donations, which I have obtained from friends, expressly for this object, amounting to nine hundred rupees.

I have no doubt that our school, though comparatively small, will be found very useful. We can never expect to find, at such a station as Poonah, that desire for a knowledge of English which is to be found in large trading cities. It is here worthy of remark that in Poonah, and through the whole of the Dakhan, a knowledge of English is not particularly an object of desire, even with the great and wealthy; and that in order to communicate with them, and so to enlighten and benefit their minds, Marathi is, and must for a long period continue to be, the medium of intercourse. The case is very different at the great *emporias* of the country. This consideration should not however discourage us in attempting to do all the good, in this way, in our power; whilst it must urge us on to improve the Marathi schools, as far as our means of so doing will permit.

III. I would now notice the administration of the Sacraments. The Lord's Supper has been administered to the congregation at Poonah four times during the year, and the native church members who have been at the station on these occasions, have united with us in this refreshing ordinance. Three adults have been baptized, one a European soldier, who had not received the seal of the covenant in his youth, and who had lately come under religious impressions; another a Jew, born in India, who had resided some time in Calcutta, and there heard of the Saviour, and was, in a great measure, convinced of the truth of Christianity, but had not been particularly instructed in the faith of Jesus, was baptized in December last, after he had been about eight months under my instruction, and had expressed an anxious wish to be admitted into the Church. I am sorry to say, that on account of an affection of the lungs, he is now much distressed, and not likely to live long. I trust, however, that he is prepared for his great change. The third person is a woman, wife of one of the Church members. She was baptized on the last Sabbath of October. She has for nearly two years been a candidate for this ordinance, and seems a really humble and pious person. A child of one of the native members, and five children of European parents, have also been baptized since last report. These who have offered themselves for baptism, and who attend me for particular instruction at present, are six in number,—two women and four men. They have all, I believe, long abandoned the service of idols, and there are, at least, two of the men, whom I may soon admit into the privileges of the Church.

IV. My time has been so fully occupied with the labours above mentioned, that I have found very little leisure to devote to the preparation of works for the press. I have, however, acted as a member of the translation committee of the Bombay Bible Society, and have, of course, criticised the various portions of the Word of God, which have been submitted to its consideration. In consequence of an appointment from this body, I have completed a translation of the first epistle to the Corinthians, which is now circulating in the committee, and have made some progress in the preparation of the second epistle. I have also acted on the examination committee of the Bombay Book and Tract Society.

I have now mentioned the most important occurrences in my mission for the past year, and although little fruit is apparent, and though it is still rather the day of

hope than of realization, I feel that we have no reason to despair, but rather to abound in all faithful and prayerful exertion, assured that in due season we shall reap, if we faint not.

There is one view of the matter that often deeply afflicts my mind,—the paucity of labourers. Though the field seems white to the harvest, yet we hear of few who are disposed to come to the help of the Lord against the mighty. Surely the fact, that there are around us millions of poor heathen, perishing for lack of knowledge, ought to be a sufficient inducement to many of the hundreds of talented and pious young men in our universities, who are aspiring to the sacred office, to take their lives in their hands, and go forth to their instruction. Surely the greatest honour any man can acquire here below, is to be a diligent and useful labourer in this cause, the cause of humanity and of God. What are six or seven missionaries to the Church of Scotland? Many bodies of Christians, who have neither the wealth nor the piety she possesses, feel no difficulty in supporting a host, compared with such a number. I hope and pray that this blot on the zeal, and, I would say, the gratitude of our National Church, will soon be wiped away, and that she, according to her resources, will be foremost in her exertions for the advancement of the kingdom of our blessed Saviour in the earth.

## RECORDS OF CREATION.

### No. II.

#### ARRANGEMENT AND DISTRIBUTION OF ROCKS.

BY THE REV. JOHN ANDERSON,  
*Minister of Newburgh.*

A STILL more striking manifestation of design in the arrangement and distribution of rocks, than that which was mentioned in my former article, remains to be stated. This arises from the *inclined* position which the several strata are made to occupy. The slightest attention to the composition and structure of the stratified rocks, will satisfy the most ordinary observer, that they have been formed in water, from materials held in solution, or mechanically suspended in a fluid, and that the particles which compose them have been brought together and arranged upon a nearly level foundation. Look into any quarry of freestone to which you may have access, and you will observe that the natural divisions of the rock are still as distinct and fresh as if it had been the work of yesterday, shewing even, by the fineness or coarseness of the stone, and the thin beds of interposed clay, when the waters had been in a placid, and when in a turbid state; nay, in some cases, the very ripple of the wave would seem to have impressed itself upon the mass. Now these originally level and horizontal beds are all, less or more, inclined to the horizon, some of them but slightly elevated, others thrown into a vertical position, and many of them forced up to the summits of lofty mountains, a result which must have taken place since the formation and consolidation of these rocks, as it is evident that, in their loose and unagglutinated state, the materials which compose them could not have been kept together under such conditions. It is owing to this arrangement by which they have been shifted out of their original position, and slipped, as it were, over each other, like the files on an *inverted* roof, that the several strata have been made to emerge in succession from beneath each other, and all the varieties of the mineral treasures brought to the surface. Hence the diversity of rocks by which our local districts are characterised. Hence, too, by the elevation of the strata, the beautiful variety of hill and valley, of streams, rivers, lakes, and majestic mountain scenery. Hence, also, a provision made for all our agricultural operations, without which the earth would have presented a monotonous plain, with little diversity of cli-

mate, or variety of soil, and destitute of all that useful and complex machinery, arising from the fissures, inequalities, and disruption of the rocky strata, by which springs are brought to the surface, and the overflowings of the fertilizing and refreshing rains are carried away. "God putteth forth his hand upon the rock, he overturneth the mountains by the roots; he cutteth out rivers among the rocks, and his eye seeth every precious thing." And amidst such undeniable indications of order and regularity, of a nicely balanced adaptation of means to ends, he must be blind, indeed, who fails to recognise in them proofs of the most exalted attributes of the Creator.

Besides the *stratified* rocks, to which our remarks have been hitherto confined, there is another class of rocks which occupy an important place in the economy of nature, and to which we would briefly advert. These are the granites and whinstones, of which the highest mountain ranges are usually composed. There are many subordinate varieties belonging to both classes which are characterised by slight shades of texture and composition, and distinguished by different names. One thing is common to the whole members of each group,—they are not disposed in layers, and exhibit no lines of stratification, but exist in shapeless irregular masses (except in the columnar basalt,) throughout the entire mountain chain. These rocks occupy no fixed determinate place in the order of superposition, but seem to be intruded, in the most irregular manner, among the stratified rocks, separating one bed from another, filling up fissures and rents, and binding or interlacing, as it were, the various deposits through which they pass more closely and firmly together. They are often composed of the fragments of other rocks, agglutinated into a compound mass by a base of clay. Remarkable changes are also produced upon all the strata where they come in contact with granite and whinstone,—chalk being converted into crystalline limestone,—limestone into chert,—clay and sandstone into a substance as hard and compact as flint,—and coal is deprived of its bitumen or the quality which renders it so useful as a combustible body. From these, and other appearances, geologists have been led to the conclusion, that these rocks are of later origin than those which are stratified,—that they have been ejected amongst them in a state of fusion,—and, by the expansive force of internal heat, that they have burst through the stony crust of the earth, and elevated the strata which compose it. They are, if we may use the expression, the *levers* which the Almighty has employed in bringing up the lower deposits to the surface, in laying open the interior "chambers," and in producing all that infinite variety in our earthly habitation which ministers to the comfort and well-being of man. Much seeming confusion and disturbance everywhere mark the course of these rocks, similar, though upon a more extensive scale, to the disorders attendant upon the eruption of a modern volcano; but, throughout the whole, there reigns such a harmony of purpose, that the conclusion is irresistible, that such operations could only have taken place by divine permission, and are in accordance with the divine plan, controlling the most refractory agencies of nature, and causing them contribute to the general good. "The Lord stood and measured the earth, and the everlasting mountains were scattered, the perpetual hills did bow."

There is much in all this to excite our admiration and love, imperfectly understood as the operations of God must ever continue to be by creatures, who, in their highest state of mental illumination, can "know only in part." No adequate cause of creation can be conceived by us, but the divine goodness, and while we never can expect fully to comprehend the wisdom which planned, and the majesty of power which carried into effect the purposes of that wisdom, still the very effort

to attain knowledge concerning them fulfils one great object for which man is made curious concerning the works of creation. His intellectual strength is augmented by the attempt, his soul elevated by loftier aspirations than the ordinary objects of human pursuit can gratify, and the mind gradually prepared to adopt those large and worthy views of God and nature, which religion and science equally demand. The Psalmist seems frequently to have warmed the flame of devotion by a survey of the various works of nature; their grandeur, magnificence, and beauty, no less than their variety, often transports him into a fervour that breaks out into raptures of gratitude, and songs of praise. The hundred and fourth Psalm is, among others, a remarkable instance of the taste, genius, and devotion of its author, where he runs over the great master-keys of this harmonious system, the Universe, and joins his voice with the whole chorus of nature, in celebrating the praises of its Author. After a survey of the wonders of the heavens, he descends to the lower regions of the earth, describing, with inimitable beauty and precision of language, its various productions, and the uses they serve to the support of man and beast. The foundation of the steadfast earth—the expansion and course of the fluid waters—their descent from the hills—their meandering through the valleys—their emptying themselves into the ocean—the trees planted by the waters—the grass for the cattle, and the birds singing among the branches—the high hills and rocky mountains—the course and revolutions of the sun and moon—the succession of day and night—the earthquake and the volcano, are all recited as demonstrations of the divine goodness, as all subservient to purposes of beneficence, and as all necessary parts of that great system of the universe, whose Author and Governor is love. Thus, too, will every truly enlightened Christian be affected. In contemplating the many wonders of creation, the variety and beauty of external nature, he will always refer to that infinite wisdom through whose goodness he is permitted to enjoy knowledge; in becoming wiser he will study to become better; his increasing information will be made subservient to a more exalted faith in that blessed "Word" who framed all the worlds; and, in proportion as the veil becomes thinner through which he sees the causes of things, he will admire more the brightness of Him who "was the true light, which lighteth every man that cometh into the world."

#### CHRISTIAN TREASURY.

*On Knowledge of our Acceptance with God.*—A close walk with God, is the best preparation for a triumphant death. And the *knowledge* of our acceptance with God is to be constantly urged as one of the greatest motives to lead a strict life, and to abstain from all appearance of evil, seeing the Holy Ghost, whose testimony alone can satisfy the conscience, will never dwell with the slothful or lukewarm, much less with presumptuous offenders. Remember no command in the New Testament is oftener repeated than "Rejoice in the Lord." Nothing more becomes us than assurance, (in the full view of our unworthiness and corruptions, and the purity of our God,) grounded on the purchase paid for us—on the promise and oath of God. Nothing more honours him, or commends his cause. Nothing more discourages and damps the hearts of men, than to hear those who are acknowledged to be walking circumspectly, and with a single eye, speak in terms of suspicion and fear. This is the device of the enemy, to perplex and vex those who are faithful, by endless fears, and the spirit of bondage. "Ask, and ye shall have," &c. is enough to make us confident.—VENN.

*The true nature of Man's goodness.*—Good works are the effect, not the cause of God's love.—ROMAINS,

## SACRED POETRY.

## MARY AT THE SEPULCHRE.

How sweet, in the musing of faith, to repair  
To the garden where Mary delighted to rove;  
To sit by the tomb where she breath'd her fond prayer,  
And paid her sad tribute of sorrow and love;  
To see the bright beam which disperses her fear,  
As the Lord of her soul breaks the bars of his prison,  
And the voice of the angel salutes her glad ear,—  
The Lord is a captive no more—"He is risen!"

O Saviour! as oft as our footsteps we bend  
In penitent sadness to weep at thy grave,  
On the wings of thy greatness in pity descend,  
Be ready to comfort, and "mighty to save."  
We shrink not from scenes of desertion and wo,  
If there we may meet with the Lord of our love;  
Contented, with Mary, to sorrow below,  
If, with her, we may drink of thy fountains above.

CUNNINGHAM.

## THE CHRISTIAN PILGRIM.

PILGRIM, burden'd with thy sin,  
Come the way to Zion's gate;  
There, till mercy speaks within,  
Knock, and weep, and watch, and wait.  
Knock—he knows the sinner's cry;  
Weep—he loves the mourner's tears;  
Watch—for saving grace is nigh;  
Wait—till heavenly grace appears.

Hark, it is thy Saviour's voice!  
"Welcome, pilgrim, to thy rest!"  
Now within the gate rejoice,  
Safe, and own'd, and bought, and blest.  
Safe—from all the lures of vice;  
Own'd—by joys the contrite know;  
Bought by love—and life the price;  
Blest—the mighty debt to owe!

Holy pilgrim! what for thee,  
In a world like this, remains?  
From thy guarded breast shall flee,  
Fear, and shame, and doubts, and pains.  
Fear—the hope of heaven shall fly;  
Shame—from glory's view retire;  
Doubt—in full belief shall die;  
Pain—in endless bliss expire.

Anon.

*An important change.*—Basak, one of the Hottentot servants who attended Mr Campbell in his journey into the interior of South Africa, evinced an earnest concern to bring his poor ignorant countrymen to an acquaintance with the truths from which he had derived so much benefit. In addressing a mixed company of Hottentot slaves and bushmen, he gave a very striking and rational description of the effect of religion on his mind, and of his transition from brute fearlessness, to religious courage. "Before the missionaries came to us," said he, "we were as ignorant of every thing as you now are. I thought that I was the same as a beast; that when I died there would be an end of me; but after I heard them, I found that I had a soul that must be happy or miserable for ever. Then I became afraid to die. I was afraid to take a gun into my hand, lest it should kill me, or to meet a serpent lest it should bite me. I was afraid then to go to the hills to hunt lions or elephants, lest they should devour me. But when I heard of the Son of God having come into the world to die for sinners, all that fear went away. You soon shall have the opportunity to be taught the same thing."

*The Infidelity of Hume.*—Hume, the celebrated infidel philosopher, and author of a history of England, was once dining at the house of an intimate friend. After dinner the ladies withdrew; and, in the course of conversation, Hume made some assertion which caused a gentleman present to observe to him, "If you can advance such sentiments as those, you certainly are what the world gives you credit for being, an infidel." A little girl, whom the philosopher had often noticed, and with whom he had become a favourite, by bringing her little presents of toys and sweetmeats, happened to be playing about the room unnoticed; she, however, listened to the conversation, and, on hearing the above expression, left the room, went to her mother, and asked her, "Mamma, what is an infidel?" "An infidel, my dear," replied her mother, "why should you ask such a question? an infidel is so awful a character, that I scarcely know how to answer you." "O, do tell me, mamma," returned the child; "I must know what an infidel is." Struck with her eagerness, her mother at length replied, "An infidel is one who believes that there is no God, no heaven, no hell, no hereafter." Some days afterwards Hume again visited the house of his friend. On being introduced to the parlour, he found no one there but his favourite little girl; he went to her, and attempted to take her up in his arms and kiss her, as he had been used to do; but the child shrunk with horror from his touch. "My dear," said he, "what is the matter? do I hurt you?" "No," she replied, "you do not hurt me, but I cannot kiss you, I cannot play with you." "Why not, my dear?" "Because you are an infidel!" "An infidel! what is that?" "One who believes there is no God, no heaven, no hell, no hereafter." "And are you not very sorry for me, my dear?" asked the astonished philosopher. "Yes, indeed, I am sorry!" returned the child, with solemnity; "and I pray to God for you." "Do you indeed? and what do you say?" "I say, O God, teach this man that Thou art!" A striking illustration of the words of sacred writ, "Out of the mouth of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and avenger."

*The Effect of Sabbath School Instruction.*—The Rev. Mr Hoover, in addressing a meeting of the Philadelphia Sunday School Union, thus spoke:—"If you had accompanied me in a walk through this district, two years ago, I could have led you to a house, or rather a hovel, not far from this spot, which was used to be the residence of man or beast. There you would have seen a widow, with her seven children, in the rags of poverty, and with the impress of misery on their countenances; the room and its occupants forming a scene of wretchedness seldom surpassed. If you will go with me to-morrow, I will show you the same house, but no longer a miserable tenement. Within you shall behold the same widow, and the same seven children, but clothed in comfortable raiment, and peace smiling in their faces. The Sabbath School teacher has been there, and he has led them to the place of holy instruction. God has visited them in the plenitude of his grace, and five of those seven children give joyful evidence that they have passed from death unto life."

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glasgow Street, Glasgow; JAMES NISSET & CO., HAMILTON, ADAMS & CO., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Fortobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glasgow Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

THE FEAR OF THE LORD, THAT IS WISDOM."

No. 64.

SATURDAY, MAY 20, 1837.

PRICE 1½d.

ON THE NECESSITY OF DIVINE  
REVELATION.

No. IV.

BY THE REV. GEORGE GARIOCH,  
*Minister of Meldrum.*

"Jesus saith unto him, I am the way, and the truth, and the life;  
no man cometh unto the Father but by me."—JOHN xiv. 6.

ALTHOUGH it may be granted that there has never existed among mankind, previously to the publication of the Gospel, a system of pure natural theology, such as could, with the greatest ease, be constructed out of those materials which the sacred writings afford, it may appear to some a more questionable proposition, when it is affirmed that reason, unassisted, must be for ever inadequate to the discovery of the only true religion suited to the condition of man. Such an affirmation, however, admits of the fullest and most satisfactory proof. Natural theology is a science essentially defective, and incapable of adaptation to the wants of mankind; and no discoveries of the human mind, however exalted, can remove its innate and irremediable imperfections. Its chief defect consists in its being unable to deal with man as a sinful being, which renders it, under all possible circumstances, totally inapplicable to the condition of our species. It is unnecessary to have recourse to Scripture for a confirmation of the doctrine which asserts the sinfulness of human nature; for however fair such a mode of illustration might be deemed, it is proposed, in contending against those who maintain the claims of natural theology, to meet them on grounds which they themselves would choose. No other evidence, therefore, is demanded of the corruption and sinfulness of the heart of man, than that which is afforded by the page of history, by observation of the actions of our fellow-creatures, and, above all, by the inward testimony of conscience. These afford unequivocal proof that mankind are weak, erring, and guilty creatures, continually sinning against that law of holiness which conscience itself both illustrates and sanctions. How do the doctrines of natural theology, or of human reason, unassisted, apply to the condition of such creatures? How can they be made available in contributing to their security,

and in removing those obstacles which stand between them and the enjoyment of happiness?

The foundation of a system of pure natural theology is laid in the acknowledgment of the existence of the one great Creator and Governor of the Universe. All nature bears testimony to the being of God; and his glorious attributes can be distinctly traced in the ample page which his manifold works unfold to the intellectual eye. The vast, the boundless, the inconceivable field of creation, coupled with the maintenance and preservation of all things, according to the grand original design, is a sufficient evidence of Almighty power,—the admirable arrangement by which all the parts are made to contribute to the stability and perpetual operation of the whole scheme of providence, displays the wisdom of God,—and the abundant and never-failing provision for supplying the wants, and continuing the existence of living beings, is a clear indication of the extent and unchangeable character of the divine goodness. The most distinct and irrefragable testimony, therefore, is borne by the works of creation and providence, to the power, wisdom, and goodness of God. If the race of mankind were even laid out of account, there would be abundant evidence of superior power; but the structure of the human body, and in a more particular manner the constitution of the human mind, furnish additional proofs of the being and perfections of God, and these the most wonderful and convincing which can be obtained. In contemplating man as an intellectual and moral being,—in turning our attention to the faculties with which his mind is endowed, to those feelings by which it is actuated, the hopes by which it is animated, and the fears with which it is overwhelmed; and, above all, in reflecting upon the extraordinary powers of conscience, certain views are suggested of the great attributes of *holiness and justice*, and we are convinced that these are perfections of the exalted and glorious Creator. In regard to the attributes of power, wisdom, and goodness, and the influence which they may be supposed to exercise, reason could give at least a degree of information which, in some respects, might direct mankind in making approaches to the Creator. It is evident, however, at the same time, that the only encouragement which it could

afford, and the only consolation which it could suggest, would be such as are suited to the condition of creatures who might be deserving objects of divine protection and of divine love.

There can be no ground of confidence to fallen and guilty creatures in the wisdom, power, or even the goodness of God, unless these perfections are separated from others of a different nature—unless holiness, and justice, and truth, formed no portion of the glorious assemblage of divine attributes. As the Creator is not only infinite in wisdom, power, and goodness, but in holiness, justice, and truth, no approach unto him can be acceptable upon the foundation of the former class of attributes, which would be inadmissible upon that of the latter. And as man is an erring and sinful creature, it must be apparent that human reason, which clearly demonstrates the holiness, and justice, and truth of God, is incapable of making any provision whereby guilty beings can be reconciled unto him, or of pointing out the way by which they may draw near unto his awful throne. The sinner's conscience convicts him of flagrant and oft repeated guilt,—suggests in no doubtful manner the indignation and wrath of a holy and righteous God, and even indicates the probability of punishment greater and more durable than any which can be inflicted in a fleeting and perishable state of existence. How are these terrors to be encountered by natural theology, even in its purest and most perfect form? What single feeble ray of hope can any or all of its doctrines pour into the distracted mind of the sinner? Where are its consolations to be found? Reason, perhaps, may suggest that God's goodness is infinite, and that as man is confessedly an imperfect being, God will forgive him, and not inflict upon him that punishment which his sins deserve. But what is this vaunted reason that dares to mark out a line of procedure for the great moral Governor of the world, which would compromise the purity and perfection of his divine nature! If we have evidence that God is good, we have also evidence that he is holy and just. We are not entitled, therefore, to suppose any circumstances under which he would act contrary to any of the perfections of his nature, or to imagine that his dispensations would be such as to exalt any one of these perfections above another, or to make the manifestation of a few of them be at variance with the bright assemblage of the whole. To pardon the sinner irrespectively of the claims of justice, might seem to some an act of goodness worthy of God; but to others who take an enlarged and comprehensive view of all the perfections of God, unconditional pardon must appear irreconcilable with the glory and majesty of the divine nature. And as far as the ordinary operations of God's moral government can be comprehended by us, we perceive that sin is a real cause of divine wrath, and that it is followed in the present world by pain, disease, and premature death. The shallow doctrine of repentance removing the guilt of

transgression, and procuring the favour of God, is equally delusive as the plea which is founded upon God's goodness, as opposed to some of his other attributes. Laying it down as an incontrovertible truth that God is holy and just, repentance makes no provision for the satisfaction of the infinite purity of the divine nature. An assertion, therefore, of its efficacy is but a repetition of the error already alluded to, which consists in appealing from the holiness of God to his mercy, and thus attempting to effect a separation which is impracticable, between the great and glorious attributes of the Almighty.

Unless natural theology be capable of suggesting those methods by which sinful creatures, such as mankind confessedly are, can approach with confidence unto the throne of an infinitely just and all-holy God,—it is apparent that defects of an altogether irremediable character attach to it, which must render it at all times unsuited to the wants of our species, and utterly inefficient as a great and universal instrument of moral renovation. It is most certain, however, that it can suggest no such methods, but must make an unchanging appeal to the mercy of God—to the total neglect, and even to the disparagement of his infinite holiness, and his eternal justice. It is precisely where natural theology has failed; and where, under all possible circumstances, it must ever fail, that revelation comes to the aid of man, with all its treasures of knowledge and consolation. It is with man, as a fallen and guilty being, that it enters into communication; it is the very existence of sin and misery that forms the groundwork of that assistance and comfort which it affords. Acknowledging the infinite wisdom, and power, and goodness of God, it exalts them not into any undue pre-eminence, such as is subversive of the glory of other perfections of the divine nature. To the holiness and justice of God it does infinite homage and reverence; and the vindication of their inalienable claims is the main foundation on which the scheme of redemption rests. From the very moment that the parents of the human race fell into sin, both they and their posterity stood in an altered position with respect to the Creator; and every revelation of his will, which was made in the successive ages of the world, bore a prominent and unvarying reference to the melancholy change which had been introduced. The very first promulgation of the will of God, after the fall, dealt with man as a sinful being; and the original promise that the seed of the woman should bruise the head of the serpent, was but the earliest intimation of a plan for the satisfaction of the holiness and justice of God, which was developed, according to different modes, in the succeeding periods of Old Testament history, and at length received its final accomplishment on the cross of Calvary.

The abandonment, by the Son of the Most High, of all the glory and happiness of the God-head—His taking unto himself a human nature—His submitting to all the pains and sorrows of



humanity—His magnifying and honouring the law of God by a perfect obedience—His endurance upon the cross, of the penalty of imputed guilt, in all its intensity, constituted the foundation of the everlasting covenant of grace by which divine mercy is extended to the chief of sinners, consistently with the satisfaction of all the claims of divine justice, and upon a plan by which the interests of the one are reconciled with those of the other. The sufferings which Christ, our blessed Saviour, endured, were the penalty which holiness and justice exacted, on account of original and actual transgression; and in virtue of these sufferings alone could pardon be extended to the guilty. The debt which is due by the sinner is demanded of the holy and righteous Son of God, who, by reason of that sacrifice of infinite value which he offered up, was able to cancel and extinguish it, in behalf of all who believe in his name. Being "justified by faith, they have peace with God, through our Lord Jesus Christ,"—even through the blood of the everlasting covenant. The adorable Son of the Most High, while he satisfied the claims of eternal justice by his sufferings, vindicated the purity and majesty of the law of God by his sinless obedience; and not only is the penalty of guilt remitted to believers, but through the imputation of the righteousness of Christ to them by faith, they are accepted as righteous in the sight of God. Nor is the admirable character of the Gospel revelation less conspicuously displayed in that effectual renovation which it accomplishes, through which the soul, that was once dead in trespasses and sins, is raised to the enjoyment of a new and spiritual life. Saving faith is the gift of God, and in all who believe in the Lord Jesus, the Spirit of the Father dwells. Through his mighty power a vital and effectual change is produced in their souls; they become "new creatures, being born not of blood, nor of the will of the flesh, nor of the will of man, but of God." They hate sin as dishonourable to Christ; and their faith in him produceth the peaceable fruits of righteousness. The spiritual life advances in their souls; the same divine agent who began the good work, continues to bring it forward until they are sanctified and "sealed unto the day of redemption."

It thus appears that the revelation of the will of God, in the covenant of grace, through our Lord Jesus Christ, is the only true religion which is adapted to the condition of mankind as sinful beings. Any attempt, therefore, to oppose what are unfairly considered the doctrines of natural theology to the truths of revelation, betrays ignorance as well as presumption. However highly the religion of nature may be extolled by some, this is a fact, which can never be too often repeated, that it is essentially and radically defective in its principles, and can, under no possible circumstances, admit of application to the sinful state of human nature. The unavoidable conclusion, therefore, at which we must arrive is, that

divine revelation is indispensably necessary for enlightening mankind in the knowledge of spiritual truth, and for opening up to them the only possible mode of salvation, through the blood of a crucified Redeemer.

---

THE LATTER DAYS OF  
PRESIDENT EDWARDS.

THE treatment which Mr Edwards had experienced at Northampton, excited a lively interest in his favour on both sides of the Atlantic. His correspondent, Dr Erskine, was exceedingly anxious that he should come to Scotland, but he shrunk from the thought of leaving his country, without an evident call to take such a step; and in the gracious providence of God, events soon occurred which rendered this unnecessary.

Early in December 1750, Mr Edwards received proposals from the church and congregation in Stockbridge, to become their minister; and about the same time similar proposals were made to him by the "Society in London, for Propagating the Gospel in New England, and other parts adjacent," to become the missionary of the Housatonnucks or River Indians. This tribe being at that time located in Stockbridge, and its immediate vicinity, Mr Edwards accepted of both situations, and accordingly removed thither. About this time the Mohawks, and some other tribes, showed a remarkable desire to have their children educated, and, accordingly, were induced to send them to school at Stockbridge. The French having been apprised of the exertions of the English, in behalf of these unenlightened wanderers, wished to enter into a league with them, and immediately adopted every expedient to prevail upon them to emigrate into Canada, so that the time in which Mr Edwards entered on his duties at Stockbridge, was one in which the welfare of the British Colonies was intimately concerned.

It being found impossible to educate the children of the Indians, so long as they were allowed to remain with their parents, commodious boarding schools were erected, and, by the exertions of Mr Edwards, competent teachers were procured, and a regular system of education commenced. To teach the children the English language, Mr Edwards saw was absolutely requisite, their own language being, as he himself states, "extremely barbarous and barren, and very ill fitted for communicating things moral and divine, or even things speculative and abstract." There being no Bible, too, in their own language, made this object one of still greater importance. Diligent and devoted though Mr Edwards was, his labours among the Indians were not crowned with corresponding success. During his residence at Stockbridge, he was accustomed to preach two discourses in the week to the whites, as well as one, by an interpreter, to the Housatonnucks, and one to the Mohawks; and also to catechise, once a-week, the children of each of these classes of individuals. If his success then was small, no one can say that it arose from remissness on his part. In a letter to Mr M'Culloch of Cambuslang, Mr Edwards, in the year 1752, thus states the prospects of the mission:

"The Indian affair, which the last year was attended with so pleasing and glorious a prospect, has since been unspeakably embarrassed, through the particular schemes of certain individuals, who are opposed, in their councils and measures, to the commissioners of the society in London, and are, to their utmost, striving to accomplish their designs in opposition to them, and in this great contest I am looked on as a person not a little obnoxious. They belong to a family of some note, who vigorously abetted and set forward my opposers at Northampton, and were a chief occasion of my removal from that town,

to whom my settlement at Stockbridge was very grievous, who now take occasion to exert themselves to the utmost to weaken my interest and influence, and, I have all reason to think, would, if it were possible, undermine me, and procure my removal far hence. Many endeavours have been used to disaffect my people towards me, but all in vain. They are all firmly united to me, excepting the forementioned family. Endeavours have been used also, to disaffect some of the commissioners, but wholly in vain. They seem to have their eyes very wide open, as to their particular designs and schemes, and to the true spring of their opposition. We hope for an end of this lamentable contest before long. But its effects, hitherto, have been very sorrowful, especially with regard to the Mohawks."

Mr Edwards was not allowed to live long in peace, but was exposed to continual opposition and annoyance from the family mentioned in his letter to Mr M'Culloch. In the report for 1752, which was read to the legislature, when Mr Edwards was at the distance of one hundred and fifty miles, many statements and insinuations were made with the obvious purpose of disparaging his character. In a letter which he wrote to head quarters, on the subject, he exposed the motives which actuated those who were bent on his removal, and ably and successfully vindicated his own character.

This was not the last attempt made to have Mr Edwards removed from Stockbridge; but instead of giving them in detail, suffice it to say, that these attempts, instead of injuring his character, only incurred disgrace on his heartless opponents. Mr Edwards, indeed, became more and more firmly established in the good opinions and good wishes of those who took an interest in the success of the mission. But these endless disputes, and the conduct of those opposed to him, though they did not in any way hurt his character, yet produced lamentable effects on the state of the mission. A part of the Mohawks, disgusted at the management of the mission, actually retired, and the rest were threatening to retire to their own country, while the Housatounucks, for the same reasons, refused to have any intercourse with them. Not long after, the rest of the Mohawks, who had manifested exemplary patience under the vexations and embarrassment to which they had been subjected, relinquished their lands and settlements at Stockbridge, and returned finally to their own country.

While his attention was so much taken up with these circumstances, as well as with his other arduous duties, we might well suppose that Mr Edwards found no time for any additional labours. But what is our surprise to find that it was in such a distracting time that Mr Edwards wrote his work on the "Freedom of the Will." And how does it increase our astonishment when we find that it was composed in four months and a-half. Sir Henry Moncreiff, in his life of Dr Erskine, says, "Whatever opinion may be held with regard to Mr Edwards' arguments, it must appear astonishing to those who are capable of appreciating the difficulty of his subject, that in nine months from the date of this letter, (a letter to Dr Erskine, in which Mr Edwards mentioned his having commenced it,) he could write Dr Erskine that he had almost finished the first draft of what he originally intended." It had escaped Sir Henry's notice that Mr Edwards mentioned, in one of these letters, that he had not been able to put pen to paper for more than four months after he had commenced. There is, perhaps, no similar example of power and rapidity united, to be found in the annals of mental exertion. There were many circumstances, however, that ought to be taken into consideration, with regard to Mr Edwards' effort. It was written at a time when, in addition to the duties of a parish, and two distinct Indian missions, he was involved in the perplexities and embarrassments of a furious controversy, the design

of which was to deprive himself and family of their daily bread. In such a state of things, and with his mind thus distracted, did Mr Edwards complete his long formed plan, which was at length to cause such mighty changes in the systems of theology, and to force his unwilling opponents themselves to confess that it raised its author to the highest rank among metaphysicians, and entitled the name of Edwards to be handed down with that of a Locke and a Leibnitz.

In July 1754, Mr Edwards had a most severe attack of ague and fever, which lasted until January. As may well be supposed, it wholly disqualified him for writing even to his correspondents, and greatly enfeebled his constitution. In the course of the spring following he commenced two other treatises, the one, "A Dissertation concerning the end for which God created the World," and the other, "A Dissertation concerning the Nature of True Virtue." The war of this year was most disastrous to the colonies, and the frontier settlements, of which Stockbridge was one, were exposed to unceasing anxiety and alarm, from their constant liability to attack from the French and savages. In the autumn, several of the inhabitants of Stockbridge were killed by these marauders, in consequence of which it became a garrisoned town.

In the year following, the danger of the frontiers became extreme, and the friends of Mr Edwards became alarmed for his personal safety. He, however, remained firm at his post, for he trusted in the God of Jacob who hath promised, "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overwhelm thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee." It is probable that about this time Mr Edwards commenced his work on Original Sin, and that he devoted the leisure hours of the summer, autumn, and winter, to the preparation of it for the press. Although thus buried in his retreat, far from the busy haunts of life, his talents were not lost to the Christian world. The true Christian, indeed, wherever his lot may be cast, finds some way or other of advancing his Redeemer's kingdom on earth.

In Sept. 1757, Mr Edwards' son-in-law, the Rev. Aaron Burr, president of the college at Princetown, died. Two days after, the convocation of the college met and elected Mr Edwards his successor. The news of his appointment to the presidency was quite unexpected, and was matter of no small astonishment to Mr Edwards, who looked upon himself as in many respects ill qualified for the situation. In a letter which he wrote to the trustees, thanking them for the honour they had done him, he gave a most candid and humble statement of defects which he thought disqualified him for accepting the office. While he was in this state of suspense, he resolved to ask the advice of a number of brethren in the ministry, on whose judgment and friendship he could rely. They met accordingly, and having heard the application of the agents of the college, Mr Edwards' own account of the matter, and the objections of his people to his removal, determined that it was his duty to accept of the invitation to the presidency of the college.

"When they published their judgment and advice to Mr Edwards and his people, he appeared uncommonly moved and affected with it, and fell into tears on the occasion, which was very unusual for him in the presence of others; and soon after, he said to the gentlemen who had given their advice, that it was matter of wonder to him that they could, so easily as they appeared to do, get over the objections he had made against his removal. But as he thought it his duty to be directed by their advice, he should now endeavour cheerfully to undertake it, believing he was in the way of his duty." Accordingly, Mr Edwards set out for Princetown in January, and left his family at Stockbridge, intending

to remove them thither in the spring. His arrival at Princetown occasioned the greatest joy in the college. Soon after entering upon his office, he commenced preaching in the college hall, to the great acceptance of his hearers.

"During this time, Mr Edwards seemed to enjoy an uncommon degree of the presence of God. He told his daughters he had once great exercise, concern and fear, relative to his engaging in that business, but since it now appeared, so far as he could see, that he was called of God to that place and work, he did cheerfully devote himself to it, leaving himself and the event with God, to order what seemed to him good."

The smallpox was then raging in Princetown, and Mr Edwards, by the advice of his physician, was inoculated. The symptoms seemed favourable, and, to human observation, all danger seemed over. But God's ways are not as our ways; we know not what a day may bring forth. A secondary fever commenced, and, on account of a number of pustules in the throat, the obstruction was such, that the medicines necessary to check the fever could not be administered. All hope was at an end, and he himself was sensible that the hour of his departure was at hand. He called his daughter to his bedside, and addressed her as follows:—

"Dear Lucy,—It seems to me to be the will of God: that I must shortly leave you, therefore, give my kindest love to my dear wife, and tell her that the uncommon union which has so long subsisted between us, has been of such a nature, as, I trust, is spiritual, and therefore will continue for ever, and I hope she will be supported under so great a trial, and submit cheerfully to the will of God. And as to my children, you are now like to be left fatherless, which, I hope, will be an inducement to you all, to seek a Father who will never fail you."

He said but little in his sickness, but shewed the greatest patience and resignation:—

"Just at the close of life, as some persons who stood by, expecting he would breathe his last in a few minutes, were lamenting his death, not only as a great frown on the college, but as having a dark aspect on the interests of religion in general, to their surprise, not imagining that he heard, or ever would speak another word, he said, 'Trust in God, and ye need not fear.' Having said this, he fell asleep; and his unfettered spirit winged its way to that higher world, where 'they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.'

"Servant of God, well done!  
Rest from thy loved employ,  
The battle fought, the victory won,  
Enter thy Master's joy."

The physician who attended him in his illness thus writes to Mrs Edwards:—

"Never did any mortal man more fully and clearly evidence the sincerity of all his professions by one continued universal, calm, cheerful resignation, and patient submission to the divine will, through every stage of his disease, than he; not so much as one discontented expression, nor the least appearance of murmuring, through the whole. And never did any person expire with more perfect freedom from pain; not so much as one distorted hair, but, in the most proper sense of the words, he fell asleep. Death had certainly lost its sting as to him."

The accounts of her husband's death reached Mrs Edwards when she was in a very feeble state of health, but though it was evident to all around that she felt her loss, yet her conduct called forth their admiration rather than pity. She did not, however, long survive her husband; she died in September the same year, at Philadelphia, whither she had gone on a visit, and her remains were conveyed to Princetown. Within the short space of one year were laid, side by side, in the

grave, his son-in-law, Mr Edwards himself, his daughter, and his wife. Not many months before, some of them were distant from one another not less than one hundred and fifty miles: they "were lovely and pleasant in their lives, and in their deaths they were not divided."

Such are the chief incidents in the life of Mr Edwards. We cannot, however, conclude without taking a glance, however cursory, at his character as a private Christian, as a preacher, and as a writer.

As a private Christian, few have equalled, and still fewer surpassed Mr Edwards in perseverance in well-doing, in close walking with God. The glory of his Maker was the chief end for which he lived, and his whole trust was placed on the God of Jacob, with whom he maintained the most open and confidential intercourse. If to cherish the most exalted views of Christ and his salvation; if to have no separate interest from that of the Redeemer; if to exercise a filial and delightful sense of dependence on the Holy Spirit, for the daily communication of grace; if to regard communion with God as the very life and sustenance of the soul; if to delight in perusing God's Word, and singing his praises in public and private; if to observe frequent days of fasting to discourse, and repent of, and renounce sin; if to maintain a constant warfare against sin and temptation; if to converse daily and familiarly with death and judgment; if to acknowledge the divine hand in all the events of life; if to exhibit a calm and sweet submission to the divine will under every trial; if to live with God from day to day, and from hour to hour, so as to be habitually conscious of his presence; if to converse with Him, as a Father, concerning infirmities, and sins, and dangers, and duties, and trials, and sorrows, and prospects, constitute a true Christian; then, undoubtedly, Jonathan Edwards was a saint indeed.

Mr Edwards so observed the Sabbath as to make it a day of real religion, so that he not only strictly conformed his conversation and reading to the great designs of its institution, but did not allow himself to indulge in any thoughts not of a decidedly religious character. He was accustomed to search the Scriptures daily, and to study them so perseveringly, as to perceive his knowledge of them gradually increasing. As to his private devotion, of course we cannot speak, but if the devotions of the closet exercise a powerful influence on the occupations of the day; and if we may judge from his daily conduct, we will be constrained to confess that they were not neglected. Indeed, it is impossible that any man could have done what Jonathan Edwards did, and borne what Jonathan Edwards suffered, and with the same calm resignation, without being much in prayer. His diary, however, throws a little light on this part of his character, and from it, it would appear, that, like the Psalmist, he was in the habit of calling on the name of his God at morning, at evening, and at noon. His self-examination was regular and searching. Every morning he endeavoured to foresee and guard against the dangers of the day. Every night he carefully reviewed the conduct of the day, inquiring carefully in what he might have acted better, and keeping an account of every thing in which he had done wrong. This record he reviewed at the end of the week, month, and year, that he might know his own condition, and humbly confess his sins before God.

Like every true Christian, Mr Edwards considered the poor, and was extremely liberal to the distressed. The ministers of Christ have much more in their power, and do really much more for the poor, than many generally suppose. Though in many cases unable to contribute much in money, yet, like Peter, such as they have they give. They exert a wide influence, and by recommending to their hearers liberality to the poor, they contribute largely indeed. And thus did Mr

Edwards; he insisted much on private beneficence, both in his sermons and in familiar conversation.

It has often been remarked of Mr Edwards, that he was very reserved. This may to a certain extent be admitted. "He possessed," says his biographer, "but a small stock of animal life; his spirits were low, and he had neither the vivacity nor strength of lungs to spare, that would have been requisite in order to render him what might be called an affable, sprightly companion, in all circles." To his intimate friends, however, he was very different; to them he was always free of access, kind and condescending; and though not talkative, yet affable and free.

"His conversation with his friends was always savoury and profitable: in this he was remarkable, and almost singular. He was not accustomed to spend his time with them in evil speaking, or foolish jesting, idle chit-chat, and telling stories; but his mouth was that of the just, which bringeth forth wisdom, and whose lips dispense knowledge. His tongue was as the pen of a ready writer; while he conversed about heavenly and divine things, of which his heart was so full, in a manner so new and original, so natural and familiar, as to be most entertaining and instructive, so that none of his friends could enjoy his company without instruction and profit, unless it was by their own fault."

In his family Mr Edwards was truly beloved, and like Abraham of old, he ruled his house well. He maintained an uninterrupted affection and esteem for his amiable consort. He was accustomed frequently to converse with her on matters of religion, and used to pray with her at least once a-day. He took a most fatherly concern in the affairs of his children, and by accustoming them to the yoke in their youth, produced ever after a cheerful and willing obedience. He took opportunity to converse with them separately about the concerns of their souls, and warned, exhorted, and directed them as occasion required. In family worship, he was most regular and conscientious, and was accustomed to question his children on that portion of the Scriptures which was read, and to explain any obscure passages in it, and enforce the duties therein recommended. On the Saturday evenings, he observed a custom, which distinguished the good old times of our own country, viz., to call his family together, to join in praising God and praying to him, as a fit introduction to the sanctification of the Sabbath. However delightful it might be, our limits will not permit us to dwell any longer on this part of Mr Edwards' character. Suffice it to say, in the words of one who knew him well: "The humility, modesty and serenity of his behaviour, much endeared him to his acquaintance, and made him appear amiable in the eyes of such as had the privilege of conversing with him.—The several relations sustained by him, he adorned with exemplary fidelity; and was solicitous to fill every station with its proper duty.—In his private walk as a Christian, he appeared an example of truly rational, consistent, uniform religion and virtue; a shining instance of the power and efficacy of that holy faith, to which he was so firmly attached, and of which he was so zealous a defender."

As a preacher, Mr Edwards, during his lifetime, acquired a very high character. Often, when deeply impressed with his subject, he discoursed for hours, and yet his hearers were sorry when he concluded. He used frequently, when at Northampton, to go to distant parts of the country to preach, and in many cases, his discourses produced remarkable effects. One of these instances is thus mentioned:—

"When they went into the meeting-house, the appearance of the assembly was thoughtless and vain. The people hardly conducted themselves with common decency. The Rev. Mr Edwards, of Northampton, preached; and before the sermon was ended, the as-

sembly appeared deeply impressed, and bowed down with an awful conviction of their sin and danger. There was such a breathing of distress and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard. This was the commencement of a general and powerful revival of religion."

The remarkable effects of Mr Edwards' preaching, was not owing to any of the customary arts of eloquence, or to any oratorical gesture. His voice was weak and languid, his style had no claims to elegance or even to neatness, and his matter was plain and familiar, but his sermons were tinged with the deep and pervading solemnity of his mind. He had, at all times, a solemn consciousness of the presence of God, as every look and action showed. He had, too, a knowledge of the human heart and of its operations, which has been seldom equalled. His knowledge enabled him to speak home to the heart, and his hearers felt that he told them all things that ever they did, and, like the woman of Samaria, reasoned that he came from God. His whole desire was that what he said might be the means of saving souls, and he brought all the powers of his mind, and all the feelings of his heart to his assistance. He spoke because he believed, he felt what he preached to be true, and he spoke from experience. The following is the testimony of an American divine on the subject:—

"If you mean, by eloquence, what is usually intended by it in our cities, he had no pretensions to it. He had no studied varieties of the voice, and no strong emphasis. He scarcely gestured, or even moved; and he made no attempt, by the elegance of his style, or the beauty of his pictures, to gratify the taste, and fascinate the imagination. But, if you mean by eloquence, the power of presenting an important truth before an audience, with overwhelming weight of argument, and with such intensity of feeling, that the whole soul of the speaker is thrown into every part of the conception and delivery, so that the solemn attention of the whole audience is rivetted, from the beginning to the close, and impressions are left that cannot be effaced, Mr Edwards was the most eloquent man I ever heard speak."

But the grand secret of Mr Edwards' success is this, that though he planted and watered, God gave the increase. He was a man of prayer, and daily realised the presence of the Comforter, who blessed his exertions, and made him the instrument by which he should add to the church such as should be saved.

As a writer, Mr Edwards is well known, and has been acknowledged, even by his opponents, to hold a very high rank. In defending the doctrines of Scripture, and in elucidating their truths, he stands unrivalled. In argument he forces conviction upon the reader, and, as if in triumph, continues to argue long after all necessity for it has vanished. "The gordian knots of sophistry, which had so long perplexed and confounded divines, he untied fold by fold." He followed error through her misty windings, exposed her claims to the homage of man, and boldly and strenuously asserted the rights of truth, and obtained for her that honour of which she had so long been robbed.

"He eyed afar  
Philosophy upon her steepest height,  
And with bold step and resolute attempt,  
Pursued her to the innermost recess,  
Where thrond' in light, she sits the Queen of Truth."

His grand distinguishing characteristic as an author, is his fervent uncompromising love of truth. He had no favourite preconceived notions, he searched Scripture for the greater part of his philosophy, and when to throw light on any portion of it was his aim, he did it not by keeping back any passages bearing on the subject, but allowed each to have its due prominence. His writings are all tinged with his piety, and owe to this

many of their charms. "Out of the fulness of the heart the mouth speaketh."

But, to conclude. For gigantic powers of mind, for intense piety, for true moral greatness, it is not easy to find his equal. No one can study his life, or his character, without being convinced that he was indeed a great man. Splendid talents, unaccompanied by virtue and moral worth, render a man rather an object of pity than of admiration. For let him take the highest flight he can, we can still retort upon him the accusation that the chief end of his existence is yet to be fulfilled. What a bright and lovely halo does vital religion shed around the memory of the great in intellect! It is this that constitutes Mr Edwards' claims to greatness. In whatever aspect we view him, we have an object of admiration—whether as a philosopher or a Christian,—as a theologian, clad in the bright armour of truth, and fighting the battles of the faith—of a diligent, devoted, and successful labourer in his Master's vineyard. His praise is in the Church of Christ, and there his name shall be had in everlasting remembrance. Among the learned, too, his name shall be revered so long as profound reasoning has any charms. If we search the ranks of the high in intellect, where shall we find his superior; or among the names of the faithful shepherds of Christ's flock, where one more devoted; or among the many and bright names of those who have followed the steps of their Redeemer, where one more persevering, more watchful, or more humble than he? And how does it increase our admiration to behold him descending from the heights of science, and instilling into the minds of Indian children the lessons of heavenly wisdom!

"Oh! I would walk  
A weary journey, to the farthest verge  
Of the big world, to kiss that good man's hand,  
Who in the blaze of wisdom and of art,  
Preserves a lowly mind, and to his God,  
Feeling a sense of his own littleness,  
Is as a child in meek simplicity."

Greatness and humility are alike compatible with, yea, they are the fruits of, genuine piety. By the magic spell of Christianity the lion and the lamb lie down together, and all that is exalted and noble in intellect, is combined with the most heartfelt humility. Lo, these are the triumphs of the cross!

## SKETCHES OF THE HISTORY OF ISRAEL.

BY THE REV. GEORGE MUIRHEAD, D. D.,  
Minister of Cramond.

### NO. II.

"Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."—Deut. xxxiii. 29.

THESE words of Moses represent the nation of Israel as distinguished above all the nations of the earth, in regard to God's gracious interposition in delivering them out of the hands of all their enemies. And this distinction has been plainly intimated to us in Scripture, as has been shown. Some of the important purposes that were to be answered by this arrangement, so far as the Scriptures throw light upon the subject, have also been mentioned. And these things will be still further illustrated in the course of setting before our readers an outline of the history of this people, as it may be collected from the Scriptures. The most interesting period of their history is yet future, namely, that state of great outward prosperity and great spiritual enjoyment to which they shall be exalted, when they are again gathered from all the countries whither they have been scattered, and finally established in their own land. To this period the passage quoted from Deuteronomy does principally refer. For although there may have been a partial fulfilment of it in some of those signal deliverances which God hath already wrought

for the nation of Israel, yet these deliverances were only the pledges and types of a more complete deliverance to be wrought for them out of the hands of all their enemies at a future period. Here our only guide is the light of prophecy—and happily, the prophets have furnished us with much information with regard to the final destinies of this people. It is a subject on which they seem to dwell with delight: their souls kindle into rapture: they tune their harps to loftier strains of heavenly melody: they call upon all nature around them to participate in their joy. The wilderness and the solitary place are called upon to be glad, and the desert to rejoice and blossom as the rose. But what the prophets have foretold of that glorious period will be better understood by tracing the history of the nation of Israel from the beginning.

The whole history of Israel may be comprehended in seven periods; each of them being marked by signal interpositions of Providence, and a very remarkable change in their circumstances.

The first period of their history includes the time from the call of Abraham, which may be termed the laying the foundation of the nation; the time of the patriarchs' sojourning as strangers in the land of Canaan; the time of Israel's sojourning in Egypt, and being under the oppressive bondage of Pharaoh; and the time of their deliverance from the land of Egypt and from the house of bondage, by the mighty hand of God, under the guidance of Moses, the Lord's servant. This first period includes a space of about 460 years.

The second period is their sojourning in the wilderness. In this period was the giving of the law from Mount Sinai; the erecting of the tabernacle, with the appointment of all the institutions of the ceremonial law; God's gracious presence with them, by the symbol of the pillar of cloud by day, and pillar of fire by night, with many other signs and wonders, both of judgment and mercy, and their establishment in the land of Canaan, after subduing their enemies, under Joshua, the captain of the Lord's hosts. This was a period of 40 years.

The third period includes their residence in Canaan, first, under Judges, then under Kings, of whom David and Solomon were the most distinguished. The dismemberment of the kingdom into the two kingdoms of Judah and Israel, in the time of Rehoboam and Jeroboam; the carrying away captive first the ten tribes, composing the kingdom of Israel, and afterwards the two tribes of Judah and Benjamin, that constituted the kingdom of Judah, who were carried to Babylon. This period consists of upwards of 600 years.

The fourth period consists of their state of captivity at Babylon for 70 years. This was a dark time in their history; when they hung all their harps upon the willows by the rivers of Babylon, and wept, when they remembered Zion. But it was instructive; and the gloom was alleviated by the promise of deliverance, and by the joy of their return to their own land. "When the Lord turned again the captivity of Zion, we were like them that dreamed. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad."

The fifth period consists of their establishment in their own land, after the Babylonish captivity under Ezra and Nehemiah, and the ministry of the latter prophets. It includes also that long dark period from the time of Malachi to the coming of Christ, that was lightened only by a short-lived revival under the Maccabees. It includes also the time of Christ's sojourning on earth, the ministry of his apostles, and the destruction of the temple and of Jerusalem, and the dispersion of the whole nation by the Roman armies. This was a period of upwards of 600 years.

The sixth period includes their history from that time to this day, and on to their final ingathering to their land. This is the longest and darkest night that they have yet passed through. It has already lasted for nearly 1800 years, and how long it may yet last it is not for us to say. It may however be hoped that the greater part, by far, of this long night is now over. The faint dawn of the morning seems now to be breaking in; a morning that shall usher in the brightest day that has ever shone upon Zion hill and Salem's towers and palaces.

The seventh period consists of their re-establishment in their own land, under the happy reign of Messiah. This is indeed their seventh period—their Sabbath of rest, and peace, and joy. Yea, it shall be the jubilee of all the earth, when the nations shall be blessed in Christ, and when all nations shall call Him blessed. This period consists of 1000 years, and brings down the history of Israel to the final and general judgment; the consummation of the great work of redemption, when the top-stone shall be put upon the glorious fabric, with shoutings of, "Grace, grace unto it.—Amen."

1. Even from the rapid glance that has thus been taken of the history of the nation of Israel, it must be evident that there is something very remarkable, wonderful, and interesting about that people. Their history may be traced from their commencement to the end of time. Of no other nation under heaven can this be said. The origin of other nations is involved in obscurity and fable—and in their progress they come to be mingled with other nations, so that the nations of antiquity are lost in more modern nations that have sprung out of them. But here is a nation that, amidst all the changes and revolutions of other nations, and amidst all the vicissitudes which they themselves have undergone, remain still the same nation, and will do so to the end of time. Can we fail to discern herein the doing of the Lord, and it is marvellous in our eyes?

2. The history of the nation of Israel should be the more interesting to us, because it is given by the pen of inspiration. The histories of other nations are given us by fallible men; and, while they contain much valuable information, yet they have many errors and false statements; and particularly, may often be mistaken when they attempt to trace events to their causes, and to unfold the motives by which the principal actors have been influenced. But in the history of this nation every thing is stated in a strict accordance with truth, and we are let into the true springs and motives of men's conduct by Him who knows perfectly the hearts of all men. And, further, we may be assured not only that every thing is correctly stated, but stated in the way that in the wisdom of God was best calculated to promote our improvement—to make us wise unto salvation.

3. The history of the nation of Israel should be farther interesting to us, when we consider that the history of the other nations of the earth stands intimately connected with its history. The rise or fall of the greatest empires in the world, it will be found, has a peculiar reference to this people. They have been raised to be a scourge to them, and they have fallen in the controversy of Zion. "I am the Lord thy God, the holy one of Israel, thy Saviour. I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life." And, again, it is written, "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children, and I will feed them that oppress thee with their own flesh, and they shall

be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour, and thy Redeemer, the Mighty One of Jacob."

THE SAVIOUR'S URGENT CALL:  
A DISCOURSE.

BY THE REV. D. PITCAIRN,  
*Minister of Ewie and Rendall, Orkney.*

"Behold, I stand at the door and knock."—REV. iii. 20.

THESE are the words of our Lord Jesus Christ, the great Head of the Church. They form part of the address which the Apostle John was instructed to write to the angel of the Church of Laodicea, and, through him, to all the members of that professedly Christian community. And we think that, under any circumstances, they are calculated to produce a very serious and solemn impression. But when we reflect on those particular circumstances of the Laodicean Church, which led to such an expression of watchful interest on the part of the Saviour, we can never sufficiently admire the long-suffering forbearance and patience which are here blended with a warning at once so alarming and so affectionate.

We learn from history that the idolatrous city of Laodicea had been visited by the apostles of our Lord at an early period, and that the preaching of the Gospel among its inhabitants had been accompanied with such an effectual blessing, that a large and flourishing Church was speedily planted. For a series of years, those who embraced the profession of Christianity, manifested its sanctifying power in a becoming walk and conversation. But the very privileges they enjoyed, and the attainments in the knowledge and obedience of the truth to which, by divine grace, they had reached, gradually fostered a spirit of pride and self-confidence, and subverted that spirit of humble and thankful dependance on the God of their salvation, which was both their duty and their strength. And when the work of spiritual declension had once begun, it advanced with such rapid steps, that before half a century had elapsed, the members of this Church, at first so promising and so prosperous, sunk into that state of lukewarmness, which, of all other states, is the most delusive and dangerous. It is recorded to their shame, that, in the service of Christ, they were neither cold nor hot. They were neither the avowed enemies nor the decided friends of Him whose name they bore. But although the genuine spirit of devotion had evaporated, they still fancied that all was well with them, because they had not renounced the outward forms of Christianity. And placing an undue reliance on their gifts and on their advantages, they said that they "were rich, and increased in goods, and stood in need of nothing," while He, who viewed their condition with an unerring eye, declares that they were "wretched, and miserable, and poor, and blind, and naked."

And yet in the case of these apostate Laodiceans, we see that he is reluctant to abandon them, notwith-

standing the neglect and the provocations he had received at their hand. Although they had perversely withdrawn from his service, and expelled him from that highest place in their affections, to which he was entitled, he does not cease to desire their truest welfare, nor to expostulate with them on their ingratitude and guilt. In the strong and touching language of the text, he reminds them that his omniscient eye was upon them, that he was thoroughly acquainted with all their conduct, and that their real characters lay naked and open to his view,—“Behold, I stand at the door.” Surely an announcement like this was admirably fitted to rouse them from their spiritual lethargy, and to convince them of their spiritual danger, to dispel their treacherous hopes, and to give energy to those fears which had been studiously suppressed. The very idea of that Saviour being so near to them, whose grace they had perverted, and whose goodness they had despised, was enough to smite them with remorse, and to excite the most painful upbraidings of conscience. But when their neglected Saviour not merely announced that he stood at the door as an exile, but added that still he “knocked” for admission to those hearts which were his rightful residence, and where he was entitled to expect a joyful welcome, and a cordial homage, this was, above all, calculated to melt them into penitence, and to rekindle the fire of love to him who thus lamented their spiritual declension, and longed for their spiritual recovery. “Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.”

But if it was true in reference to the Church of Laodicea, that our Lord Jesus Christ stood at the door and knocked, and if the consideration of this truth affects our hearts, it becomes us to remember that the same is true in reference to ourselves, and this should affect us still more deeply. For when it is solemnly commanded at the close of the epistle, “he that hath an ear, let him hear what the Spirit saith unto the Churches,” we are hereby summoned, by the highest authority, to regard the admonitions, and reproofs, and warnings, originally addressed to the seven Asiatic Churches, as addressed to each individual, in every age, and in every country, who professes to believe the Gospel, and who is called by the name of Christ.

Is it, then, really the case, that the Lord, who once shed his blood on Calvary for the remission of our sins, but who is now exalted at the right hand of the Father, far above all principalities and powers, still casts upon us a watchful eye, and says to any of us, “Behold, I stand at the door and knock?” Yes, my friends, this is true; and would we only realize this truth, it might fill many amongst us with alarm, or with self-abasement, or with that godly sorrow which worketh repentance not to be repented of. As a Church, we do not exactly resemble the people to whom the words of our text were specially addressed, a

people of whom the Omniscient Saviour had not one word to utter in the way of commendation. As a Christian community, we are not sunk into the same deplorable condition of universal apathy and lukewarmness. Blessed be God! we can look to a few whose hearts are warm with his love, and whose lives are devoted to his service. But whilst it is too true that there are always to be found many professing Christians, who are in a declining state, there are also many others, alas! how many, who have nothing more, and who never had anything more, of Christianity than the empty name. These persons, living in the enjoyment of frequent opportunities of public worship and religious instruction, and perhaps even partaking of the holy sacraments of the Church, are apt to flatter themselves that they are “rich, and increased in goods, and stand in need of nothing;” whereas it is painfully evident that, as yet, they are ignorant of their own spiritual poverty and wretchedness, and destitute of any participation in the unsearchable riches of Christ—those durable riches which alone can satisfy the wants of an immortal soul.

Now, dear brethren, as it cannot be denied that, in our own favoured land, there is at present a wide-spread Christian profession, and very much activity, so far as concerns the mere externals of religion, it is of the utmost importance that you should be guarded against the danger of resting in a *form* of godliness, to the exclusion or denial of its *power*; and, therefore, we should wish that all of you gave earnest heed to the monitory voice which speaks to you in the faithful and affecting language of the text, “Behold, I stand at the door and knock.” We think these solemn words, coming from the lips of a loving but neglected Saviour, can scarcely fail to occasion some misgivings in the stoutest, and some relents in the hardest, heart. They force upon your attention the alarming fact, that He who will ere long be your righteous Judge, is even now the constant spectator of all your actions; although you see him not, he is at the door; and they testify against you, whatever profession you make, that he still stands without. He has not been admitted to that place in your affections which none else deserves to occupy. And if you spend a thought on the dignity of his person, on the wonders of his love towards you, and on the magnitude of the blessings with which he desires to enrich you, O how deeply humbled should you be on account of the thoughtless, or, it may be, scornful contempt with which you have hitherto treated the God of your salvation, and of the injury you have done to yourselves in excluding such a blessed, and blessing, friend from your hearts!

But there is yet another view of the subject on which we would have you to dwell, and that is, the attitude of forgiving and beseeching importunity in which the compassionate Saviour still recommends himself to your regards. He is unwilling to give you up to your own infatuated waywardness. Notwithstanding your misimprove-

ment of the manifold advantages he has conferred upon you, and your sinful indifference to his dying love, and to his holy injunctions; notwithstanding your wilful rejection of the grace which has often been offered, but never accepted; or your marked declension from the grace which would have been continued, had it not been abused; notwithstanding your blinded attachment to the things of the world, your headlong perseverance in the ways of sin, and your provoking disregard for the holiness of his character, for the honour of being numbered with his friends, and for the happiness of enjoying his favour; notwithstanding all these indignities and provocations, he is reluctant to leave you to perish in your sins. He sees, he pities, he laments the career of folly and of guilt you have so long pursued, and, in tenderest mercy, he reminds you that still he stands at the door and knocks, not as yet with the sword of justice in his hand to execute the threatened sentence of condemnation, but as an Almighty Saviour, ready to dispense a generous pardon, and anxious to deliver you from the wrath to come. And he continues standing and knocking, not for the mere purpose of disturbing your deceitful peace, or filling your minds with needless fears, but that you may be persuaded at last to listen to his affectionate entreaties, and no longer to sin away the time of your merciful visitation. O what a wondrous manifestation is this of divine forbearance and love! Instead of leaving you to solicit the inestimable blessings of sin forgiven; and of reconciliation with God,—blessings which you so much need, blessings which none save himself can bestow, and blessings which it behoves you to seek with a ceaseless importunity,—he himself comes, offering what you will not deign to ask, and urging on your acceptance, as a free gift, what you are neither able to procure, nor worthy to receive. Surely the consideration of treatment so condescending and kind, would you only consider it, is calculated to subdue your impenitence, and to win you to the love and to the obedience of the Lord Jesus Christ.

We therefore beseech you, with all earnestness, to hearken to the merciful warning of the text—a warning which not only has respect to your own perilous condition, and bids you instantly awake from your spiritual slumbers, but which also has respect to Him who gives it, and exhibits his character in a point of view so very encouraging and endearing. We beseech you to believe it as an unquestionable truth that, to all of you who have not already received the Saviour, and are resting upon him alone for salvation, the words of the text are as pointedly directed as they were to the lukewarm Laodiceans. And if this fact really is believed, we are convinced that none of you, without some strong emotion, can hear your redeeming God declare, "Behold, I stand at the door and knock."

It is possible that some of you may palliate your indifference about spiritual things, and your disobedience to the heavenly voice, under

the idea that the Lord Jesus Christ does not actually address himself to you in the language of warning or of invitation. Now, in order to shew the fallacy of this idea, we would put the question,—On what grounds do you imagine that you are excluded from the Saviour's compassion, or placed beyond the reach of his notice? Perhaps you rashly conclude, that He who is now enthroned in celestial majesty, receiving the homage of angels and of saints, cannot stoop to take an interest in you; and that amidst the immensity of his concerns as the Head of the Church, and the head over all things for the Church, it is not to be expected that he will make your particular circumstances the object of his attention. Ah! my friends, is not this excuse nothing else than the dictate of pride, under the specious garb of humility? Were you truly humble, you never could regard yourselves, in any one respect, or at any one moment, as independent of "Him who upholdeth all things by the word of his power." And did you sincerely desire or intend to honour the Saviour, you would not dare to harbour in your minds an idea so derogatory to his omnipresence, as to suppose that he ever overlooks any one, even the meanest of his creatures,—an idea so contrary to all that he hath said and done, as to suppose that in the exercise of unwearied mercy, he does not mourn over every sinner, who will not come unto him and live. What was it but his intimate acquaintance with the circumstances of its self-righteous and self-devoted inhabitants, that drew from him such a pathetic lamentation over Jerusalem? And what was it but their determined rejection of himself and of all his proffered grace, that brought tears to his eyes as he beheld the city? Say not, the Saviour was then tabernacled on the earth as a man, and holding personal intercourse with those who were the objects of his observation and pity. He carried with him to heaven the same knowledge of human character, and the same feelings towards the human race. And it was long after his ascension that the epistles to the Asiatic Churches were dictated by him, every one of which furnishes us with irrefragable proof, not only of the exact and ceaseless watchfulness which he exercises over every Church and over each individual member, but likewise how thoroughly he searches the hearts, and understands the whole affairs of men. O! do not give place to self-deception. For although you can neither look upon Christ with your bodily eyes, nor listen to him with your bodily ears; yet, every time you read or hear his blessed Gospel you may, and you ought, to realise his presence with you;—you may, and ought, to consider what you read or hear, as expressly addressed to yourselves. Believe, then, that even at this moment, the ever-present and all-merciful Saviour says unto you:—"Behold I stand at the door and knock."

But, it is far from being improbable that there may be persons amongst us who attempt not formally to deny that the Lord Jesus Christ inspects all the Churches with an omniscient eye, and condescends



to speak to every individual. This much they profess to believe, and so far with their lips at least, they honour the Saviour. But how sadly do they dishonour him, and how inconsistently do they act, if they nevertheless continue unawed by his presence, and regardless of his admonitions! And why is it so with many? Why is it that you will not listen to the Saviour's warning voice?—that you will not yield to his gracious entreaties?—that you do not admire the exceeding riches of his grace?—that you do not open wide the door of your hearts for his welcome reception? O! my friends, consider well. Is the Son of God unworthy to be your guest? Or, are the forgiveness of sins, the favour of God, and a place in the heavenly kingdom, of such trifling importance, that their possession should cause you no anxiety? Some of you, perhaps, are so self-righteous as to conceive, that to you the warning of the text is inapplicable,—that you are regular in the performance of moral and religious duties, and circumspect in the whole of your deportment,—that you stand upon vantage ground when compared with others around you;—in fact, that you are spiritually rich and increased in goods, and that on these accounts you need neither the inspection nor the reproof of your Lord. This is pride without any disguise. But in your hours of sober reflection, surely you cannot think so highly of yourselves, and so meanly of Him with whom you have to deal, as ever to imagine that your imperfect services are commensurate with the requirements of the divine law, or that your shortcomings are so insignificant that they will escape the divine displeasure. The warning of the text is indeed to you most necessary. For whilst you remain so satisfied with your own doings, rest assured that the Saviour has no place in your heart. He stands outside the door, but O! be thankful that still he knocks for admission; and be persuaded no longer to resist his entreaties, lest he abandon you for ever.

### THE BOMBAY MISSION.

A BRANCH OF THE GENERAL ASSEMBLY'S INDIA MISSION.

THE following account of the operations of the Rev. Dr Wilson, Bombay, is given in a letter addressed to the Rev. Dr Brunton, dated 28th Nov. 1836. It contains a detailed and very interesting view of the indefatigable exertions, during last year, of that truly devoted missionary:—

I. The services of the mission, in the native languages, are highly important. Every morning my domestics, and as many other persons as I can get to attend me, are assembled for the perusal of the Scriptures, and interrogation as to their meaning; and exhortation and prayer. In the evenings, when my health and other duties permit, I preach the glad tidings of salvation in those situations in the city in which large and attentive audiences can be procured, and in which such interruptions as are to be regretted seldom occur. On Sabbaths, I have two catechetical exercises; one for the benefit of the more advanced children attending the Maráthí and Gujaráthí schools; and one for the members of the native Church, and those who may be proposing to join their communion; and two diets of public preaching.

One of these, in the lecture-room of the mission, is well attended by various classes of Heathens and Muhamadans; and the other is the means of the instruction of two native poor's asylums founded by the benevolence of the Bombay community. On Thursday evenings, I preside at a meeting of the converts and inquirers, for prayer and the study of the Scriptures, which is found highly beneficial for their advancement in Christian knowledge and experience. On Saturday afternoons, the teachers of the schools are examined on the more difficult subjects on which they give instruction during the week. By all these means, and by the abundant circulation of books, a knowledge of Christianity is very extensively diffused; much inquiry is excited; many prejudices are weakened; and convictions, some of which have issued, and others, it is to be hoped, will issue, in conversion, are produced. Rejoiced am I to have the fullest approbation of the Assembly's committee in reference to these operations, and the expression of their earnest hope that they may be continued. If God give me health, and strength, and opportunity, this hope will never be disappointed; and if that blessing which the promises of God, and present appearances lead us to anticipate, be communicated, it will be a hope which will not need to be ashamed.

II. In the schools in which the native languages are taught, there is an attendance of 811 persons; of whom 619 are boys, and 192 are girls. In the conducting of these humble, but, as far as the diffusion of Christian knowledge, the improvement of native society in general, and the probability of ultimate conversion to God, are concerned, most important institutions, I enjoy the assistance of one of the converts, whose zeal and judgment afford me much satisfaction. I hope to be soon able, having placed some of the most promising pupils in the English school for a superior education, to furnish them with teachers of greater ability than those who are at present connected with them; and to get some cheap erections prepared for them in different parts of the city, in which the scholars will have better accommodations than those which they now enjoy, and in which I may conveniently assemble the parents when they are inclined, as they frequently are, to attend the regular examinations, and to listen to the exhortations which follow them. The female schools are all under my own eye, being located within the mission premises. The instruction of the more advanced classes is often advantageously accomplished when they are together.

III. While I yield to no individual in India in my sense of the necessity of ministering in the vernacular languages, the grand medium for the instruction of the millions of the people, I am no less decidedly convinced of the solemn duty of officiating in English, the medium through which the higher classes of the natives in this town are in general most accessible, and in which indefinite stores of knowledge can most easily be communicated to them and others, connected with all the branches of science and theology. On the assurance which I have on this subject, I endeavour faithfully to act, both in the English school and in the mission-house. I conduct two regular services weekly in the latter place, one of which is a lecture on the propagation of Christianity. I have gone regularly over the Acts of the Apostles, comparing them with the Epistles; and have analysed, and familiarly commented on, the information found on the subject of my discourse in the writings of the apostolical Fathers, and the Apologies of Justin Martyr and Tertullian.

IV. The operations of the mission connected with the press have been very considerable during the past year; and I trust that, through the divine blessing, they will not be without beneficial effects among the people. The Second Exposure of Hinduism in Maráthí, in reply to Núrúya Ráo of Sátará, forming 166 pages, and of

which 1500 copies were printed, was published about the beginning of the year. Many copies of it have been purchased by the natives, or presented to them by European friends anxious to arouse them to inquiry as to the nature of those unhallowed speculations, and polluting superstitions, of which they have so long been the dupes, and of which, if they forsake them not from the convictions of their heart, enlivened by truth and the Divine Spirit, they will infallibly be the victims. The work, as well as that which preceded it on the subject of which it treats, is in the course of being translated into the Hindavi by one of the London Society's missionaries at Banáras; and applications have been made for copies of it for translation into two other Indian dialects—a circumstance which marks the kind feelings of my fellow-labourers of different denominations of Christians zealously seeking the conversion of this great country. My reply to Hájí Muhammad Hásham in Persian, embracing a pretty full discussion of the points at issue between Christians and Musalmáns, has within these few weeks been published by the Bombay Tract and Book Society. It forms a pamphlet of 112 pages; and the edition consists of 2000 copies, which are getting rapidly into circulation, both in India and Persia. I have completed the publication of most of the Maráthí MSS. left by my dear wife. The expense of printing them has been generously defrayed by the Hon. J. Farish. They consist principally of abridgments of Rollin's Ancient History of the Egyptians, Assyrians, and Babylonians, Medes and Persians, and Grecians, and notices of the fulfilment of prophecy respecting some of the people now mentioned, principally from the excellent work of Dr Keith, and Devotional Exercises prepared for the benefit of the converts. Besides the works now mentioned, various Maráthí Tracts have been printed at the lithographic press of the mission, which is now in excellent order, and admirably adapted to the Oriental languages.

All the publications in Maráthí and Portuguese, &c., of the Tract and Book Society, I have edited during the past year. I have also edited several portions of Scripture for the Bible Society, of whose Maráthí and Sujaráthí Translation committees I am the secretary, and in connection with which I have spent not a little time in the revision and criticism of several pieces of composition. A few tracts I have edited for Christian friends. Nothing but the absolute necessity of my engagements with the press, and my ardent hope of their great productiveness, could reconcile me to them. It is not necessary for me to say any thing more respecting certain literary papers which I have been lately called to print or prepare, than that I have had the moral improvement of the country in view when engaged in the inquiries in which they have originated.

V. I formerly directed your attention to the admission of two young Hindú females into the visible Church. I have now the pleasure of informing you, that on Sabbath the 20th of this month, I was privileged to baptize other two Hindús, a man aged 26 years, and his wife aged 17 years. They are of humble caste, but of respectable character, and quite able and willing to support themselves by their honest industry. The husband was brought under serious impressions during my tour in Gujarát and Rach, having been engaged by me to aid in carrying books, and considerably alienated from Hindúism by the haughty treatment which he received from the Bráhmans at the holy island of Bet. Both he and his partner have been taught to read in the mission schools since they commenced their religious inquiries. When they were baptized, two of the other scholars stood up before a large audience, both of natives and Europeans, and solicited me to receive them into our communion. They, and others, will probably ere long join it. Mr Mitchell dispensed

for me the sacrament of the Supper to fifteen converts, whose walk and conversation become the Gospel, on the evening of the day to which I have now referred. Their children, and the catechumens, took their seats behind them when they surrounded the table of the Lord. You will fervently pray that their love of the Redeemer may abound yet more and more in knowledge and in all judgment; and that they may shine with the effulgence of personal holiness amongst their benighted kindred and countrymen; prove "written epistles of Christ known and read of all men;" and cause the Word of God to sound forth not only in their neighbourhood, but throughout the province. And you will no less fervently pray, that he who now addresses you, may, full of faith and the Holy Ghost, proclaim to all classes of the community, the glorious Gospel of the blessed Saviour; and may ever recognise that solemn trial which awaits him, when "the Lord Jesus Christ shall judge the quick and the dead, at his appearing and his kingdom."

#### THE EARLY PROTESTANT CHURCH OF FRANCE.

No. V.

BY THE REV. JOHN G. LORIMER,  
*Minister of St. David's Parish, Glasgow.*

THE period of history at present under consideration stretches from 1596 to 1685. This was the period of ninety years, during which the Protestant Church enjoyed the protection of the edict of Nantes, poor and imperfect as that protection often was. I am noticing the most interesting points in the character and proceedings of the Church throughout this protracted era, and in the last paper, referred to her strong love of theological knowledge, and anxiety to diffuse it, as evinced in her encouragement of the publication of good books, and collecting them into libraries.

We must now turn, for a little, to *the love which she showed for the Word of God*. Already have we seen, that the Reformers in France early discovered a strong partiality for the Scriptures. One of their first steps, four-and-twenty years before they were publicly organized into a Church, was to translate the Word of God into their native tongue; and, after the dreadful massacre of St. Bartholomew, the Church encouraged the issuing of improved versions, both at Geneva and Rochelle, and, under God, she was very much indebted to the light thus diffused, for the measure of success with which she stood out the dreadful persecution to which she was subjected. When we look into the period of which I at present write, we find the same love for the Scriptures, and anxiety to spread abroad their blessed knowledge. It has been common, of late, for the advocates of the Church of Rome, feeling how odious is the position which their Church has long occupied as the enemy of the Scriptures, now to turn round and appeal to the various translations which Roman Catholics made of the Word of God, in whole or in part, into many European languages, even before the era of the Reformation. It is certain that such translations were occasionally made, but how often did they consist of mere parts of the Scriptures, and in most expensive forms? How often were they a mere literary curiosity, or a Popish paraphrase? How frequently did the translator and the readers suffer for their pains? And how certainly were the body of the people always prevented, alike by their own inability to read, and the prohibition of the priest, from generally availing themselves of the Word of life? Not a few were the copies which were ignominiously burned and destroyed. Far different was the spirit and conduct of the Protestant Churches. They were built upon the Bible, rejoiced in it, largely diffused it, and called upon all to

read it, and regulate their faith and practice accordingly. Never did they shrink from the Scriptures, and far less destroy them as a noxious book. The Church of France, in 1603, complains of the scarcity and dearness of the Bibles printed at Geneva; and the General Assembly write to their brethren there not to take amiss that they preferred the Bibles of Rochelle. So zealous were the French Protestants in the cause of Bible dissemination, that they appointed a standing printer and publisher, and, in the year referred to, "exhort him to hasten a new impression, and to vend it at as low a price as possible." And why? That the Word of God might be accessible to all, to the poor as well as the rich. What a contrast to an Italian Popish version of thirteen volumes, and a Spanish one of eighteen volumes! To make the new French version admit of easier reference, one of the ministers is requested to make "a good index" to it. There are few better signs of the religious improvement of Ireland, at the present day, than the strong demand for Bibles with references, even where a common copy is already possessed. In 1600, we read of the printer at Rochelle bringing out a new edition of the Bible in a lesser form, "and that might easily be carried anywhere in the pocket," and of lists being added of those texts which are most proper and pertinent for confirming the truth and confuting error. And eight years later, we read of a printer at Montauban publishing an octavo New Testament. In this last case the *errata* were so numerous, that the Assembly, justly jealous for the honour of the Word of God, and the good of the Church, ordered the pastors to recall and cancel it. All these things indicate zeal for Bible circulation in a right way. And the general result of the translation and circulation of the Scriptures in France, and other nations generally, is well stated by Diodati, professor at Geneva, in a letter to the French Church, asking their permission for his Latin and French translation in the year 1637:—

"Antiquity reaped much fruit this way, as St. Augustine and divers others have witnessed; but the Christian Church in our days hath enjoyed it most abundantly. For the sweet odours disperst abroad by the new translations of the Bible in divers languages, within these five-and-twenty or thirty years, is wonderful, and they have largely contributed to the edifying, instruction, and confirmation of saints. The English translation, for its great fidelity and clearness, weareth a shining crown of glory upon its head; those two German ones of Piscator and Cramerns, for their noble qualities and conditions, are exceeding useful, and have done a great deal of good; the new Polonian, made and printed at the instance of the Prince of Badzeville, is of that esteem to allure the present king of Poland to read it, and to enamour him of it, though he be a prince of a contrary religion; the new Dutch translation, which is just now coming into the world, sets persons a-longing for it, because of the excellency of its work, the number and abilities of its workmen, the time they have spent in the doing of it, and for the great helps the Lords' States General have afforded them to effect it; and the Old Testament, which is now working off at Zurich, in the purest Switzer language, must needs be of a raised worth, by that taste we had of the New, which is already printed; the new Spanish translation of Cyprian de Vallera hath produced incredible effects in Spain, no less than three thousand copies having penetrated, by secret ways and conveyances, into the very bowels of that kingdom. Let others publish the fruit of my Italian version both in Italy and elsewhere. If it were expedient and becoming me, I could bring forth numerous examples of it, and those also attested by persons of unstained credit and reputation."

We have had occasion to notice many interesting

facts in the history of the Church of Scotland, parallel to similar facts in the history of the Church of France, and the resemblance does not fail in the matter of the Scriptures. So early as 1526, many copies of Tyndale's version, which was printed on the continent, found their way into Scotland, and were very generally read. This, with the use of other means, so hastened on the Reformation, that, in the course of seventeen years, the Parliament decreed it to be lawful to all to read the Word of God. Hitherto it had been death to attempt it; and though this act did not secure a universal protection; though, in spite of it, men continued to be burnt by the Popish priests, for no other crime than possessing or reading the Scriptures, still the decision of Parliament was followed with the best effect. "Then," says Knox, "might have been seen the Bible lying almost upon every gentleman's table. The New Testament was borne about in many men's hands." As might have been expected, under such influences, the Reformation grew in strength, and in 1560 had risen to such a magnitude, that the Protestant Church became the recognised Church of the country. In the same year the English exiles at Geneva, made a new translation of the Scriptures, to which many valuable notes were appended. This version was used by Knox, and was circulated to a great extent, both in England and in Scotland. As printing had originated on the continent, so it could be executed more cheaply and perfectly there than in this country. Hence, for a long time, editions of the Scriptures, which were chiefly intended for Great Britain, were printed in some of the large Protestant continental towns, and then imported. So early, however, as 1565, the Psalms of David, in Scotch metre, issued from the humble printing press of Scotland, and about the same time an impression of the Geneva Scriptures, to the extent of seven thousand copies, was carried to poor popish Ireland, and sold in the course of two years. This shews how strong was the thirst for Bible knowledge at that early period. It had been well if it had been nourished into growing power through succeeding years. It is a remarkable fact, that our fathers not only fully provided themselves with the Scriptures, but in 1567 had the book of common order, with Knox's prayers, translated into Gaelic; and Dr M'Crice doubts not that, in the same century, they had the Psalms in Gaelic. One might be ready to think that books could be of little use to a population in the circumstances of the Highlanders. It appears, however, from the researches of the Rev. Dr Lee, that reading and writing were not, even at that period, very rare accomplishments in Argyleshire, and other parts of the Highlands, and that the complaints were more frequent there were no good books, than that there were not persons able to read them. If even the Gaelic population formed thus early an object of Christian care and attention to the Church, we cannot doubt that the Lowland population were watched over with, if possible, still more parental affection. Well as Scotland was supplied with the Word of God, both from England and the Continent, she would bring out an edition for herself; accordingly, in 1575, proposals were made, by a printer, to the General Assembly, to publish an edition of the English Scriptures from the Geneva version. The Church cordially entered into the plan, and by way of encouraging the work, it was agreed that burghs and parishes should advance money to defray the expense, on the understanding that, to those who thus contributed, the Bible, when printed, should be cheaper. Regent Morton subscribed a large sum, not from the public purse, for no edition of the Scriptures was published in Scotland at that period at the government expense, but from the collections of parishes ordered by the Church. Thus the first edition of the whole Bible ever printed in Scotland, was published, with a dedication to the king, in 1579; and it

was required by Act of Parliament, and under a penalty of ten pounds, that every family should have a Bible and a Psalm-book, and searchers were appointed to see that this act was carried into effect. Whatever some may think of the apparent severity of this law, none can question the zeal for the dissemination of the Word of God which it discovers. During the next forty-five years no fresh edition of the whole Scriptures issued from the press of Scotland; but in 1610, the same printer republished the same version, with the exception of some change on the New Testament, taken from another version; and the Synods required every parish church to purchase a copy, under the penalty of a fine. We must not imagine, however, that these two native editions supplied all the wants of Scotland for nearly half a century. No, we read of the Scotch printer bringing out an English edition with the Scotch Psalms, at Dort, in 1601, evidently for the use of our country, where such Psalms could alone be in demand; and, in addition to this, we have to bear in mind that both in London and on the continent there were a multitude of editions of the Psalms and Catechisms, and the whole Bibles published for the Scotch market. It is known that there were not less than thirty editions of Buchanan's Psalms imported into this country, during the forty-five years of which I speak. In the same space of time, it is estimated, there could not be less than a hundred editions of the various translations of the Bible printed in England, and that not less than twenty of these were absorbed by Scotland; and the number of copies in these editions was not small or inconsiderable. It appears that one impression, at a later day, amounted to nearly eight thousand copies, and that the demand for the Psalms in metre was at the rate of twenty thousand yearly. The annual copies of the whole Scriptures cannot be estimated at a much lower number, and considering the comparative poverty and small population of Scotland, what an idea do these facts suggest of the religious spirit of our fathers, their devoted love, and unwearied use of the Word of God. It is a curious but interesting circumstance, illustrative of the views which I have been presenting, that in 1637, when there was an open resistance to the imposition of the English service book, it is said a shower of small clasp Bibles followed the stool of Jenny Geddes, amounting, in number, to "whole pockfulls," proving at once the indignation of the people, and the abundance of the Scriptures. Twenty years afterwards, we are assured by Kirkton, that "every family had a Bible, and was able to read it;" and twenty years again after that, in days of hot and intolerable persecution, we find the king's printer in Scotland bitterly complaining of "great sums of money" being daily expended upon foreign Bibles, that is English Bibles printed out of Scotland.

It is unnecessary to pursue the investigation farther, with reference to English Bibles, but it may not be uninteresting to mention a few facts, in reference to the Scriptures in the Gaelic language. The Protestant Church of France had only to provide for one language, the Protestant Church of Scotland had to provide for two. We have seen that even in the sixteenth century there is reason to believe the Psalms of David were circulated in the Gaelic tongue; and in the middle of the seventeenth, about 1650, we find the Synod of Argyle publishing the first fifty Psalms in the same language. Twenty-seven years later, or about 1687, the Hon. Robert Boyle, of London, a name dear to every Christian heart, had the Irish Bible of Bishop Bedell published at his own expense, and two hundred copies sent down to the Highlands, on the conditions that the ministers should "read some chapters every Lord's day to the people," and that the Bible should be taken care of "as for the use of the parish." This reading of the Word of God excited great interest, so much so that the Bible travelled through different parts of the parish

during the whole week, and was testored upon the Saturday evening or the Sabbath morning, that it might be read publicly to the assembled multitude, as a part of divine worship; and as a proof of the salutary effect of even this imperfect diffusion of the knowledge of the Word, it may be mentioned, that in the troubles which followed the revolution of 1688, in the Highlands, scarcely any of the natives who had received Bibles, or been instructed from them, were implicated in hostility to the revolution settlement.

Immediately after the revolution an impression of the Irish or Gaelic Bible was printed in London, and three thousand copies of the Bible, one thousand of the New Testament, and three thousand Catechisms transmitted to the care of the agent of the Church of Scotland, for distribution in the Highlands and Islands.

It is an interesting fact, that one thousand pounds Scots, or eighty-three pounds six shillings and eightpence, Sterling, were given out of the vacant stipends, for binding the Gaelic Bibles, and the balance, if there were any, was to be devoted to the publication of a new edition. In 1699 a fund was begun by the Church for printing another impression; and sixteen years later there is an earnest demand, from several places, for more Bibles, so much so, that the commission are treated to do their best endeavour to procure them. In the meantime, the Confession of Faith and the Catechisms, which contain a large body of Scripture, were translated and published. So early as 1708 a letter is written to the Synod of Argyle, requesting them to undertake the work. Shortly after, a collection is made to defray the expense; and in 1714 the Confession appeared, and ten years later the two Catechisms. This was a most important publication, and quite in keeping with the other exertions of the Church at the same period, to provide the destitute parts of the Highlands and Islands with the blessings of religious instruction. At the beginning of the century, a work was revived and enlarged in which the Church had been engaged many years before. Bursaries of ten pounds a year were raised by the Synods for the encouragement and support of young men at college, having the Gaelic or, as it is called, Irish language. These were continued for four years to each student, and strict care was taken, not only as to the punctual payment, but as to the real Gaelic knowledge and acquirements of the young men at college. In 1704, when the Lowlands had come to be well supplied with ministers, one-half of the bursaries, which had served as an encouragement to young men having English, were transferred for the use of those having Gaelic. About the same period, the Society in Scotland for Propagating Christian Knowledge, began its inestimably important labours, and by the establishment of schools, the translation of works of practical divinity, the employment of catechists and the establishment of libraries, was honoured to effect a vast amount of good, which eternity alone will be able fully to reveal. Were it not that I wish, at present, to restrict the reader's attention to the Gaelic Scriptures, I might mention many pleasing proofs of the zeal, both of the Church and of the Society, in attending to the spiritual wants of the Highlands. To recur to the Scriptures; though I have not been able to lay my hands upon any document which shews that the Scriptures, in the Gaelic language, were translated, in Scotland, previous to 1767; yet, from the anxiety displayed in other ways, to promote the spiritual welfare of the Highland population, and the actual fact, that there were copies in England, I cannot doubt that many were obtained from London. The delay of the new translation, in this country, seems to have been owing to an unhappy idea, in which even intelligent and good men concurred, after the sad Popish rebellions in 1715 and 1745, that it was essential to the civilization of the Highlands, in the first instance, to abolish their language.

This impression, by no means an unnatural one, of course, for a time, postponed the translation into Gaelic, but gave new animation to the efforts of Christians, through English channels. After trial for a season it was found, that this was not the way of getting rid of the language, and that the Christian instruction, conveyed through the medium of English, was partial and imperfect. Hence good men recurred to the former idea of reaching the people through the Word of God, translated into their native language; and so, in 1767, the New Testament, translated by the Rev. James Stewart, of Killin, under the care of the Society in Scotland for Propagating Christian Knowledge, was published in an edition of not less than ten thousand copies. It may be mentioned that the great Dr Samuel Johnson heartily approved of the object, and encouraged the translator in his important undertaking. Thirty years after, a second edition was published by the same society, of course before the days of the Bible Society, amounting to the immense impression of nearly twenty-two thousand copies. The Old Testament was published in parts as it was translated. Collected together, it was printed in 1802, to the extent of five thousand copies; and five years afterwards an edition of twenty thousand. In 1810 the Old Society printed the New Testament anew, in an edition of ten thousand copies, so that in about forty years it had been instrumental, under God, in putting sixty-six thousand copies of the Gaelic Scriptures into circulation, without counting the parts of the Old Testament, or the editions of the British and Foreign Bible Society, the latter of which now came into considerable circulation. It is an interesting fact, that so early as 1782, collections were made throughout the church, and in subsequent years repeatedly renewed, to defray the expense of the Gaelic translation. In 1816 it was considered desirable to revise part of the translation of the Old Testament. This was done, and in the course of a few years a quarto edition was brought out under the care of the Society for Propagating Christian Knowledge and a committee of the General Assembly, which for excellence is not surpassed, it is understood, by any modern version of the Scriptures. So impressed were the Lords of the Treasury with the great services which had been rendered to the cause of God, and the moral and religious interests of the Highlands, by the labours of the late eminent Reverend Dr Stewart of Luss, son of Mr Stewart of Killin, as a translator of the Gaelic Scriptures, that in 1820 they awarded him the sum of one thousand pounds. Previous to that period, and since, various large impressions of the Scriptures have been published by the British and Foreign, and latterly by the Edinburgh Bible Society, and instead of perpetuating the language, it is believed, never was the anxiety to acquire English stronger or more general in the Highlands than at this present time.

Thus, it appears that both the Protestant Church of France, and the Protestant Church of Scotland, were remarkable for their love of the Word of God, and their anxiety to disseminate it; and what higher testimony could be given in behalf either of an individual or a Church? Next to the love of God himself, what is more beautiful or befitting than the love of his Word? Indeed they are identical. Few tests of religious character are better or more conclusive than the way in which men feel towards the Scriptures, and in which they treat the Scriptures. How often does the Psalmist tell us of his love for the Word of God; and whatever scoffers, and the supporters of an apostate church may allege to the contrary, the benefits which attend the wide and indiscriminate circulation of the Scriptures are incalculable. The twelve millions of copies which have been scattered during the last thirty years by the Bible Society, may seem a vast number, and some may think there has been no corresponding fruit, but could

we estimate how much evil has been prevented, which, but for them, would have burst forth, how much substantial good has actually been wrought out; and what trains have been laid for infinitely more in the future, no philanthropist, and much more no Christian, could hesitate for a moment to approve of, yea, to rejoice in the sacrifice.

#### CHRISTIAN TREASURY.

*The Misery of Hell.*—The great aggravation of this misery will be its eternity.—That when a thousand millions of ages are past, their torments are as fresh to begin as at the first day. If there were any hope of an end, it would ease them to foresee it; but when it must be for ever so, that thought is intolerable: much more will the misery itself be. They were never weary of sinning, nor ever would have been, if they had lived eternally upon earth, and now God will not be weary of plaguing them. They never heartily repented of their sin, and God will never repent him of their suffering. They broke the laws of the eternal God, and therefore shall suffer eternal punishment. They knew it was an everlasting kingdom which they refused when it was offered them, and therefore what wonder if they be everlastingly shut out of it; it was their immortal souls that were guilty of the trespass, and therefore must immortally suffer the pains. Oh, now, what happy men would they think themselves, if they might have lain still in their graves, or continued dust, or suffered no worse than the gnawing of those worms! Oh! that they might but there lie down again; what a mercy now would it be to die; and how will they call and cry out for it, "O death, whither art thou now gone? Now come and cut off this doleful life! Oh! that these pains would break my heart, and end my being!" Oh! that I might once die at last! Oh! that I never had a being! These groans will the thoughts of eternity wring from their hearts. They were wont to think the sermon long, and prayer long; how long then will they think these endless torments? What difference is there betwixt the length of their pleasures and of their pains? The one continued but a moment, but the other endureth through all eternity. Oh! that sinners would lay this thought to heart! Remember how time is almost gone. Thou art standing all this while at the door of eternity; and death is waiting to open the door, and put thee in. Go sleep out but a few more nights, and stir up and down on earth a few more days, and then thy nights and days shall end; thy thoughts and cares, and displeasures, and all shall be devoured by eternity; thou must enter upon the state which shall never be changed. As the joys of heaven are beyond our conceiving, so also are the pains of hell. Everlasting torment is inconceivable torment.—BAXTER.

*Discontent.*—Murmuring persons think every thing too much that is done by them, and every thing too little that is done for them: God is as far from pleasing them with his mercy, as they are from pleasing him with their duty.—DYER.

*Growth in Grace.*—He that sits down content with the grace he hath, and is not pressing forward towards perfection, and striving to grow in grace, to get the habits of it more strengthened and confirmed, and the actings of it more quickened and invigorated, it is to be feared hath no grace at all; but though he sits ever so high, and ever so easy in his own opinion, yet sits down short of heaven. Where there is life, one way or other there will be growth, till we come to the perfect man. Job xvii. 9.—"He that hath clean hands, shall be stronger and stronger." Paul was a man of great attainments in grace, and yet we find him forgetting those things that are behind, and reaching forth to those that are before.—MATTHEW HENRY.

## SACRED POETRY.

## ROM. I. 14.—“I AM DEBTOR.”

WHEN this passing world is done,  
When has sunk yon glaring sun,  
When we stand with Christ in glory,  
Looking o'er life's finished story,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When I hear the wicked call  
On the rocks and hills to fall,  
When I see them start and shrink  
On the fiery deluge brink,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When I stand before the throne  
Dressed in beauty not my own,  
When I see thee as thou art,  
Love thee with unsinning heart,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When the praise of heaven I hear,  
Loud as thunders to the ear,  
Sweet as harp's melodious voice,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

Even on earth, as through a glass  
Darkly, let thy glory pass,  
Make forgiveness feel so sweet,  
Make thy Spirit's help so meet,  
Even on earth, Lord, make me know  
Something of how much I owe.

Chosen not for good in me,  
Wakened up from wrath to flee,  
Hidden in the Saviour's side,  
By the Spirit sanctified,  
Teach me, Lord, on earth to shew,  
By my love, how much I owe.

Oft I walk beneath the cloud,  
Dark as midnight's gloomy shroud;  
But, when fear is at the height,  
Jesus comes, and all is light;  
Blessed Jesus! bid me shew  
Doubting saints, how much I owe.

When in flow'ry paths I tread,  
Oft by sin I'm captive led;  
Oft I fall—but still arise—  
The Spirit comes—the tempter flies;  
Blessed Spirit! bid me shew  
Weary sinners, all I owe.

Oft the nights of sorrow reign,—  
Weeping, sickness, sighing, pain;  
But a night thine anger burns,—  
Morning comes and joy returns;  
God of comforts! bid me shew  
To thy poor, how much I owe.

R. M. M'CH.

Dundee.

## MISCELLANEOUS.

*A Greenland Family.*—A Greenlander, who dwelt for many years at no great distance from the mission-house, in the early period of the Moravian mission, had much intercourse with the brethren, but could never resolve to forsake his land, where he was held in great repute; his daughter, however, was baptized, and went to reside with the missionaries. Her father was much enraged; but, in reply to his angry expostulations, she modestly told him the reasons of her decision, and the

happiness of the believers, concluding with saying, “So happy may you also be; but if you will not, I cannot stay and perish with you.” This softened his heart, and he began to weep; went with her to the mission-house, and declared that his intention now was, not to take away his daughter from the baptized, but rather to go with her. He desired him only to engage her, with another or two, to help him to put his matters in order. This was done, and at length he himself came, say the missionaries, with his two sons, and the rest of his household, and said, “Now I also come to you, and will not leave you again. I only wish that the rest of my children may soon be baptized, for they are young, and have a desire after our Saviour. As to myself, I am in a very indifferent state, and am not likely to come to much; but yet, at lying down and rising up I call to mind what I have heard of our Saviour, and I am come hither on purpose to hear more.” He came also, frequently, to inquire whether his grown son was not soon to be baptized. “I, myself,” said he, “dare not think of baptism, as I am very bad, and old too, and incapable of learning much more; but yet I will live and die with you, for it is very reviving to me to hear of our Saviour.” “What simplicity and integrity of mind!” says Mr Crantz; “might not this heathen put us in mind of our Saviour's words concerning the Centurion at Capernaum:—‘I have not found so great faith, no, not in Israel.’ Mat. viii. 10. And will not many from the east and west, and from the north and south, sit down in the kingdom of heaven; while to others, who could boast, ‘We have eaten and drunk in thy presence, and thou hast taught in our streets,’ it will be said, ‘I know you not, whence you are?’ This man afterwards believed, with his whole house.”

*The Rev. Mr Polk, of America.*—The Rev. Mr Polk, at a western general meeting of the Religious Tract Society, stated that he had a right to speak of the value of tracts, because, under God, he was indebted for all he knew of Christianity to a tract. In an institution for the education of young men, in his own country, out of two hundred and fifty individuals, there was not one who was a Christian; and though the minister laboured among them with great zeal, he seemed to labour in vain. At last he got a young man to go through the building, and distribute some religious tracts. He left a tract on infidelity in one of the rooms, where two young men lodged together, one of whom was apparently of doubtful principles. The other, however, got hold of it, and read it. It arrested his attention, and set his mind on inquiring; and he afterwards fell in with Dr Olinthus Gregory's “Letters,” which led him to procure a Bible. The truths of that blessed book were brought home to his mind with great power, and he became a converted man. And his conversion was the beginning of a revival of religion in that place, during which twenty others of the young men, and some of the professors, became converted to Christ.

\* \* \* Separate Numbers from the commencement may at all times be had.—Volume I., elegantly bound in embossed cloth, Price 7s. or in Two Parts, Price 8s.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 18, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their address at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 65.

SATURDAY, MAY 27, 1837.

PRICE 1½d.

IS IT A VALID OBJECTION TO THE TRUTH OF  
REVELATION THAT IT HAS NOT BEEN  
UNIVERSAL?

PART I.

BY THE REV. PETER CURROR,

*Minister of St. Martin's.*

It has often been alleged by those who have taken the side of infidelity, that if a revelation was to be given, as all stood in need of it, all should have been favoured with it; that it should have been uttered in tones which every ear might hear, or written in the sky in characters which every eye might read. They have held that there is injustice in shedding its light only on some favoured spots, and leaving darkness lying thick and unrelieved on all other regions; that this is the tyranny of a capricious despot, not the act of a beneficent sovereign. And they have run into the conclusion, that all this being unlike the character of a righteous God, a dispensation so partial and capricious in the distribution of its privileges cannot have come from him.

Now, we do not dispute the facts on which this argument rests. This revelation was long in the hands only of a single nation, and however bright and promising may be its present prospects, it does not yet embrace above a sixth part of the human family. But though this is true, it does not follow that the argument raised on it is sound; a tottering fabric may be reared on a rock. To render an argument valid two things are necessary; the premises, as logicians speak, must be true, and the conclusion to which the argument conducts us must be legitimately drawn. If there is a flaw in either the one or the other, the whole argument is worthless. To make this plain we shall give a case. A particular action has been performed; it is ascribed to a particular individual, but it is maintained by those who profess to know this individual, that it is so unlike his character that they instantly conclude that it cannot have been performed by him. If it is an act of forgery or theft, they may be so thoroughly convinced of his honesty, that without listening to the evidence, they spring to the conviction that it was not, and could not be committed by him. Now this reasoning would be

destroyed if one or other of two things were true. If they were mistaken in their estimate of this individual's character; if he were ascertained to have previously performed actions as dishonest as this, or if it was discovered that there was no dishonesty in the action after all, that though it had worn this aspect at first sight, on closer examination all had turned out to be fair and honourable; in either case their conclusion that the act in question could not be performed by the specified individual, would be proved groundless. Another case may be taken. It is reported of an individual, who has the credit of an upright and benevolent character, that he had bestowed all his wealth on one of a dozen of his kindred, who all stood in the same relationship to him, and whose claims upon him, therefore, were all equally strong. Some who know his character, think such conduct inconsistent with it, as well as unjust in itself, and refuse their belief that he could have done anything of the kind. Now they might be convinced that their reasoning, and the unbelief in which it resulted were both without foundation, on our satisfying them that there was no injustice in the act itself, that none of them had any claim upon him, no right to look for anything from him but what proceeded from his good will, and that no injustice would have been done, whether he had divided it equally among them, withheld it from the whole of them, or given it all to one. Or their reasoning would be alike shown to be unsound, if we proved to them that this individual had been previously in the habit of acting in the same capricious way in bestowing his favours, choosing rather to give great largesses to one or two, than to give smaller gifts to a greater number. Either of these proofs would manifest the groundlessness of the objection that such an act could not be performed by such an individual.

In like manner, the objection to revelation, that it has not been universal, and could not, therefore, have come from God, will be destroyed if one or other of two things are true. If it shall turn out that there is no injustice in that feature of revelation which they specify as unjust, it is manifest that from that feature no conclusion can be drawn that this revelation could not have come from a God of justice. Or if there are other actions from the hand of God, acknowledged on

all sides, even by the objectors, to be his, which are of the same character with the one specified, and bearing equally the marks of apparent injustice, it is again alike manifest, that the character of that feature of revelation—its apparent injustice—furnishes no argument against its having proceeded from God.

First, then, is there any injustice in communicating a revelation to some and not to all? Injustice is committed only when some rights are violated. Are there any rights violated here? Is there anything withheld from us which we had a right to receive? If there is, then may we complain of being aggrieved; if there is not, no such complaint can honestly be made. Revelation furnishes a remedy for evils which we had brought upon ourselves. Had justice been only left to take its course, these evils, in all their bitterness, we should have had to abide. It is of favour altogether that justice has been arrested in her career of vengeance, that that vengeance did not sweep over every son and daughter of the human family. And he who bestows anything of favour may, without any violation of justice, select the objects on which he bestows it, make them as few or as numerous as he pleases, and bestow it upon them in any amount which he pleases. If a man has an inheritance to bequeath, if there are a dozen standing to him in the same relationship, he may desire to keep it entire, and may bestow it wholly on one. The others might, no doubt, regret that they were not the objects of his choice, but they would never think of alleging that he had done them an act of injustice. If a hundred men have united in rebellion against the state, if their crime has been clearly proved, sentence of death passed on them, and the hour fixed for their execution, the king, while resolved to uphold the authority of the law, might have a disposition of mercy that was melting over so wholesale an execution, and might pardon twenty, thirty, fifty, or more of them. This would be an act of mere favour; and those on whom justice took its course might regret that they were not its selected objects, but they would never think of charging their sovereign with injustice. Our situation is similar. We had all broken a law, whose penalty was death. Its condemnation righteously rested on every human head. No injustice would have been done us though its vengeance had been discharged on every member of the human family. What there would have been no injustice in inflicting on all, there is no injustice in inflicting on a part. It is of mere favour that any are rescued from this condemnation. Where all is of favour no rights are infringed. Those who are left to abide their punishment are no worse than they would have been had no interference of mercy been made. No injustice is done to them. And there is nothing, therefore, in such an interference unworthy of the character of a just and righteous God.

But it may, for any thing we know, be only a question of the degree in which the favour is

bestowed. We do not know what influence flows from redemption to those to whom it has not been made known. We know that, in one respect, they, in common with the whole race, are sharers in its benefits. They are now in a state of retriave, which redemption alone has purchased for them. They are indebted to it for many forfeited enjoyments still reserved to them. The sun still shines upon them; the earth still vegetates for them; their food is still pleasing, and not bitter to their taste; the air which they breathe is still the breath of life, and not the pestilential minister of death; they have still the enjoyment which is wrought off by the healthful play of all their organs; they have still the delight which circulates through the channels of family affection, along the links of kindred and the ties of friendship; they have the joys of companionship, and they have the varied pleasures of intellectual occupation. All these were forfeited by transgression, but through the influence of redemption they are still reserved. And since its benefits reach them in this life, it may also, for any thing we know, ameliorate in some degree their condition in the next. It may soften the stroke of their vengeance; it may reserve for them some lingering rills of enjoyment. All the denunciations of vengeance in the Bible, are addressed to those to whom salvation has been offered, and by whom it has been rejected. The Jews were within reach of salvation, while yet the plan of redemption was unknown to them. The prayers and alms of Cornelius were accepted before the Gospel had been preached to him. The bare supposition, that the scheme of redemption may pour some ameliorating ingredients into their eternal cup, is enough to repel an objection resting on so unsubstantial a basis as that which we are now considering. And if it in any measure does so, the consequence would then be, either that the objection is groundless, or that God is bound to bestow equal degrees of enjoyment, of knowledge, and of intelligence upon all his creatures. Either the objection is groundless, or there was injustice in creating angels with higher intelligence than man, in creating one man with higher intelligence than another, in bestowing a loftier intellect on Newton and Milton than on the humblest ploughman or artizan, or a cry might be raised from the whole races beneath us, that they were not gifted with the intelligence of man. This we presume no one will maintain; but no one who is not prepared to maintain it, can consistently urge it as an objection to revelation, that it has not been universal.

#### BIOGRAPHICAL SKETCH OF

THE LATE REV. ANDREW THOMSON, D.D.,  
*Minister of St. George's Parish, Edinburgh.*

THE name of this eminent servant of Christ is still fresh, we doubt not, in the recollection of our readers. From his splendid and varied talents, and unceasing energy, faithfulness and zeal in the discharge of his important and manifold duties, he was enabled to render essential service, not only to the Church of which he



was so bright an ornament, but to the interests of Christianity in general; and though upwards of six years have passed away since his voice was for ever silenced by death, his memory is now, and long will continue to be held in sweet and grateful remembrance. The high place which during life he occupied in the estimation of the religious community of Scotland, shewed him to have been a man of more than ordinary attainments and usefulness, while the deep and thrilling sensation produced throughout the land by his sudden and unexpected removal, proclaimed in language not to be mistaken, that a "Master in Israel" had fallen. But while the death of such a man, and at such a period, was justly to be regarded as a public calamity, it must not be forgotten that our loss has been his gain; and that though he has laid down the weapons of his spiritual warfare, he has in their place taken up the palm of victory, and received the crown of glory.

In preparing the following imperfect sketch of the life of this distinguished individual, we have been considerably indebted to the short, but excellent, Memoir prefixed to the posthumous volume of his Sermons and Sacramental Exhortations.

Dr Andrew Thomson was born on the 11th July 1779, at Saughbar, in Dumfriesshire, of which parish his father, the late Reverend Dr John Thomson of Edinburgh, was at that time minister. Little is as yet publicly known regarding his early history, but it appears that without affording any striking proof of premature talent, he was distinguished in his younger days for intelligence and vivacity, and for that open-hearted and manly character by which, in after life, he was so remarkably characterised.

After going through the usual course of classical and theological study, he was, in the beginning of the year 1802, licensed to preach the Gospel by the Presbytery of Kelso; and having soon after received a presentation to Sprouston, in Roxburghshire, he was ordained on the 11th of March following, and immediately commenced his ministerial labours in that parish. He was soon after married to Miss Jane Carmichael, his union with whom was productive of great happiness and domestic comfort, and was interrupted only by the lamented event, which if it excited such universal regret abroad, must have shed a peculiarly dark and desolating gloom over the joys and prospects of an affectionate family.

Dr Thomson's ministry, during his incumbency at Sprouston, was characterised by the same faithfulness which marked his subsequent labours. The Catechism on the Lord's Supper, which he published at that time for the use of the young people in his parish, has been of great service to many besides those for whom it was originally intended; and as a proof of the general estimation in which it is held, it may be mentioned, that it has passed through upwards of thirty editions, and more than one hundred and forty thousand copies of it have been sold. Besides devoting unremitting attention to the immediate duties of his parish, he also began at this early period to take an active part in the important business of the Church Courts.

After remaining for a period of about six years at Sprouston, he received a presentation to the East Church, Perth, to which he removed in the year 1808, and there his ministry was equally acceptable as in his former charge. It was not long, however, before, his talents becoming more extensively known, he was promoted to the vacant charge of the New Greyfriars Church, in the city of Edinburgh. On commencing, in the spring of 1810, his stated labours in this important situation, he made a most favourable impression on the minds of his hearers. Many who were attracted by the brilliancy of his talents and the eloquence of his preaching, became regular attendants on his ministry, and not a few owe their earliest religious impressions

to the sound, practical, and efficient instructions, which they were at that time privileged to receive from him. The peculiar doctrines of Christianity which he saw it his duty to bring most prominently forward in his discourses, were not at that period so generally acceptable as at present; but it is almost needless to state, that these doctrines were laid before his hearers with all that candour and faithfulness by which he was ever distinguished. Indeed, no feature in his character was more strongly developed than his aversion to any improper compromise or concealment; and though this circumstance was occasionally, in controversy, productive of consequences by no means agreeable to himself, he was thereby often enabled to render eminent service to the cause of truth, while others shrunk back from the unpleasant but salutary duty.

St. George's Church, which had been for some years building, having been opened for public worship in the month of June 1814, Dr Thomson was selected by the Magistrates and Town Council as the most suitable minister for so influential and important a station. The difficulties to be encountered in collecting and retaining a large congregation in this new sphere of usefulness, situated as it then was at the extremity of the city, were not few. His was a mind, however, not to be discouraged; but rather stimulated to exertion by difficulty. And while he at once devoted all the energies of his powerful mind to the discharge of his multifarious duties, he soon had the satisfaction of finding the pleasure of the Lord prospering in his hands, and of seeing his labours crowned with abundant success. The congregation by whom he began to be surrounded, was of the highest respectability, and to many of them he was enabled, under the blessing of God, to be of great spiritual service. The respect shewn to him by his people was gratifying in the highest degree, and over them he soon acquired an influence scarcely ever possessed by any preacher. "Nor," says the author of the Memoir, "is it necessary to say, that he owed this enviable ascendancy to no compromise of principle,—to no unworthy accommodation of divine truth to the prejudices of his audience. In addressing himself to a congregation peculiarly exclusive and sensitive, he stood upon the high ground of his office as an ambassador for Christ; and with the apostle of the Gentiles, to whose bold unfeared character his own, in many points, bore a striking resemblance, he determined to know nothing, as the subject of his ministry, but Jesus Christ, and him crucified. How fully, effectively, and perseveringly he adhered to his system, the recollection of his hearers, as well as the strain of his published discourses, amply testify. The peculiar qualifications which he brought to his task are, at the same time, not to be overlooked. To a manner of great animation and fire, yet restrained and dignified, he added a style of uncommon simplicity and spirit, which nature enabled him to set off to advantage by the tones of a voice remarkable for compass and harmony. He delighted in argument, but his arguments were of that direct, palpable, practical character which stimulate attention, and admit of being appreciated and followed by the most ordinary understanding; while the truths he laboured to establish were all of acknowledged importance, bore so intimate a relation to the system which, as a Christian minister, it was his province to illustrate and enforce, and came so closely and powerfully home to every man's heart and conscience, that nothing could appear more natural than the pains he took to explain and defend them. As in the clear fountain of his thoughts, there were no turbid elements, no confusion of ideas, no obscure images, no surface on which a wayward fancy could paint the fluctuating figures of its own changeful extravagance; so, in his discourses, all was simple, perspicuous, unaffected, and intelligible. Imagination was not, perhaps, his distinctive faculty; yet

even of the glow and peculiar effect of a well disciplined imagination, his compositions were not destitute. When he chose, he could be tender, descriptive, and impassioned, and when he indulged neither in declamation addressed to the fancy, nor in appeals which went to the heart, he uniformly commanded attention by the clearness of his statements, the force of his reasonings, and the pointed and practical strain of his exhortations. It has been well remarked of him, that few men, and especially few public instructors, ever displayed a greater acquaintance with human nature, or could turn their knowledge to better account. His hearers accordingly, however secular their habits, could not but feel that they were addressed by one intimately conversant with life and manners; they could not evade the force of his arguments and lessons, by ascribing them to the ignorance or austerity of their instructor; they could not but perceive in his delineations of character, a faithful mirror, in which their own modes of thinking and acting were exhibited to the life; nor could they be insensible to the value of warnings and of counsels, in which the acuteness of the man of liberal ideas and of general observations, was blended with the wisdom of the moralist, and the sanctity of the Christian and the Divine. To causes such as these, accordingly, we are to ascribe the high place which Dr Thomson acquired and held in the estimation of the religious public of Edinburgh. Nor, in any review of the religious history of the period, will the deserved fame of Dr Thomson be overlooked, as one of the causes of the revived taste for the faithful preaching of the Gospel, which has happily characterised Edinburgh for the last fifteen or twenty years."

By the young people of his congregation he was more than usually beloved, and their affection was responded to on his part by the most laborious and diligent exertions for their spiritual improvement. Many of them still bear in mind the affectionate addresses, and sound and wholesome advices which, from time to time, they received from him, both publicly and in private, and look back with melancholy satisfaction on those pleasant hours which, in Sunday classes and week-day meetings, he so unremittingly devoted to their spiritual instruction.

But these labours among the young were not confined to the congregation. He soon found there were many in the parish whom his Sabbath ministrations could not reach, either from their not attending Church, or requiring more instruction than could be given them on that day. To meet their case, he collected funds for the erection of a school in Young Street, where the children of the poorer classes of his parishioners might receive the elementary principles of education and religion at a cheap rate. To this school it was Dr Thomson's practice to devote entire days of his valuable time, and, till a teacher was trained by himself, and qualified to follow out efficiently his own plans of instruction, he regularly attended at nine o'clock every morning, and commenced his self-imposed but laborious task. In no circumstances, perhaps, did he appear more truly great than when thus unostentatiously engaged in these labours of love; and so completely did he accommodate himself to the understandings of the children, that instead of being awe-struck in his presence, they seemed apparently as happy under his instructions as when engaged in their innocent amusements. For the use of the children attending this school, he prepared several excellent manuals of education, one of which, "Collection" for the highest class, contains many original compositions, and is justly held in very high estimation.

It is known to many that Dr Thomson took also a great interest in the improvement of the psalmody of the congregation of St. George's. Possessed of a fine ear and taste for music, he was well qualified to effect a salutary change in this important part of the services

of the sanctuary. He drew up a collection of the most approved psalm tunes, all of which he carefully revised, and added several original compositions, and a few of his own of great beauty. The improvement which within these few years has taken place in this part of public worship, in many of the congregations in Edinburgh, and throughout the country, may, in no small degree, be ascribed to the unremitting exertions made by him in this respect.

Though Dr Thomson appeared to great advantage in the pulpit, those who knew him best, perhaps admired him even more in the private ministrations of his parish. In every house which he entered he was received with a hearty welcome, and when he departed he carried with him the good wishes of all. But more especially in seasons of domestic distress his presence was found to be peculiarly useful and acceptable. While with the utmost sympathy and tenderness he poured the words of consolation into the ear of the disconsolate and afflicted, he, at the same time, was enabled, in a singularly happy manner, to superadd such spiritual instruction and admonition as he thought necessary. His well-timed addresses at these seasons have been productive to many families not only of comfort but of great and lasting benefit. Numerous also were the chambers of death which he was called to visit, and when neither the world nor its enjoyments have been able to yield the slightest peace of mind in the prospect of dissolution, his voice has often been heard amid the sorrows of these dark and trying scenes, rising before the throne of God in accents of the deepest tenderness, leading away the soul from all earthly refuges, and commending it to the mercies of an all-sufficient and compassionate Saviour.

With the assistance of some friends, Dr Thomson had commenced, in the month of August 1810, the publication of the Edinburgh Christian Instructor. Of this periodical he continued, for the twenty years which elapsed from its establishment till the time of his death, its only and unassisted editor, except on occasions when necessarily absent from town. The amount of labour which he thus voluntarily undertook was very great, and it is known that he spent many an almost sleepless night in making the necessary preparations for its publication. In the course of his career both as an editor and a minister of the Gospel, Dr Thomson found himself often reluctantly dragged into controversies which occasionally exposed him to calumny and reproach. To use the language of Dr M'Crie, who has also since gone to his eternal rest, "he was not exposed to the woe denounced against those of whom all men speak well. He had his detractors and enemies, who waited for his halting, and were prepared to magnify and blazon his faults." Of him it may be said, as of another Christian patriot, no man ever loved or hated him moderately. This was the inevitable consequence of his great talents, and the rough contests in which he was involved. His generous spirit raised him above the indulgence of envy and every jealous feeling, but it made him less tolerant of those who displayed these mean vices. When convinced of the justice of a cause, and satisfied of its magnitude, he threw his whole soul into it, summoned all his powers to its defence, and assailed its adversaries, not only with strong arguments, but with sharp, pointed, and poignant sarcasm; but unless he perceived insincerity, malignity, or perverseness, his own feelings were too acute and too just to permit him, gratuitously, to wound those of others. That his zeal was always reined by prudence; that his ardour of mind never hurried him to a precipitate conclusion, or led him to magnify the subject in debate, that his mind was never warped by party feeling; and that he never indulged the love of victory, or sought to humble a teasing or pragmatic adversary, are positions which his true friends will not maintain. But his ablest

opponents will admit, that in all the great questions in which he distinguished himself, he acted conscientiously; that he was an open, manly, and honourable adversary; and that though he was sometimes intemperate, he was never disingenuous. Dr Thomson was by constitution a reformer; he felt a strong sympathy with those great men who, in a former age, won renown, by assailing the hydra of error; and of civil and religious tyranny, and his character partook of theirs. In particular, he bore no inconsiderable resemblance to Luther, both in excellencies and defects; his leonine nobleness and potency, his masculine eloquence, his facetiousness and pleasantry, the fondness which he shewed for the fascinating charms of music, and the irritability and vehemence which he occasionally exhibited, to which some will add the necessity which this imposed on him to make retractions, which, while they threw a partial shade over his fame, taught his admirers the needful lesson, that he was a man subject to like passions and infirmities with others. But the fact is, though hitherto known to few, and the time has now come for revealing it, that some of those effusions which were most objectionable, and exposed him to the greatest obloquy, were neither composed by Dr Thomson, nor seen by him, until they were published to the world; and that in one instance, which has given rise to the most unsparing abuse, he paid the expenses of a prosecution, and submitted to make a public apology, for an offence of which he was innocent as the child unborn, rather than give up the name of the friend who was morally responsible for the deed;—an example of generous self-devotion which has few parallels."

Dr Thomson at all times took an interest in the business of many of the public charities and societies connected with Edinburgh. He was never unwilling to give his powerful assistance, either in aiding in their management, or pleading their cause from the pulpit. It is indeed matter of surprise how he found time for the multifarious duties which he was, in this and other respects, called to perform, no less than of admiration at the apparent ease and cheerfulness with which he went through them all. Superadded to his other labours, must, in particular, be mentioned the leading part which he took in the business of the ecclesiastical courts. In these courts, indeed, he was for many years preceding his death, acknowledged as the leader of the party to which he was, from principle, attached. The amount of personal labour and anxiety which was thus devolved upon him it would not be easy to estimate, and few men, it is believed, could have so long sustained the unceasing demands which, in addition to his other duties, were thus made on his time and exertions. He was, however, admirably qualified to occupy such an important and commanding station. Not only was he well acquainted with the laws of the Church, and the different forms requisite in conducting business, but for ability and readiness in debate he stood almost unrivalled. Many will recollect the bursts of eloquence which they have heard from his lips in the General Assembly, and the ability, dignity, and ease with which, even on the spur of the moment, he could reply to the arguments of an opponent. The important objects which he often had in view were, no doubt, sometimes thwarted by large majorities, but his intrepidity and fortitude never forsook him, and want of success only produced in him redoubled exertion.

This is not the place, nor have we any wish to enter on the protracted discussion to which the proceedings of the directors of the British and Foreign Bible Society, regarding the circulation of the Apocrypha, unfortunately gave rise, and in which Dr Thomson took so prominent a part. While, however, some of the consequences which ensued from these discussions were deeply regretted, and by none more than Dr Thomson himself, it will be admitted by every unprejudiced mind, at all

acquainted with the circumstances of the case, that the practice complained of called most loudly for redress, and that the great principles maintained in this controversy, on his part, had for their only object the preservation and purity of the Word of God without mixture, diminution, or addition.

The discourses which Dr Thomson delivered, and afterwards published, the winter preceding his death, on the doctrine of "Universal Pardon," were highly seasonable and useful at the time, and contain a triumphant refutation of the errors they are intended to expose. These discourses are regarded by many as the best specimen of the diversified talents of their author; and certainly display his ability to great advantage, not only as an acute reasoner, but as a profound theologian and Scripture critic.

The leading part which he took, in regard to the important subject of the abolition of negro slavery, must not be passed over without notice. This was the last public question to which he devoted the energies of his powerful and versatile mind. With characteristic boldness and magnanimity he set his face against all partial measures for the improvement of this system of bodily and mental oppression, and in the midst of much opposition, stood fearlessly forward, the avowed, determined, and able advocate of *immediate* emancipation.

A meeting of the Anti-Slavery Society having been held in the month of October 1830, Dr Thomson attended, and after Mr Jeffrey (now promoted to the bench) and other speakers had addressed the meeting, and stated their views as to the proper time for abolition, he rose from the centre of the room, and craved permission to explain the conclusions at which he had arrived. "With a power of argument, and an earnestness and elevation of tone which can never be forgotten, he entered on the subject; and in a brief speech, explained the points in which he differed from the former speakers, as well as those in which he agreed with them. Never was the triumph of truth and eloquence more complete. Before he had concluded, the majority of the meeting was with him: the confidence of the directors of the society in the measures they had come forward to recommend, was shaken; and, in the rapturous acclamations of a crowded assembly, he had the satisfaction of listening to the first echo, which Great Britain, through all her provinces, has since sent back, to the call of justice and religion, in behalf of the injured children of her colonies."

At a subsequent meeting of the friends of immediate abolition, Dr Thomson attended along with the directors of the Anti-Slavery Society, who now almost unanimously coincided in his views. The speech which he delivered on that occasion was perhaps the most splendid effort of his genius, abounding in high and elevated feeling, and carrying conviction irresistibly home to the understanding and the heart. Rarely have we witnessed such unequivocal symptoms of admiration and enthusiasm, as this brilliant effusion of his eloquence produced on the densely crowded meeting assembled on the occasion. The concluding paragraph of his address is so beautiful and so characteristic of the determined views which he entertained on this great question, that we cannot resist recalling it to the recollection of our readers:—"If," said he, "there must be violence, let it even come, for it will soon pass away—let it come, and rage its little hour, since it is to be succeeded by lasting freedom, and prosperity, and happiness. Give me the hurricane rather than the pestilence. Give me the hurricane, with its thunder, and its lightning, and its tempest;—give me the hurricane, with its partial and temporary devastations, awful though they be;—give me the hurricane, with its purifying, healthful, salutary effects;—give me that hurricane, infinitely rather than the noisome pestilence, whose path is never crossed, whose silence is never disturbed, whose pro-

even of the glow and peculiar effect of a well disciplined imagination, his compositions were not destitute. When he chose, he could be tender, descriptive, and impassioned, and when he indulged neither in declamation addressed to the fancy, nor in appeals which went to the heart, he uniformly commanded attention by the clearness of his statements, the force of his reasonings, and the pointed and practical strain of his exhortations. It has been well remarked of him, that few men, and especially few public instructors, ever displayed a greater acquaintance with human nature, or could turn their knowledge to better account. His hearers accordingly, however secular their habits, could not but feel that they were addressed by one intimately conversant with life and manners; they could not evade the force of his arguments and lessons, by ascribing them to the ignorance or austerity of their instructor; they could not but perceive in his delineations of character, a faithful mirror, in which their own modes of thinking and acting were exhibited to the life; nor could they be insensible to the value of warnings and of counsels, in which the acuteness of the man of liberal ideas and of general observations, was blended with the wisdom of the moralist, and the sanctity of the Christian and the Divine. To causes such as these, accordingly, we are to ascribe the high place which Dr Thomson acquired and held in the estimation of the religious public of Edinburgh. Nor, in any review of the religious history of the period, will the deserved fame of Dr Thomson be overlooked, as one of the causes of the revived taste for the faithful preaching of the Gospel, which has happily characterised Edinburgh for the last fifteen or twenty years."

By the young people of his congregation he was more than usually beloved, and their affection was responded to on his part by the most laborious and diligent exertions for their spiritual improvement. Many of them still bear in mind the affectionate addresses, and sound and wholesome advices which, from time to time, they received from him, both publicly and in private, and look back with melancholy satisfaction on those pleasant hours which, in Sunday classes and week-day meetings, he so unremittingly devoted to their spiritual instruction.

But these labours among the young were not confined to the congregation. He soon found there were many in the parish whom his Sabbath ministrations could not reach, either from their not attending Church, or requiring more instruction than could be given them on that day. To meet their case, he collected funds for the erection of a school in Young Street, where the children of the poorer classes of his parishioners might receive the elementary principles of education and religion at a cheap rate. To this school it was Dr Thomson's practice to devote entire days of his valuable time, and, till a teacher was trained by himself, and qualified to follow out efficiently his own plans of instruction, he regularly attended at nine o'clock every morning, and commenced his self-imposed but laborious task. In no circumstances, perhaps, did he appear more truly great than when thus unostentatiously engaged in these labours of love; and so completely did he accommodate himself to the understandings of the children, that instead of being awe-struck in his presence, they seemed apparently as happy under his instructions as when engaged in their innocent amusements. For the use of the children attending this school, he prepared several excellent manuals of education, one of which, "Collection" for the highest class, contains many original compositions, and is justly held in very high estimation.

It is known to many that Dr Thomson took also a great interest in the improvement of the psalmody of the congregation of St. George's. Possessed of a fine ear and taste for music, he was well qualified to effect a salutary change in this important part of the services

of the sanctuary. He drew up a collection of the most approved psalm tunes, all of which he carefully revised, and added several original compositions, and a few of his own of great beauty. The improvement which within these few years has taken place in this part of public worship, in many of the congregations in Edinburgh, and throughout the country, may, in no small degree, be ascribed to the unremitting exertions made by him in this respect.

Though Dr Thomson appeared to great advantage in the pulpit, those who knew him best, perhaps admired him even more in the private ministrations of his parish. In every house which he entered he was received with a hearty welcome, and when he departed he carried with him the good wishes of all. But more especially in seasons of domestic distress his presence was found to be peculiarly useful and acceptable. While with the utmost sympathy and tenderness he poured the words of consolation into the ear of the disconsolate and afflicted, he, at the same time, was enabled, in a singularly happy manner, to superadd such spiritual instruction and admonition as he thought necessary. His well-timed addresses at these seasons have been productive to many families not only of comfort but of great and lasting benefit. Numerous also were the chambers of death which he was called to visit, and when neither the world nor its enjoyments have been able to yield the slightest peace of mind in the prospect of dissolution, his voice has often been heard amid the sorrows of these dark and trying scenes, rising before the throne of God in accents of the deepest tenderness, leading away the soul from all earthly refuges, and commending it to the mercies of an all-sufficient and compassionate Saviour.

With the assistance of some friends, Dr Thomson had commenced, in the month of August 1810, the publication of the Edinburgh Christian Instructor. Of this periodical he continued, for the twenty years which elapsed from its establishment till the time of his death, its only and unassisted editor, except on occasions when necessarily absent from town. The amount of labour which he thus voluntarily undertook was very great, and it is known that he spent many an almost sleepless night in making the necessary preparations for its publication. In the course of his career both as an editor and a minister of the Gospel, Dr Thomson found himself often reluctantly dragged into controversies which occasionally exposed him to calumny and reproach. To use the language of Dr M'Crie, who has also since gone to his eternal rest, "he was not exposed to the we denounced against those of whom all men speak well. He had his detractors and enemies, who waited for his halting, and were prepared to magnify and blazon his faults." Of him it may be said, as of another Christian patriot, no man ever loved or hated him moderately. This was the inevitable consequence of his great talents, and the rough contests in which he was involved. His generous spirit raised him above the indulgence of envy and every jealous feeling, but it made him less tolerant of those who displayed these mean vices. When convinced of the justice of a cause, and satisfied of its magnitude, he threw his whole soul into it, summoned all his powers to its defence, and assailed its adversaries, not only with strong arguments, but with sharp, pointed, and poignant sarcasm; but unless he perceived insincerity, malignity, or perverseness, his own feelings were too acute and too just to permit him, gratuitously, to wound those of others. That his zeal was always reined by prudence; that his ardour of mind never hurried him to a precipitate conclusion, or led him to magnify the subject in debate; that his mind was never warped by party feeling; and that he never indulged the love of victory, or sought to humble a teasing or pragmatic adversary, are positions which his true friends will not maintain. But his ablest

opponents will admit, that in all the great questions in which he distinguished himself, he acted conscientiously; that he was an open, manly, and honourable adversary; and that though he was sometimes intemperate, he was never disingenuous. Dr Thomson was by constitution a reformer; he felt a strong sympathy with those great men who, in a former age, won renown, by assailing the hydra of error; and of civil and religious tyranny, and his character partook of theirs. In particular, he bore no inconsiderable resemblance to Luther, both in excellencies and defects; his leonine nobleness and potency, his masculine eloquence, his facetiousness and pleasantry, the fondness which he shewed for the fascinating charms of music, and the irritability and vehemence which he occasionally exhibited, to which some will add the necessity which this imposed on him to make retractions, which, while they threw a partial shade over his fame, taught his admirers the needful lesson, that he was a man subject to like passions and infirmities with others. But the fact is, though hitherto known to few, and the time has now come for revealing it, that some of those effusions which were most objectionable, and exposed him to the greatest obloquy, were neither composed by Dr Thomson, nor seen by him, until they were published to the world; and that in one instance, which has given rise to the most unsparing abuse, he paid the expenses of a prosecution, and submitted to make a public apology, for an offence of which he was innocent as the child unborn, rather than give up the name of the friend who was morally responsible for the deed;—an example of generous self-devotion which has few parallels."

Dr Thomson at all times took an interest in the business of many of the public charities and societies connected with Edinburgh. He was never unwilling to give his powerful assistance, either in aiding in their management, or pleading their cause from the pulpit. It is indeed matter of surprise how he found time for the multifarious duties which he was, in this and other respects, called to perform, no less than of admiration at the apparent ease and cheerfulness with which he went through them all. Superadded to his other labours, must, in particular, be mentioned the leading part which he took in the business of the ecclesiastical courts. In these courts, indeed, he was for many years preceding his death, acknowledged as the leader of the party to which he was, from principle, attached. The amount of personal labour and anxiety which was thus devolved upon him it would not be easy to estimate, and few men, it is believed, could have so long sustained the unceasing demands which, in addition to his other duties, were thus made on his time and exertions. He was, however, admirably qualified to occupy such an important and commanding station. Not only was he well acquainted with the laws of the Church, and the different forms requisite in conducting business, but for ability and readiness in debate he stood almost unrivalled. Many will recollect the bursts of eloquence which they have heard from his lips in the General Assembly, and the ability, dignity, and ease with which, even on the spur of the moment, he could reply to the arguments of an opponent. The important objects which he often had in view were, no doubt, sometimes thwarted by large majorities, but his intrepidity and fortitude never forsook him, and want of success only produced in him redoubled exertion.

This is not the place, nor have we any wish to enter on the protracted discussion to which the proceedings of the directors of the British and Foreign Bible Society, regarding the circulation of the Apocrypha, unfortunately gave rise, and in which Dr Thomson took so prominent a part. While, however, some of the consequences which ensued from these discussions were deeply regretted, and by none more than Dr Thomson himself, it will be admitted by every unprejudiced mind, at all

acquainted with the circumstances of the case, that the practice complained of called most loudly for redress, and that the great principles maintained in this controversy, on his part, had for their only object the preservation and purity of the Word of God without mixture, diminution, or addition.

The discourses which Dr Thomson delivered, and afterwards published, the winter preceding his death, on the doctrine of "Universal Pardon," were highly reasonable and useful at the time, and contain a triumphant refutation of the errors they are intended to expose. These discourses are regarded by many as the best specimen of the diversified talents of their author; and certainly display his ability to great advantage, not only as an acute reasoner, but as a profound theologian and Scripture critic.

The leading part which he took, in regard to the important subject of the abolition of negro slavery, must not be passed over without notice. This was the last public question to which he devoted the energies of his powerful and versatile mind. With characteristic boldness and magnanimity he set his face against all partial measures for the improvement of this system of bodily and mental oppression, and in the midst of much opposition, stood fearlessly forward, the avowed, determined, and able advocate of *immediate* emancipation.

A meeting of the Anti-Slavery Society having been held in the month of October 1830, Dr Thomson attended, and after Mr Jeffrey (now promoted to the bench) and other speakers had addressed the meeting, and stated their views as to the proper time for abolition, he rose from the centre of the room, and craved permission to explain the conclusions at which he had arrived. "With a power of argument, and an earnestness and elevation of tone which can never be forgotten, he entered on the subject; and in a brief speech, explained the points in which he differed from the former speakers, as well as those in which he agreed with them. Never was the triumph of truth and eloquence more complete. Before he had concluded, the majority of the meeting was with him: the confidence of the directors of the society in the measures they had come forward to recommend, was shaken; and, in the rapturous acclamations of a crowded assembly, he had the satisfaction of listening to the first echo, which Great Britain, through all her provinces, has since sent back, to the call of justice and religion, in behalf of the injured children of her colonies."

At a subsequent meeting of the friends of immediate abolition, Dr Thomson attended along with the directors of the Anti-Slavery Society, who now almost unanimously coincided in his views. The speech which he delivered on that occasion was perhaps the most splendid effort of his genius, abounding in high and elevated feeling, and carrying conviction irresistibly home to the understanding and the heart. Rarely have we witnessed such unequivocal symptoms of admiration and enthusiasm, as this brilliant effusion of his eloquence produced on the densely crowded meeting assembled on the occasion. The concluding paragraph of his address is so beautiful and so characteristic of the determined views which he entertained on this great question, that we cannot resist recalling it to the recollection of our readers:—"If," said he, "there must be violence, let it even come, for it will soon pass away—let it come, and rage its little hour, since it is to be succeeded by lasting freedom, and prosperity, and happiness. Give me the hurricane rather than the pestilence. Give me the hurricane, with its thunder, and its lightning, and its tempest;—give me the hurricane, with its partial and temporary devastations, awful though they be;—give me the hurricane, with its purifying, healthful, salutary effects;—give me that hurricane, infinitely rather than the noisome pestilence, whose path is never crossed, whose silence is never disturbed, whose pro-

considerations of expediency. And, doubtless, in some parts of the sacred narrative, the two subjects are treated of in immediate connection. Besides, as the service alluded to was often rendered for value received, the period of its continuance might at any time be resolved into an equivalent in money, and having assumed the form of a pecuniary obligation, be dealt with accordingly. But though the term *release* in our translation may seem to favour this view, the original word does not support it, and the more general opinion, among the ablest expositors, is, that the manumission of those Israelites who might fall into a state of bondage to their brethren, was provided for on other grounds, and in virtue of a distinct law. Such a condition was certainly recognized; but public regulations were so framed in reference to it, as to preclude gross abuse, while it lasted; and being deemed an evil, it was limited to a short duration. "If thou buy an Hebrew servant, six years he shall serve; and in the seventh, he shall go out free for nothing." The term of servitude here specified does not appear to have been necessarily affected by the Sabbatical year. The horrors of slavery, as realized in modern times, and under Christians, were utterly unknown among the children of Israel. But that is a subject which well deserves more particular and separate notice.

The *fourth* thing enjoined on the Sabbatical year was the public reading of the law during the feast of tabernacles: "And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing." Many perhaps, at first sight, may be inclined to attach but little importance to this part of the institution. Upon examination and reflection, however, the subject will be seen in a different light. In this ordinance we have one of the most impressive instances of the care that was taken, under the Old Testament, to make religion a great national concern, and to acknowledge, with every demonstration of reverence, the paramount authority of the divine law. Not merely were the males required to be present at this solemn septennial observance, but the whole nation; that is, all were invited, and as many as could possibly attend, came forward. "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known any thing, may hear and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." The nature of the case, of course, required that numbers of persons, properly qualified, should be engaged in the reading of the law, at different stations, in order that all might have an opportunity of hearing distinctly. And, according to Jewish authorities, the king, judge, or high priest, was the chief reader, first in the court of the tabernacle, and afterwards in that of the temple. How striking must have been the effect of so imposing and edifying a service! How vast the concourse assembled on such occasions! May not this have been the *great* congregation to which the royal Psalmist refers? And could the chosen race have met together under circumstances better calculated to dispose the mind for serious and lasting impressions? They were all relieved from the care of their worldly concerns, and especially from the anxiety which unavoidably attends a state of pecuniary embarrassment. At such periods they would enjoy a precious opportunity of listening to the statutes of the Lord their God, without interruption or distraction.

Such were the peculiar observances of the Sabbatical year; and surely no exertion can be taken to any of

them, as unreasonable, if we admit the authority by which they were enjoined. But it has been asked, and that without the least wish to cast any slight upon the institution, how were the Israelites employed during so long a period of cessation from their ordinary agricultural pursuits? And it is, no doubt, a matter of importance to supply a suitable answer; for the total unrestrained idleness of a populous nation, during a whole year, could scarcely be supposed to be unaccompanied with serious evils. The year of release, however, was not a season either of listless vacuity or lawless excess. One prominent part of the usual occupation of the people would remain nearly the same as at other times. While the tillage of the ground was intermitted, the care of cattle would still require considerable attention. And religious exercises seem to have been engaged in, throughout the course of the Sabbatical year, with greater ardour and solemnity. The grown up members of the community were expressly commanded to give almost universal attendance, at one period of it, on the public reading of the law; and is it not highly probable, that their leisure at home was spent, in part at least, in the instruction of their children in the knowledge of the holy oracles? This most important and interesting duty, in those days of primitive simplicity, appears to have been almost wholly committed to the hands of parents themselves. The facilities for the efficient performance of it were, at the same time, extremely few, or rather it was encompassed with innumerable difficulties. The art of printing was unknown. Written copies of the law must have been comparatively inaccessible to many. Perhaps, too, the process of elementary teaching was but imperfectly understood. And if, with all these disadvantages, the religious education of the Hebrew youth had been attended to only during the intervals of labour in ordinary years, and we do not mean to insinuate that it was then overlooked, it could not have been carried to that degree of proficiency which the earnest and frequent exhortations of Jehovah, by his servant Moses, obviously rendered imperative on the chosen people. "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Would not this delightful task, binding as a duty at all times, furnish ample occupation, and be especially obligatory on the year of release? And, on the supposition that no other instructor of the young was provided or available, would even a seventh part of a father's time be too large a proportion to bestow on so essential and momentous an object?

With regard to the subsequent history of the year of release, the information contained in the inspired pages is not very abundant. From this circumstance, many writers of note have been led to infer that it soon fell into neglect. Several of these have stated this opinion so strongly, as to make it appear that the institution proved next to abortive. But for such a sweeping conclusion there is manifestly no ground. Various facts are recorded in the Hebrew annals, which seem to imply that the Sabbatical year was observed, or, at least, that some of its duties were remembered, at the different periods when they occurred. Of this we find an instance, 2 Kings xix. 29., where God, by the mouth of Isaiah the prophet, addresses king Hezekiah in these words, "Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof." Again, the solemn public reading of the book of the law, in the reign of Isaiah, appears to involve a recognition of the Mosaic injunction to that effect, given, Deut. xxxi. 10-13., in direct connection with the year of release.

And the grievances mentioned, Neh. v. 1-5., are thought to have taken place on the Sabbatical year as an aggravation.

Even those authors, however, who are disposed to limit the regular observance of the institution in question, to the shortest period, admit that, in all probability, it continued to be kept, more or less strictly, down to the days of Solomon. And their reasons for supposing that it ceased to be observed about that time, are derived from the duration of the captivity, in regard to which, it is said, that the remnant of the house of Judah should be carried away to Babylon, "To fulfil the word of the Lord, by the mouth of Jeremiah, until the land had enjoyed his Sabbaths; for as long as she lay desolate, she kept Sabbath, to fulfil threescore and ten years." The inference here drawn is founded upon the supposition that Sabbatical years are meant in this passage. A computation is then made backwards for seventy *shemittahs*, or periods of seven years. But if this view of the case proves the early and protracted neglect of the rest of the land, does it not prove yet more clearly, the importance attached to its due observance, by God who appointed it?

That the Sabbatical year was observed, with greater or less strictness, in the latter ages of the Hebrew commonwealth, there is evidence to shew. Josephus, after relating the courteous address of Alexander the Great to Jaddus, makes the following statement: "The high priest," says he, "made answer, they only desired his (Alexander's) leave to enjoy the freedom of their own country-laws, and that they might be exempted from the seventh year's tribute; which was all granted them." Now, that this petition was founded on the fact that the Jews of these days abstained from cultivating their fields on the seventh year is plain, from what the same historian records immediately after, concerning the Schemites or Samaritans. They, pretending to be Hebrews, preferred a request for the same immunity from the seventh year's tribute, and enforced it expressly by this argument or reason, "That they did not sow that year." But Alexander put them off in the meantime, on the ground that he had not the same satisfactory information respecting them as he had respecting the Jews.

Tacitus also reckons the Sabbatical year among the peculiar ordinances of the Jews. After having adverted to the weekly Sabbath, which he, under the influence of heathen delusion, conjectured might have been observed in honour of Saturn, a pagan divinity; and very probably the Moloch of Scripture, which the Israelites were commanded to hold in abomination, he relates that on every seventh year the Hebrews intermitted the cultivation of their lands, charmed, as he expresses it, with the pleasures of indolence. So futile is the reasoning even of that sagacious Roman with respect to the nature and origin of Hebrew institutions.

The year of release, though evidently a temporary ordinance, was admirably fitted to serve many important purposes, both spiritual and secular, among God's ancient people.

The Almighty had in a most wonderful manner, by visible intervention in their behalf, brought the Israelites into the land of Canaan; and they received a right to the occupation of it in a very peculiar and miraculous way. He bestowed it on them as a gift, directly from himself, and therefore justly required of them an explicit acknowledgment of the tenure on which they held it. The divinely appointed observances of the Sabbatical year obviously implied such an acknowledgment, at the same time that they secured to the chosen race many advantages. They tended to keep up a salutary sense of dependence on the care and bounty of God among the wealthy. They perpetuated the privileges, and promoted the comfort of the poor, without being designed to screen or encourage the fraudulent. And

by their means a favourable opportunity was also afforded of preserving from generation to generation an intimate acquaintance with the law and worship of the Lord their God.

But, further, the suspension of temporal pursuits, and the obliteration for a time of all the limits of predial possessions, taught an instructive lesson as to the transient nature of every earthly distinction. The remission of pecuniary obligations, too, was well calculated to remind the whole community of the need that sinful men have of God's pardoning mercy; and it is highly probable that in the petition of the Lord's Prayer, "Forgive us our debts as we forgive our debtors," there is an allusion to this general release. Would not, then, the more spiritually minded Hebrews feel themselves called upon by such impressive and significant observances to look forward to a better country, "that is, an heavenly,"—where the blessed inhabitants should enjoy not a temporary, but an uninterrupted and eternal repose—where no jealous and narrow boundaries should separate the lot of unmingled happiness in which all the Israel of God would share with unrestrained freedom and unabating delight—where the privileges of the saints should be for ever exempted from all liability to forfeiture, and their portion of felicity rendered incapable of diminution—and where it should no more be necessary to repair, by toilsome journeys, to the courts of the earthly Zion, in order to listen to the public and solemn reading of the law for the sake of instruction in the path of duty; because *there* every glorified spirit, being fixed as a pillar in the temple above, would reflect, according to its measure, the bright features of the divine image in the unfading lineaments of knowledge and holiness?

#### THE NECESSITY OF CONVERSION:

#### A DISCOURSE.

BY THE LATE REV. ANDREW THOMSON, D. D.,  
*Minister of St. George's Parish, Edinburgh.*

"Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—MATT. xviii. 3.

THE kingdom of heaven has different meanings in Scripture. It sometimes means the Gospel dispensation, and sometimes the state of happiness which is reserved hereafter for the righteous. Here it has the former signification, as we may see from the first verse of the chapter, in which we are told that the disciples asked Jesus who was the greatest in the kingdom of heaven. They were thinking, indeed, of preferment and honour in a temporal kingdom; still, however, it was the kingdom of the Messiah, to whose greatness they aspired, or in other words, that new order of things which he was expected to introduce for the regeneration and redemption of the world.

But as to all practical purposes the two meanings are the same. They are, at least, inseparably connected. He who embraces the Gospel is certain of ultimate admission into the happiness of eternity. And that happiness can never possibly be the portion of those by whom the Gospel is rejected and despised. Entrance into the one kingdom is the sure pledge and the only preparation for entrance into the other. And in this respect they may be considered as identified.

Unquestionably, my friends, the privilege to

which our Saviour here directs the attention of his disciples, is of incalculable value. It is nothing less than the eternal salvation of the soul, and, compared with this, every thing else fades away into utter insignificance. What though you possessed all which a present world could afford of honour, and power, and wealth, and pleasure, if yet you were not to be partakers of life and immortality in the world that is to come? But if you are interested in the favour of God, and have obtained the forgiveness of your sins, and can entertain the well-grounded hope of future and everlasting glory, you need care but little what portion you have of temporal good. You have all that is indispensable to your real and permanent felicity. There is nothing left for you either to desire on the one hand, or to regret on the other.

Now, one should suppose that a privilege so great and invaluable would be the object of universal ambition and pursuit,—that every one would be anxious to obtain and to enjoy it,—that the multitudes of rational and immortal beings, before whom it is placed in all its worth and importance, would never be satisfied, amidst their richest earthly attainments, till they could consider themselves as heirs of the kingdom of heaven. And yet how many are there by whom it is regarded with absolute indifference! They either do not think of it at all, or when it presents itself to their notice, they treat it as an idle dream, which may suit the views of hypocrites and fanatics, but which is utterly unworthy of a moment's serious consideration. Deluded and miserable beings! They wantonly or deliberately cast away from them the happiness which lasts for ever, that they may not be disturbed in the joys that last but for a moment, and that perish in the using. The deception, however, in which they are indulging cannot continue long. Their eyes will one day be opened to see their folly. "And verily they shall have their reward."

But, my friends, you will perhaps say that you are not among the number of those whom I have now described. You wish to enter into the kingdom of heaven,—you have an ardent desire to partake of the blessings of the Gospel,—you are even counting upon that as an attainment which you have already made,—and you have a strong and confident expectation that your course shall terminate in that state of blessedness to which the religion of Jesus calls and invites you. Would to God that in all this none of you were deceiving yourselves. And, I trust, that, with not a few, it is but the language of sincerity, experience, and truth. But it may not be unnecessary nor uncharitable to remind you that such pretensions have not always their foundation in reality, and that with respect to some of those who have concluded that they are sharers in the benefits of the Gospel dispensation, it must be asserted that whatever they may imagine, they are in possession of no such privilege. They are still far from the kingdom of heaven. And why? Just because they have not done, and are not, what our Saviour

peremptorily requires them to do and to be. The character and the privilege are closely, they are indissolubly united, and where the former is not exhibited the latter cannot be enjoyed. Unless you comply with what the Gospel demands, it is impossible that you should participate of the mercy and happiness which the Gospel promises. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Here is the test by which your spiritual state is to be determined. By this you are to ascertain whether or not you are indeed in that condition in which you had flattered yourselves that you were. You must examine your own heart and conduct, according to the criterion which our Lord has furnished in the words of my text, and you must come up, in some good measure, to the rule he has laid down, before you can infer, with any degree of propriety or of certainty, that it is well with your soul for time and for eternity.

Well, then, my friends, have you been converted and become as little children?

I do not ask you when your conversion happened, and what were the particular circumstances that occasioned or that attended it. In many cases, indeed, these questions may be put with as much propriety, and answered with as much certainty, as the question to a mariner, at what season it was that he escaped from shipwreck, or as the question to a convalescent, what were the first and strongest symptoms of his returning health, or as the question to a philosopher, at what period of his career he abandoned the old system and embraced the new. But it might be that you could not give a satisfactory reply to the questions I have stated, even though you were in the very state for ascertaining which, they would be submitted to your consideration, and therefore, I do not put them, lest they should only serve to perplex and distress you. But the expediency still remains of asking you, whether you have been actually converted? whether this fact can be established upon good grounds? whether you possess within yourselves, and are exhibiting before others, sufficient evidence of that transformation, by the renewing of your mind, which every child of Adam must undergo before he can be either safe or happy? In consequence of your original apostasy from God, his image was effaced from your souls,—has that image been restored? You had become prone to sin,—is sin now the object of your hatred and your avoidance? You had ceased to feel and to practise that devotedness to your Maker, which is at once the honour and the felicity of his rational creatures,—is it now your ruling desire, and your habitual endeavour, to submit to his will, and to live to his glory? If not, then you are not truly and effectually converted—you are still in your sins—the Gospel dispensation has no blessings in reserve for you—into the kingdom of heaven you cannot possibly find admittance.

But our Saviour does not rest with the mere general idea of conversion. He is much more



particular, and illustrates his meaning by referring to the exercise of a specific grace, which lies at the foundation of the moral change he speaks of, and accompanies it in every stage of its progress. It is the grace of humility. We learn this from the occasion on which the words of my text were spoken,—they were spoken in reply to a question of the disciples, respecting those who were to be raised to the highest distinction and authority in the Messiah's kingdom; and we learn it from the sentiment and phraseology of the fourth verse, in which our Saviour says, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Now, the primary idea which is here suggested, seems to be indifference to the objects of worldly ambition. The disciples were mainly occupied with imagining the grandeur which they were destined to reach in the temporal kingdom which they expected their Lord to establish. Upon that they had set their affections; to that they were continually and eagerly aspiring; and they were ever anxious to know which of them would be chosen and honoured to fill the most dignified station, and to enjoy superiority over his brethren. Jesus told them, that these were vain, delusive, and unworthy thoughts; that they must renounce the love and the pursuit of such grandeur as that about which they were so solicitous; that they must feel as little desire for it, and as little concern about it, as if they were little children, to whom its attractions and its very existence were unknown. And the lesson which he thus inculcated upon them, is substantially applicable to all who look for an entrance into the kingdom of heaven,—understanding that phrase in the sense which he attached to it. You cannot be supposed to fall into the mistake which they committed respecting the Messiah's kingdom; and do not, therefore, need the correction and the caution upon that point which he administered to them. But, notwithstanding this, you may be under bondage to the same carnal ambition which perverted their minds, and be loving the world and the things of the world as if that were the proper object of your regard, and as if that were to be your only and your sufficient portion. And my friends, let me ask you if this be indeed the case? Are you specially attached to those possessions and gratifications which this earth is capable of affording? Is it your most anxious inquiry, what shall we eat, and what shall we drink, and wherewithal shall we be clothed? Do your riches increase, and are you setting your heart upon them? Are you covetous of power, and honour, and fame, joyful when you acquire, and miserable when you lose them? Is secular business withdrawing your attention from the one thing needful? Are you devoting your precious time to sensual pleasure, or to idle amusements? In short, has a present world so much ascendancy over your minds, as to keep them away from God and from eternity? Then you are not converted. You are under that very dominion from which the Gospel is intended to

emancipate you. You have not embraced that spiritual and glorious liberty of which it entreats you to accept. And before you can consider yourselves as in a state of safety, you must exchange those carnal dispositions by which you are now enslaved, for the holy and heavenly dispositions which are inculcated by our Saviour, as absolutely and in every case indispensable. You must just do what the disciples did. As soon as they were rescued from the delusion under which they had long laboured, as to the nature of the Messiah's kingdom,—as soon as they were convinced that it was a spiritual kingdom and not of this world,—they became like little children, and cared no more for the greatness which had formerly dazzled their imagination and engrossed their thoughts; and not only parted with all, that they might follow Christ, but took joyfully the spoiling of their goods, and willingly exposed themselves to every variety of hardship and suffering, that they might obtain the crown of life and immortality. So must it be with you, my friends, if you would enter into the kingdom of heaven. As to the things of this world, which have hitherto enthralled your thoughts and affections, you must become dead and indifferent to them,—they must no longer occupy the throne of your hearts,—you must regard them no more than if you were little children, whose minds are not enlarged enough to comprehend them, and whose passions are not yet kindled to desire them, and whose capacities are not yet competent to relish and enjoy them. And instead of running the race of earthly ambition, and panting after objects which might gratify your love of pleasure and exalt you above your fellows, you must be content with whatever lot your Lord may have assigned you, and have your heart elevated above the sordid dust on which you tread, and be looking beyond all that is most splendid and fascinating in this terrestrial scene, to the purer and the brighter regions that lie beyond it. This is a humility by which you shall be finally exalted. And it is thus you are to prove the reality and the completeness of your conversion.

There is another species of humility which our Saviour may be reasonably supposed to have in his eye, as entering into the idea, or constituting the evidence of conversion. I mean humility with regard to the whole plan of salvation. The disciples did certainly so far believe in Christ, and love him. But the pride of their hearts was not yet fully subdued. They were still the victims of intellectual and moral prejudice, which prevented them from submitting to the instruction and guidance of their Master, with that entire surrender of themselves as to belief, and temper, and practice, which his divine authority claimed. And it was not till after his ascension into heaven, and the effusion of the Holy Spirit, that they exhibited convincing tokens of having renounced every high thought which exalted itself against the knowledge and obedience of Christ, and given themselves up implicitly and unreservedly to his direction in the way of life. Now, a similar

change must be effected in every one of us ; we must become in this manner, and to this extent, humble as little children, that we may be the true disciples of the Saviour, and finally enter into the kingdom of heaven. Nothing can be more obviously necessary than this. The very nature and character of the Gospel presupposes that we are in such a state, as to require us to entertain the most abasing views of our own insufficiency. It is a light for them that sit in darkness,—a remedy for those who labour under disease,—a plan of deliverance for creatures who are exposed to danger,—a source of consolation for the sorrowful and hopeless,—a scheme of mercy and redemption for a world involved in guilt, depravity, and destruction. Without it we are utterly undone ; and, therefore, we are called upon to receive it, and to acquiesce in it, with the utmost lowliness and resignation, and instead of putting any trust in our own capacities or attainments, to repose with unlimited, unsuspecting, confidence in the wisdom, the grace, and the power of Him who has come in the name of the Lord to save us. This is the frame of mind to which we must all be brought, and in which all of us must be found working out our salvation, if we would have evidence of our being converted, and secure admission into the heavenly world. There is nothing so natural to us as a proud and overweening conception of our own merit. There is nothing, at the same time, so hateful to the God from whom we have apostatised, or so directly opposed to our reception of saving truth. And, consequently, there is nothing from which, in its every feature and operation, it is so necessary for us to be rescued. If this pride be allowed to reign in our souls, the Gospel must then, of course, be treated with neglect or contempt. It is only when this pride gives place to humility that we are in a condition to receive the Gospel, to understand its value, to submit to its authority, and to relish its blessings.

But let me ask you, my friends, if you are conscious of having this temper and disposition prevailing within you, and if it is permitted to exercise a governing influence over all the regards which you pay to the Gospel, and to Him who has revealed it ? If, instead of applying for instruction in divine things to the wisdom which cometh from above, and thinking it enough to warrant your belief in any doctrine that it is supported by "thus saith the Lord," you make your own understanding the test of religious truth, and will not admit into your creed what does not coincide with your own system of opinions, though plainly taught in your Bible, and endeavour to explain away the scriptural statements which you do not like ;—if, instead of resting upon the righteousness and strength of Him who is your appointed Redeemer, and who is mighty and able to save you to the uttermost, you place your dependance upon something in yourselves, and plead your own merit as the ground of your acceptance, and trust to your own resources as if

these were in any measure adequate to your spiritual necessities ;—if, instead of putting yourselves under the absolute government of Christ, and saying to him, in the language and in the spirit of unreserved submission, "Lord, what wilt thou have me to do !" you rest satisfied with a partial respect to his authority, and refuse to perform certain painful duties which he has enjoined, and remain attached to certain favourite indulgencies which he has prohibited ;—if this be the case, then pride still lords it over your heart and conduct, and with no truth nor reasonableness can it be said that you are converted. In these and in all other respects, you must become as little children. Sensible of your ignorance, and of your incapacity, by any effects of unenlightened reason, to make yourselves wise unto salvation, you must sit in the attitude of humble, unpretending learners, at the feet of the great Prophet who speaks to you from heaven, and receive, in faith and love, all the gracious words which proceeded out of his mouth, or which he has instructed his apostles to communicate, and, with the simplicity of new born babes, desire the sincere milk of the Word that you may grow thereby. Conscious of your weakness and inability as to all that respects your deliverance from sin, you must lean upon the arm of your mighty Redeemer—you must look to him as the only foundation of your confidence and your hope—and remembering, that when you were ungodly, and without strength, he died for you, amidst all the alarms which guilt and danger may awaken in your breast, you must flee to him as your refuge and your help, and trust in the encouragement which he gives you when he says, in the tone of compassion and omnipotence, "Fear not, for I am with you ; be not dismayed, for I am your God." Convinced that you have neither authority nor wisdom to regulate your own ways, and that without divine superintendence you could not walk steadily and perseveringly in the path of righteousness, you must place yourselves under the rule of the King of Sion, you must take the law from his lips, you must yield a cheerful, and impartial, and constant obedience to his holy commandments,—supplicating him for help to resist temptation, and animated with the hope of that glory which is to crown your steadfastness in the work of the Lord. It is only when such is the temper which you cultivate, and such the principles which you cherish, and such the conduct which you maintain—it is only then that there is evidence of the work of conversion having been accomplished in your hearts, and that you can entertain the hope of being ultimately partakers of that happiness to which the Gospel of the kingdom has taught you to aspire.

And now, my friends, having made these remarks on this most interesting and important subject, I request your serious and considerate attention to them. Some, no doubt, will be disposed to ridicule what has been said as fanciful or fanatical. Ridicule, however, is not the proper test of any truth, least of all is it the test of

*divine* truth; and let such scoffers be warned, at least if they will not believe, that the day is approaching when their mirth shall be turned into mourning, and when the words of the Lord Jesus, which they now mock at, shall judge and condemn them.

There are others who cannot take the trouble, or make the sacrifices, which conversion requires at their hands, though they are convinced of its necessity. But why talk of trouble or of sacrifices, when the fruit of it all is to be everlasting life? Nothing surely can be reasonably grudged, which is to terminate in such a great and glorious result. And He who calls upon you to be converted, and to become as little children, has promised to be your help in the time of need, and to give you his Spirit to make you a willing and obedient people in the day of his power.

And there are not a few who know that they must be converted, and intend to give themselves to this necessary work, but who procrastinate from day to day, and from year to year, as if every thing else were of greater consequence than turning to God. Ah! my friends, time is short, and time is uncertain. Trust not to a future opportunity, while it is called *to-day*. The period to which you are delaying your conversion, may never arrive. Death may snatch you away in an unexpected moment; and then a moral change is impracticable and impossible. Now then repent and be converted, that your sins may be blotted out. "Turn ye, turn ye; for why will ye die?"

And let those who have turned to the Lord, and tasted that he is gracious, abound in thanksgiving for his distinguishing and converting mercy. Let them magnify *him* who has called them out of darkness into his marvellous light. Let them live to his praise and glory. Let them be encouraged, by the assurance that He who has begun a good work in them, will perform it until the day of Christ. And let them, by their prudent counsel, and by their holy example, and by their pious labours, study to convert their brethren to the knowledge and obedience of the truth, and thus co-operate with that blessed Redeemer, to whom they owe their eternal hope, and who has left upon record that awful yet compassionate declaration, "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven."

#### THE HERMIT CRAB, AND THE PARASITE ACTINEA.

BY THE REV. DAVID LANDSBOURGH,  
Minister of Stevenston.

WELL may we say "the Lord is good to all, and his tender mercies are over all his works." "The earth is full of thy riches, so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good."

What wonders are there in the mighty deep! And how many lessons are yet to be learned from the count-

less creatures which it contains! We felt considerably interested of late, in contemplating the wisdom and goodness of God, as manifested in the natural history of two little inhabitants of the changeful sea; the *Hermit Crab*, and the *Parasite Actinea*, whom we conjoin for a reason that will afterwards appear.

The *Hermit Crab* can scarcely be unknown to those who have ever engaged in the delectable amusement of gathering shells on the sea-shore. It inhabits univalves, and is generally supposed to be a young lobster. It is called the *Hermit Crab*, we suppose, because it lodges in the cavity of the shell, as in a cell. It needs protection, for its tail or hinder part is very tender, being destitute of the crust, by which the body and claws are protected; and would be very liable to injury, were it not inserted in the shell. On the least alarm it shrinks into its adopted dwelling-place, so that the whole of the animal is protected by the shell. The shell in which it is found when young, is often the little silver trochus. As it increases in size it removes, and often enters into the common welk; and when it is full-grown, it takes possession of one suited to its magnitude, and is then found in the large *roaring buchie*, which, in common parlance, we believe, comprehends both the *buccinum undatum*, and the *fusus antiquus* of Conchologists.

We shall not do our little marine hermit the injustice to suppose, that it takes violent possession of the shell, during the life-time of its rightful proprietor. We are the more inclined to acquit it of all such piratical practices, from knowing that there is another *Soldier*, or *Hermit Crab*, in the East Indies, which, when it has outgrown the shell in which it dwelt when young, is often seen selecting a larger habitation from amongst the empty shells on the shore,—trying several before it can be satisfied,—contending for a fine looking shell with others that are on the look-out for a new house; and if successful, parading up and down in the presence of its weaker antagonists.

We may see the goodness of God in teaching our own little red-coated Hermit of the deep, instinctively to seek, and pertinaciously to cling to, the refuge which has been provided for it; and when we behold it secure from its persecutors, within its shelly habitation, should we not think of the Lord's far greater goodness to us, in providing for us an impregnable city of refuge,—a hiding-place from the wind, and a covert from the storm,—in which, amidst the munition of rocks, we may bid defiance to our most formidable foes.

But it is time that we should turn to our *Actinea*, for which we do not know any English name. The *Actinea* is a Zoophyte, that is, it partakes of the nature both of a vegetable and an animal. There is one kind of *Actinea* very common on our shore, adhering to rocks like a little hemispherical mass of brown jelly. In this state it seems lifeless; but if observed for any time when covered with sea-water, it will soon be seen to spread out its numerous feelers like the petals of a flower, so as considerably to resemble a double Anemone.

As far as we know, however, the *Parasite Actinea* has not been observed by the naturalists of this country. In the "*Annales des Sciences*," published at Paris in August 1836, it is mentioned by M. Dugès of Montpellier as a new species. It has been known to us for more than seven years, and it is not very uncommon on the shore of this parish. We were indebted, however, to the French naturalist for some interesting traits of its history. It always attaches itself to a univalve shell, and never to any but those that are inhabited by the Hermit Crab, *Pagurus Bernhardus*. The only shell on which we have observed it, is the *Natica glaucina*, better known to our children by the name of *China Welk*; but though we observed the Hermit in the shell, we were not aware till we read the article by

M. Dugès, that the Zoophyte was never found adhering to any shells except those which the Hermit Crab inhabited.

As they are thus conjoined, and as the mouth of the Zoophyte is always opposite to the mouth of the crab, M. Dugès supposes that the *Actines* feeds on the remains of the Hermit's food. What a beautiful arrangement is thus made by Him, who is wise as he is good, for the support of one of his seemingly helpless creatures! Who knows but the little Zoophyte, feeble though it seems, may, in some way or other, play the part of the lion's provider? M. Dugès has given it the name of *L'Actine parasite*, and we are not disposed to quarrel with the specific name, provided it be understood in its original sense. Greek scholars know, that the word parasite originally signified one who takes his food along with another, an invited guest, and not as it did afterwards, one of those contemptible beings, who gain their welcome to the feast by flattery. Our little *Actines* gains his welcome by his worth. He is a tent-maker, and he enlarges the bounds of the Hermit's habitation, so as to form a pavilion of finer workmanship than any of which Solomon, in all his glory, could ever boast. That the Hermit is a gainer by the partnership, is evident from this, that he might at any time, if he were so disposed, dissolve it. He has only to quit his hold, and the poor *Actines* would be at the mercy of the waves. He keeps his hold, because the *Actines*, by enlarging his mantle, and strengthening it by a herby substance which he has the power of secreting, forms a cell suited to the increasing size of the crab, and capable also of containing its numerous eggs. See we not here the advantage of dwelling together in unity; and how much it is the duty of the strong to be helpful to the weak, and that even the weak may have the pleasure of contributing to the happiness of the strong.

As God, we doubt not, has adorned this little creature that we may adore Him in his works, we must not fail to mention the beauty of this unnoticed *Actines*. It is of a soft consistency, not unlike that of the human eye. The milky white ground is marked with numerous dots of the most brilliant purple; and from these dots or pores proceed, at times, very delicate threads of the richest violet colour. Surmounting the shell, it thus forms for the little Hermit a lobed cloak of richer colouring than any imperial robe.

"Who can paint like nature!" and if nature's God adorn with the most brilliant colours of the rainbow this little Zoophyte, which forms the link betwixt animate and inanimate creation; and if he bind together by a covenant of reciprocal advantages these tiny messmates of the deep, O, will he be forgetful of those for whom, at an inconceivable price, he has provided the hidden manna, and the pure streams of the water of life; and whom beholding in the face of his Son, he has bound unto himself in a better covenant, saying, "I will be merciful unto your unrighteousness; your sins and your iniquities will I remember no more."

#### ON GRATITUDE.

By THOMAS BROWN, Esq.,

Author of the "Reminiscences of an Old Traveller."

GRATITUDE, like some other words flourishing in our dictionaries, is of very doubtful application, and seldom witnessed as an active principle in the commerce of life. Considered as a great moral virtue, it is valued by every one, and there is nothing, to all appearance, which hurts the pride and feelings of a man so much as to be supposed insensible to, and ungrateful for favours received, and benefits conferred. Such, however, is the depraved and callous state of the human heart, that a feeling predominates the very reverse of that of gratitude,

and no man who has had much experience will attempt to deny or controvert this melancholy fact.

Where does man, for example, shew a proper degree of gratitude towards his Creator? He may, no doubt, attend public worship, and also, in private, address his prayers and supplications to the Author of his existence; but where is the warmth of devotion, the melting of the soul in gratitude, love, and praise? From the moment man enters on the stage of the world, till the period of his dissolution, he is engrossed by the cares, and trials, and pleasures of this passing scene; his thoughts are rivetted to the earth, and he looks unmoved on the sublime objects of nature, and is unaffected by these demonstrations of a Creator's mercy and love. He sees, every morning, the sun rise above the horizon, to give life to the vegetable world, to illumine the whole face of nature, and to animate and cheer the heart of man, and he passes on without being lost in admiration of the sublime spectacle, and without pouring forth his whole soul in gratitude to the Great Source, the divine Architect of this stupendous fabric. Does man ever think of the days of his infancy, when an unseen power watched over his cradle, when an unseen hand protected him from danger, when a goodness beyond compare fashioned his body, and gradually developed the faculties of his mind? Does he ever look back to a more advanced period of life, when the Almighty, in mercy, led him through dangers innumerable, prospered all his undertakings, and bestowed upon him so many unmerited blessings and comforts? Then, when the last stage of all is closed by mental and physical decrepitude, the same beneficent power sheds a mild influence over the sick-bed of the dying, and cheers the drooping soul in the last moments of existence. In the midst of all such blessings, thoughtless man passes on, seldom or ever thinking on the Source of these ever renewed mercies. His reasoning powers are directed towards other objects, his desires confined to the possession of worldly wealth and distinction, which he knows, in a few short years, must pass into other hands, and he is convinced, at last, on the borders of the grave, that he has been drawn away by shadows, and misled by the gay and airy phantoms of his deceitful imagination.

Such, to the end, is his thoughtlessness, his inconsistency, his ingratitude! He leaves the world with regret, and to the last moment of existence he clings to the false and glittering treasure which had been the summit of his ambition, as if its possession was destined to be the sole object of an immortal soul!

If we look to the concerns of life and the conduct of man, throughout the whole of his earthly pilgrimage, we see the same coldness, indifference, and ingratitude towards his brethren of mankind. Engrossed by his own private views, he thinks of nothing but self-aggrandisement, in defiance of the ties of nature and the laws of morality. There are, no doubt, splendid exceptions to this sweeping observation. There are characters which appear upon the stage of the world, still retaining the stamp of a divine impression, and whose kindly and benevolent feelings are ever actively manifested in assisting, in relieving, and in loving their fellow-creatures; but these form a small proportion only of the great family of mankind, and the reward of their good actions is in their own feelings; for from those on whom they bestow their kind and affectionate regard, they seldom experience any thing but coldness, indifference, and ingratitude. With what constant solicitude and care does the fond mother watch over the early years of her rising offspring! What pains are taken to rear the young plant, and to water it with the tears of tenderness and love! How anxious are the parents to furnish the young mind with lessons of virtue and goodness,—to expand the faculties, that they may, in due time, blossom into usefulness, and produce fruits in abundance,—to prepare their children to act their part

honestly and honourably in society, so as to be a credit to themselves and their connections. In how many cases are all the cares and troubles of the parents thrown away; how often is their wisdom, the fruits of long experience, held in derision; their advice despised, as the offspring of timidity and foolish old age, and their love and affection repaid with disobedience and ingratitude!

The rash youth enters upon the stage of life, confiding solely in his own wisdom. He launches his little bark, and begins his voyage to unknown regions, fearless of the dangers he has to encounter; for a time he goes on prosperously, every thing smiles around him, and he thinks he has discovered at last that the wisdom of youth is better than an age of experience. In the midst of security his prospects change, the sky begins to lower, the clouds of disappointment gather around him, he is tossed about by the eddies of contending currents, and at last his frail vessel is either wrecked on far distant lands, or suddenly disappears in the gaping *Maelstrom*. He now awakes from his dream of security; and when reason and reflection resume their dominion, he thinks with remorse on the foolish, unnatural, and ungrateful part he has acted towards his best friends and wellwishers. He tries to regain the ground he has lost, but 'tis in vain; he endeavours to establish a character for steadiness and consistency, but 'tis too late; he looks to the friends of his youth, to his old advisers, for their assistance and support, but 'tis fruitless. He has lost their attachment by his folly; he has forfeited their friendship by his self-sufficiency, rashness, and ingratitude, and he never recovers their affection, which is alienated from him, and conferred upon other more deserving objects. Thus he is left to pine away, and to end his days in sorrow and neglect; the world abandons him to his own resources and reflections, and to that cold, calculating philosophy, which never cherished, never communicated the kindest feelings of our nature. The man who has no gratitude, sooner or later becomes the dupe of his own machinations and selfishness, and he discovers, when too late, that it is much easier to deceive himself, when he thinks himself secure, than to impose upon others by his flimsy artifices. When men are grateful for favours conferred upon them, they will continue to be rewarded with the regard and good will of others. They must be open, candid, and sincere. Cloisters and convents are the proper abodes of mystery and jesuitism; where there is no confidence, there can be no friendship, and those who have not the feeling of gratitude in their nature, will be guilty of the meanest and most ignoble artifices to obtain their end.

Louis XIV. of France, at the end of his reign, after carrying on interminable war with all his neighbours, persecuting and exterminating his Protestant subjects for their religious opinions, and squandering the wealth of the nation in acts of senseless prodigality among his flatterers and dependents, observed to one of his courtiers, "When I bestow a favour, I make a hundred persons discontented, and one ungrateful," thus affording a memorable example of the depravity and meanness of the sycophants who surrounded his throne.

It is pleasing to record an anecdote displaying feelings of a very different and more amiable nature, which occurred in France in the reign immediately preceding this. The French Academy was then founded under the protection and special patronage of the Prime Minister, the Cardinal Richelieu. The principal charge of finishing the dictionary of the Academy was committed to Monsieur de Vaugelas, one of its members, on whom, through the interest of the cardinal, a pension was bestowed by the king, of two thousand livres. After this circumstance was known, Monsieur de Vaugelas waited on the cardinal, who said to him, smiling, and in reference to the wording of the dictionary, "Well, Sir, you will not forget, I hope, the

word *pension*;" M. de Vaugelas immediately answered, "No, my lord, and still less that of *gratitude*."

If we thus see earthly potentates, clothed for a while with a little brief authority, exposed so often to the depravity and ingratitude of men, how shall we feel when we carry our thoughts to the sublime and transcendent spectacle of our merciful Saviour and Redeemer, suffering on the cross for our sakes, and exposed to the taunts, contumely, and base ingratitude of a bigoted and ignorant multitude—who, "when he was reviled, reviled not again;" but, with peaceful submission to the will of his Father, and under sufferings the most agonizing, he left an example to the human race in every age, which it is their duty and their interest ever to keep in view, and, as far as they are able, to imitate.

Resignation to the divine will has been the comfort and the solace of good men at all times; and while they are conscious of the integrity of their intentions, and fulfil, as far as they are able, the duties imposed upon them, they may look with indifference on the ingratitude of man, and will ever find consolation in that exquisite peace of mind which arises from the nature of their own reflections, and which gradually prepares them for the reward of their anxiety and labours while on earth,—*joy without end in a better world.*

#### CHRISTIAN TREASURY.

*Condescension and Love of Christ.*—The meanest beggar, the vilest wretch, the most loathsome, depraved, abandoned sinner, is perfectly welcome to the arms and heart of the Saviour, if he comes with the temper of the penitent prodigal. To all who come with this temper, he ever lends a gracious ear, he listens to catch the first penitential sigh, he watches their feeble steps towards the path of duty, he prevents them with his grace, hastens to meet them, and while they are ready to sink at his feet with mingled shame, confusion, and grief, he puts underneath his everlasting arms, embraces, cheers, supports, and comforts them, wipes away their tears, washes away their stains, clothes them with his righteousness, unites them to himself for ever, and feeds them with the bread and water of life. Thus he binds up the broken reed, enkindles the smoking flax, and, like a most tender, compassionate shepherd, he gathers the helpless lambs in his arms, and carries them in his bosom. Thus, by the condescending grace of our Immanuel, heaven is brought down to earth; the awful majesty and inaccessible glories of Jehovah are shrouded in a veil of flesh, a new and living way is opened for our return to God; and sinful, guilty worms of the dust may talk with their Maker face to face, as a man talketh to his friend. Trembling sinner, desponding Christian, why do you linger, why do you fall back? It is to Christ, it is to Jesus, it is to the babe of Bethlehem, to a man like yourselves, to the meek and lowly Saviour of sinners, that I would bring you. Here are no terrors, no flaming sword, no burning throne to appal you. Come, then, to his feet, to his arms, to his heart, which overflows with compassion to your perishing souls. Come and contemplate the glory of the Father, full of grace and truth, and receive of his fulness grace for grace.—PAYSON.

*The Hour of Death.*—Recollect there will be an hour of your life,—the last,—when the sweetest music that ever reached your ear would be the voice that would whisper, with an authority from God, that "yours was the kingdom of heaven." It would make the blood thrill freely again through the frame from which it was just ebbing and subsiding; it would make the faint lips colour and utter a gasp of thankfulness, that appeared to have been locked in everlasting silence; it would make the eyes open with a gleam of joy, that appeared to have been closed for ever. Have you felt any thing like this?—*Wolfe's Remains.*

## SACRED POETRY.

## THE SABBATH.

LORD of the Sabbath and its light !  
 I hail thy hallow'd day of rest ;  
 It is my weary soul's delight,  
 The solace of my care-worn breast.  
 Its dewy morn—its glowing noon—  
 Its tranquil eve—its solemn night—  
 Pass sweetly ; but they pass too soon,  
 And leave me sadden'd at their flight.  
 Yet sweetly as they glide along,  
 And hallow'd tho' the calm they yield ;  
 Transporting tho' their rapt'rous song,  
 And heav'nly visions seem reveal'd :  
 My soul is desolate and drear,  
 My silent harp untun'd remains ;  
 Unless, my Saviour, thou art near,  
 To heal my wounds and soothe my pains.  
 O ever, ever let me hail  
 Thy presence with thy day of rest .  
 Then will thy servant never fail  
 To deem thy Sabbath doubly blest.

EAST.

## A SABBATH MEDITATION.

WITH silent awe I hail the sacred morn,  
 That slowly wakes while all the fields are still ;  
 A soothing calm on every breeze is borne,  
 A graver murmur gurgles from the rill,  
 And echo answers softer from the hill,  
 And softer sings the linnet from the thorn ;  
 The skylark warbles in a tone less shrill.  
 Hail, light serene ! hail, sacred Sabbath morn !  
 The rooks float silently, in airy dove ;  
 The sun a placid yellow lustre throws ;  
 The gales, that lately sighed along the grove,  
 Have hushed their downy wings in dead repose :  
 The hovering rack of clouds forgets to move :—  
 So smiled the day when the first morn arose.

LEYDEN.

## MISCELLANEOUS.

*The Death of Eliza Cunningham.*—Miss Eliza Cunningham was the niece of the Rev. J. Newton, of London, and, on the death of her mother, was received and adopted into his family. "From what I had heard of Eliza," says her excellent uncle, "I was prepared to love her before I saw her ; although she came afterwards into my hands like a heap of untold gold, which, when counted over, proves to be a larger sum than was expected." Her delicate constitution received a severe shock before she left Scotland, the place of her nativity, so that, during her residence in London, she languished more or less under disease, which, at length, terminated in a fatal consumption. A little before her death, Mrs Newton said to her, "My dear, I have been very anxiously concerned for your life." "But I hope," said she, "my dear aunt, you are not so now. My views of things have been for some time very different from what they were when I came to you. I have seen and felt the vanity of childhood and youth." "I believe, my dear Eliza," continued her aunt, "you have long made conscience of secret prayer." "Yes," she replied, "I have long and earnestly sought the Lord, with reference to the change that is now approaching. I have not that full assurance which is very desirable ; but I have a hope, I trust a good hope ; and I believe the Lord will give me whatever he sees necessary for me, before he takes me hence. I have prayed to him to fit

me for himself ; and then, whether I die sooner or later, it signifies but little." On the day of her death, when her physician asked her how she was, she answered, "Truly happy ; and, if this be dying, it is a pleasant thing to die." To her uncle she said, "I would not exchange my condition with any person upon earth. O how gracious is the Lord to me ! O what a change is before me !" Looking affectionately at her aunt, she said, "Do not weep for me, my dear aunt ; but rather rejoice, and give praise on my account." To her most constant attendant, she said, "Be sure you continue to call upon the Lord ; and if you think he does not hear you now, he will at last, as he has heard me." She spoke a great deal to an intimate friend, who was with her every day. Amongst other things, she said, "See how comfortable the Lord can make a dying bed !" After her uncle had prayed with her, she exclaimed, "I am ready to say, 'Why are His chariot wheels so long in coming ?' But I hope He will enable me to wait his hour with patience." "Towards seven o'clock," says Mr Newton, "I was walking in the garden, and earnestly engaged in prayer for her, when a servant came to me, and said, 'She is gone !' I ran up stairs, and our whole little family was soon collected round her bed. She lay upon her left side, with her cheek gently inclining upon her hand, as if in a sweet sleep ; and I thought there was a smile upon her countenance. Never, surely, did death appear in a more beautiful, inviting form ! We fell upon our knees, and I returned, I think I may say, my most unfeigned thanks to our God and Saviour, for his abundant goodness to her ; crowned in this last instance by giving her so gentle a dismission." Thus died this pious and amiable young lady, in the fifteenth year of her age.

*Rev. Robert Hall.*—A remarkable instance of the ardent attachment of the late Rev. Robert Hall, to the memory of his father, occurred on a visit to Armsby, his native place ; and is thus related by the Rev. Dr Cox :—On the way from Leicester his mind was filled with recollections of his father, and the scene of his earliest days. No sooner did he enter the house, than he hastened into the parlour, fell upon his knees, and poured forth the most fervent and humble supplications. Wishing not to interrupt these sacred moments, the two or three individuals who witnessed the intensity of his feelings, withdrew. Soon afterwards he went into the burial-ground, and dropping on his knees at his father's grave, with his hands extended over the top of the monumental stone, and his eyes closed, but at intervals lifted up to heaven, he offered up a most remarkable prayer. It showed that a holy fire was burning within, and was characterised by simplicity, pathos, earnestness, and humility. He breathed forth an impassioned desire to "join the blessed company above," entreated that he might be permitted to know "his departed father, and that their united prayers on earth might then be turned into praise, while they together beheld their Redeemer face to face."

\* \* \* Separate Numbers from the commencement may at all times be had.—Volume 1., elegantly bound in embossed cloth, Price 7s. or in Two Parts, Price 6s.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow ; J. NISBET & CO., HAMILTON, ADAMS & CO., and R. GROOMSBROOK, London ; W. CURRY, JUNIOR, & Co., Dublin ; and W. M'COMB, Belfast ; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland ; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Fortobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 66.

SATURDAY, JUNE 3, 1837.

PRICE 1½d.

THOUGHTS ON THE UNION OF THE DIVINE  
AND HUMAN NATURES IN THE  
PERSON OF CHRIST.

BY THE REV. ALEXANDER WATT, A. M.

*Minister of Dalgety.*

THAT the union of deity and humanity did exist in the person of Christ when on earth, and still exists in heaven, is a truth with which most of us have been familiar from our earliest years; and it is a doctrine which it is essential for every man to believe before he can obtain any just views of the Gospel scheme of salvation. The union of these two natures in the person of the Son of God did not at all change the distinctive properties of either. As Immanuel God with us, Christ was invested with all the attributes of the Godhead; while as man, all the innocent feelings, wants, and infirmities of our nature, are ascribed to him. As God, he knew all things, he was everywhere present, and he frequently manifested exhibitions of divine power. As man, he suffered hunger and thirst, he was weary and sorrowful, he was mortal, and at last yielded to the power of death. Hence we sometimes find the limited powers of a finite being ascribed to Christ, and at another time the perfections of divinity are said to belong to him. In the former of these characters, Christ is represented as being ignorant of the time when the last judgment shall take place: "Of that day knoweth no man, no not the angels which are in heaven, neither the Son;" and in the latter he is said "to know all things." This mysterious union of the divine and human natures, in the person of our Redeemer, is an indissoluble and eternal union. Christ will never lay aside that nature, in which the work of man's redemption was finished. That nature arose in triumph from the grave, and ascended in glory to heaven. In this nature, Christ, at this very moment, continues to discharge the triumphant part of his mediatorial work, appearing in the presence of God for us as the great High Priest of his redeemed people. And in this nature shall the Son of man come at the last day to judge the world; and through eternity, the Lamb that was slain, shall continue to be the everlasting light of heaven, and the glorified head of the whole creation. When we glance at

the work of redemption which Christ had to accomplish before any one sinner could be saved, we can hardly fail to be struck with the depth of the divine wisdom which is displayed in the constitution of Christ's person, as the man Christ Jesus, and yet "Him in whom dwelt all the fulness of the Godhead bodily." He had to atone for human guilt, and to satisfy the demands of God's violated law. For such an undertaking no being in the wide universe could have been qualified. There was to be united in one person the wonderful combination of a being possessing the same nature as that in which man had sinned, and that nature in all its original purity and innocence,—of a being clothed in humanity, and yet having a right to dispose of life as a substitute for others,—of a being whose obedience and death would possess such a value as to render them an adequate atonement for sin, which is an evil of infinite magnitude. Deity could never have suffered, and every created intelligence would have successively sunk under the load of human guilt, had they attempted to bear its overwhelming weight, or to make satisfaction for transgression. It is in the person of him who was God-man that we see a Mediator who could stand betwixt God and a rebel world, and who was in every way fitted to make reconciliation by the blood of his cross. The very act of Christ's taking a human body and a human soul into union with his divinity, was the volition of Deity contemplating all the results which were to flow from that union. He assumed human nature for the express purpose of laying down his life a ransom for many, and over that life he had a supreme control. All that Christ did, therefore, while on earth, may be considered in one view as the volitions of Deity acting in concert with those of his humanity. The divine nature of Christ thus stamps its own dignity upon the whole mediatorial work of Christ: it was the work of God manifest in the flesh. It is this consideration which imparts a moral value to the obedience of Christ as made under the law,—a value which never could attach to that of any other created being, however pure and perfect its obedience might be. It was the human nature of *incarnate Deity* which appeared in the likeness of sinful flesh, and was placed in circumstances

of trial, temptation, and sorrow, which never were, and never could be, the lot of a being of spotless innocence, unless voluntarily submitted to. Christ submitted to a life of ignominy and woe, which perhaps no created being, however holy, could have endured without sin, as no holy creature had ever till then experienced any thing but happiness under the moral government of God. But perfect moral purity and uninterrupted sorrow were, for the first time, to dwell in the same bosom. Nor can we rightly estimate how much the aid of Christ's divinity was necessary to support his human nature when exhibiting to heaven and earth the new moral phenomenon of a life of holiness being that of unparalleled suffering and grief. There must have been a strength of temptation continually presented to Christ, and a power of resistance and of patient endurance manifested on his part, of which we can form but a feeble idea. The broken law was thus magnified in that very nature in which it had been transgressed, while, at the same time, the glory of divine perfection was intimately connected with every one act of that obedience.

But not only in the life, but still more strikingly in the atoning death of Christ, do we see the necessity of "God manifest in the flesh," coming into the world as the substitute for sinners. The sacrifice which was to atone for human guilt required to be of infinite value, and yet only a finite creature could suffer and die. Neither the sufferings of men nor of angels could have exhausted the wrath of God due to sin. It was the mysterious death of the Son of God upon the cross, who through the eternal Spirit, offered himself as a sacrifice to divine justice, which possessed value enough to take away the sin of the world. It was humanity suffering, while Deity stamped its own glory on the sacrifice, which presented to the Almighty an all-sufficient propitiation for transgression.

In a practical point of view, how admirably suited to the circumstances of our fallen nature is this doctrine! In the human nature of Christ, have we not the love of God to sinners brought down to our capacities, and manifested through the sympathies and feelings of our own nature? Oh! how unlike a mere cold speculation, how fitted to affect the heart and all the moral sensibilities of the soul, is the eventful history of the tender-hearted God-man, while living amongst sinners on earth! As no man ever spake like this man, so no man ever acted like him, in whose bosom compassion ever dwelt, and whose commiseration with human woe, no apathy ever chilled. Read the reality and depth of the divine love to sinners, in every act of benevolence which the Saviour performed, as well as in every suffering which he endured. Who can peruse the simple story of the evangelists, without perceiving that he literally went about doing good? No sufferer ever applied to him and was denied relief, he was ever ready to console the mourner, and to heal the wounded in spirit. How often did his

presence gladden the disconsolate dwelling, and how frequently was his power exerted to relieve the distressed! Think of the cases of the importunate centurion, of the imploring Jairus, of the mourning widow of Nain, and of Lazarus; and never was commiseration for the sufferings of others more affectingly exhibited than at the very moment when, as the Son of God was extended on the cross, abandoned by heaven and earth, the condition of his sorrowful mother called forth his compassion, and he exclaimed to him whom, while on earth, he loved most, "Behold thy mother." In the numerous instances of the Saviour's love which he has left on record for our encouragement, do we not see exhibited in the most striking manner, his willingness to save to the very uttermost, every sinner who flies to him as the only refuge for the guilty? While the compassion of him who, when on earth, was the friend of sinners, and the comforter of the mourner, is a view of Christ's character so well fitted to gain the affections and to hush to rest the disquietudes of the afflicted, how suited, at the same time, to convey solid peace and everlasting consolation to the awakened mind of every sinner, is the consideration that every invitation, every promise, every encouragement which proceeded from Christ's mouth, were the words of "God, manifest in the flesh." It is this conviction which invests them with all their power to dissipate the sinner's fears, and to awaken in the mind of the believer an unshaken confidence. His words ought to be as spirit and life to the soul, and to abide in us as a well of living water, springing up unto eternal life.

But this union of deity and humanity is also intimately connected with all that Christ is now carrying on in heaven for the salvation of his people, as well as with what he has already finished on earth. As our great high priest, Jesus has passed into the heavens, to appear and to intercede in the presence of God for us. It is his glorified human nature in which he acts in that character. By appearing as the Lamb that was slain in the midst of the throne, he makes the incense of that sacrifice, which he once offered on earth, still ascend before God as an everlasting memorial of his redeeming love to man, and of the efficacy of his atonement, as the ground upon which every blessing is dispensed to his Church upon earth. No doctrine is more essential to the Christian's stability, peace, and consolation, in every situation in which he may be placed, than the belief, that the same Saviour who died on earth, and manifested such love to sinners, now lives and reigns in heaven as a compassionate high priest, who is touched with a fellow-feeling of our infirmities, and who himself having suffered, being tempted, is able to sympathise with those who suffer, and to succour those who are tempted; and that, as the mediatorial King of Zion, he has all power committed to him, for the purpose of strengthening, supporting, and defending those who are his followers. However numerous, therefore, may be their spiritual enemies,



and whatever may be the difficulties with which they are called to struggle, yet he will lead them in triumph over every obstacle, and finally make them more than conquerors through Him that has loved them.

This view of God manifest in the flesh, acting as our Mediator in the presence of God, is what every man professes to believe who makes mention of the name of Christ in his various acts of religious worship, and who, in that name, concludes all his petitions, as the only medium through which they are to find acceptance with the Almighty. And were the power and faithfulness of the Redeemer, as the exalted, living head of his Church, more firmly believed in and relied upon by Christians, would not this belief banish from the mind many a fear, and administer consolation in many a time of trial? Into his hand is specially committed the mediatorial government of our world, and in that hand he holds the destiny of every nation, as well as of every individual; and he is now saying, amid all the proud waves of the world's present infidel opposition, "Hitherto shalt thou come, but no farther."

#### BIOGRAPHICAL SKETCH OF JAMES RENWICK,

THE LAST OF THE SCOTTISH MARTYRS.

(Concluded from p. 294.)

In the beginning of the year 1685, Charles the second died, and the covenanters enjoyed a short respite from the fierce persecutions with which they had been visited. A few months, however, had only elapsed, when James VII., who succeeded his brother Charles, openly avowed it to be his determination to extirpate Presbyterianism from the land. Against this popish and tyrannical monarch, Mr Renwick, at the request of the United Societies, drew up a declaration, which was published at Sanquhar on the 28th of May. A few days before the appearance of this declaration, the Earl of Argyll, with the consent of a number of exiled noblemen, set sail for Scotland with an expedition, intending, if possible, to overturn the government of James. It was fully expected by the Earl and his adherents, that their enterprise would be gladly hailed by the covenanters. In this, however, they were disappointed. Mr Renwick, in the name of the party, declined all interference, chiefly on the ground that the expedition "was not concerted according to the ancient plea of the Scottish covenanters, in defence of our reformation expressly, according to our covenants, national and solemn league."

This refusal was a source of great uneasiness to Mr Renwick, from the reproaches which were heaped upon him, more especially by some of the Presbyterians who had come to Scotland along with the Earl of Argyll. One of the most virulent calumniators of Renwick was Robert Cathcart, who accused him of error, heresy, and pride. These accusations were fully answered, but no means were left untried to weaken the influence and destroy the usefulness of this devoted servant of the Lord. With the utmost meekness he endured all the reproaches of his open enemies or pretended friends; but his mind was deeply affected by the alienation of one who, though personally unknown to him, was dear to him as his own soul. This was Mr Alexander Peden, who had put faith in the statements of Mr Renwick's opponents, and had, in consequence, disclaimed all interest in him. It is gratifying, however, to think that on his death-bed Mr Peden acknowledged the error into

which he had fallen. Having sent for Mr Renwick, the following interview took place:—

"Are you the Mr James Renwick about whom there is so much noise?" "Father," replied Mr Renwick, "my name is James Renwick, but I have given the world no ground to make any noise about me, for I have espoused no new principles or practices, but what our reformers and covenanters maintained." Mr Peden then desired him to give a distinct account of his principles, which Mr Renwick having done, the dying saint thus addressed him: "Sir, you have answered me to my soul's satisfaction. I am very sorry that I should have believed any such evil reports of you, which not only quenched my love to, and marred my sympathy with you, but led me to express myself bitterly against you; for all which I have sadly smarted. But, Sir, ere you go, you must pray for me; for I am old, and going to leave the world." With this request Mr Renwick cheerfully complied; upon which Mr Peden took him by the hand, saying, "Sir, I find you a faithful servant to your Master. Go on in a single dependence upon the Lord, and ye will get honestly through, and clear off the stage, when many others who hold their heads high will lie in the mire and make foul hands and garments."

Mr Renwick felt too strongly the importance and responsibility of his office as an ambassador of Christ, to be deterred by reproach or persecution from making full proof of his ministry. He preached, catechised, and dispensed sealing ordinances to the oppressed wanderers, who were scattered up and down the country like sheep upon the mountains. His adherents, instead of diminishing, were every day on the increase; and it soon became apparent to the Council, that unless decisive steps were taken, they would become a very powerful body. The most strenuous efforts, accordingly, were made to crush the good cause, and, as one of the most effectual means of doing so, the military not merely dragged to prison, or cruelly murdered all the covenanters who fell in their way, but they redoubled their exertions to secure the person of Mr Renwick, whom they considered as the leader of the party. Still he and his followers assembled, as often as they conveniently could, for the worship of the God of their fathers. And not only so, but they held stated meetings to concert measures for their own defence. At one of these meetings a paper was drawn up, entitled the "Informatory Vindication," which having been revised by Mr Renwick, was printed in Holland, and circulated throughout the kingdom. In that paper they avowed it to be their determination to maintain and contend for the principles of the Reformation. A declaration of this nature only enraged the government the more against them. James, accordingly, under the mask of tolerating "moderate" Presbyterians, issued three different proclamations, threatening vengeance against the more resolute of the party. Some individuals, not being aware of the hidden purpose which the crafty monarch had in view, to support Popery, accepted the indulgence held out to them. Mr Renwick and his adherents, however, decidedly refused to avail themselves of the offer made, declaring that "nothing can be more vile than when the true religion is tolerated under the notion of a crime, and when the exercise of it is allowed only under heavy restrictions."

The decided opposition which Mr Renwick had made to the indulgence, led those who had yielded to the tempting bait, to load him with reproaches and calumnies of every kind. But, amid all the persecution of treacherous friends, he manifested an equal firmness with that which he had displayed when exposed to persecution from his open enemies. He knew that, in present circumstances, his time on earth would be short, and therefore he exerted himself to the utmost in warning, exhorting, and encouraging his afflicted countrymen. "Our troubles are growing," says he at this time,

"and enemies are stretching out their hands violently to persecute; and they want not instigations from our false brethren; so we are made the contempt of the proud, and the scorn of them that are at ease. Our sufferings were always rightly stated, but never so clearly as now; and why should we not endure these trials? for they shall work for truth's victory, and Christ's glory. O let all the suffering remnant keep clean hands, for therein shall be their strength; and wait with patience, for He will not tarry, who cometh to plead his own cause, to lay claim to his own interest, that is basely and deceitfully abandoned, and betrayed into the hands of man, to give a fair decision."

Mr Renwick's zeal in his Master's cause, far from being checked by the dangers to which he was subjected, only became the more ardent and persevering; and although the council had, in the course of five months after the toleration was granted, made no fewer than fifteen desperate attempts to apprehend him, this devoted servant of God continued instant in season and out of season, preaching the Gospel both publicly and privately. It was evident, however, to himself as well as to his friends that, amid such vigilance on the part of his enemies, and with a price of one hundred pounds set upon his head, he must ere long fall a victim to the relentless fury of James and his minions. Knowing, therefore, that his end was approaching, he drew up a paper against the indulgence, and hastened to Edinburgh, in the beginning of January 1688, with the design of presenting it to a meeting of the tolerated ministers which was expected to take place. Finding, on his arrival in town, that the information he had received, concerning the meeting, was incorrect, he lodged his protestation in the hands of Mr Hugh Kennedy, the moderator of their last meeting. He now set out for Fife where he preached several sermons, and again crossing the Firth, preached at Borrowstouness. This was the last discourse Mr Renwick preached in public, and the concluding sentences of it clearly show the fidelity and uncompromising firmness with which he declared the truth. "It is a sure token of sad wrath and desolation approaching, when preaching hath little or no other effect than to make the hearts of people more fat, their ears heavy, and to shut their eyes that they neither see, hear, nor understand, for then may we look for dreadful desolations, as it is in Isa. vi. 9-12. O, this is the great sin of Scotland, that the report of the Gospel hath not been believed by the generality of the people; that that which the faithful ministers of Christ have had in commission from him to tell them, hath not been credited as it should. And what doth this say, but that desolation and wrath are approaching? Happy are they who are preparing for the same."

Mr Renwick returned to Edinburgh on the 30th January, and lodged in a friend's house on the Castle-hill. Here he was apprehended. A custom-house officer having received information, went to the house, pretending to be in search of contraband goods. No sooner had he got admission than he recognized Mr Renwick, and called his associates to assist him in carrying "the dog Renwick," as he termed him, to prison. Perceiving that he was now in imminent danger of being taken, however, the intrepid covenanter made a violent effort and escaped, but having received a blow from one of the party, he fell several times in running down the Castle-wynd, and he had scarcely reached the head of the Cowgate when he was seized and lodged in the guard-house. He was afterwards committed to prison, and laid in irons.

Before receiving his indictment, Mr Renwick was brought before the chancellor, and privately examined. At the close of his examination the following conversation took place, which shows the undaunted boldness with which this courageous man could avow his principles:—

"*Chan.* Of what persuasion are you? *Res.* of

the protestant presbyterian persuasion." *Chan.* How comes it to pass that you differ so much from other presbyterians who have accepted the toleration and owned the king's authority? And what do you think of them? *Res.* I am a presbyterian, and adhere to the old presbyterian principles,—principles which all are obliged by the covenant to maintain, and which were once professed and maintained by the nation from 1640 to 1660, from which the clergy have apostatised for a little liberty—they know not how long,—as you yourselves have done for a little honour. *Chan.* We believe that these are the presbyterian principles, and that all presbyterians would own them as well as you, if they had but the courage."

On the 3d of February, Mr Renwick was served with an indictment to stand trial before the High Court of Justiciary. Meanwhile his mother was permitted to visit him in prison. On one of these occasions, he expressed to her his regret at parting with his poor flock, but he added, "'That if it were his choice, he could not think of it without terror to enter again into, and venture upon, that conflict with a body of sin and death; yet if he were again to go and preach in the field, he durst not vary in the least, nor finch one hairbreadth from the testimony, but would look on himself as obliged to use the same freedom and faithfulness as he had done before.' On another occasion his mother having asked him what were his feelings in so trying a situation? 'Since my last examination,' replied Renwick, 'I can hardly pray.' Seeing her startled at his answer, he added, 'I can hardly pray, being so much taken up with praising, and ravished with the joy of the Lord.' 'But how shall I look upon that head,' said she, 'and those hands set up among the rest upon the ports of the city? I have so much of self, that I shall never be able to endure it.' With a smile, he told her that she should never be called upon to endure such a trial; 'for,' said he, 'I have offered my life to the Lord, and have sought that he may bind them up, that they may do no more; and I am persuaded that they shall not be permitted to torture my body, nor touch one hair of my head farther.'"

His trial took place on the 8th of February, and the charge of treason against the king's majesty, having, after a mock investigation, been pretended to be established against him, he was sentenced to be executed in the Grassmarket, on the Friday following. On being asked by the Lord Justice General if he desired longer time, he immediately replied that, "it was all one to him; if it were protracted it was welcome; if it were shortened it was welcome; his Master's time was the best." In hope of his making concessions he was respited till the 17th. All, however, was to no purpose. He remained firm to the true covenanted presbyterian principles.

During the short time allotted him before the day of execution, Mr Renwick was much harassed by repeated visits from Popish priests and others, who used all their endeavours to urge him to recant. Dalrymple, the King's advocate, also entreated him to sue for pardon, and to own the authority of the King. Petitions were written by several individuals, praying for a commutation of his sentence; but on being sent to him for his signature, he positively refused, lest he should in the slightest degree countenance the idea that he was guilty of apostasy. On Tuesday the 14th, he was brought before the council and again examined, chiefly in regard to the "Informatory Vindication." He decidedly refused, however, to testify against his brethren. After this examination, he was observed to be remarkably cheerful, and on one of his friends asking him "How he did?" he replied that he was well, but he hoped in three days to be still better. The day before his death, he wrote what is termed his dying testimony, an extract from which may be interesting.

"Now my dear friends in precious Christ, I think I need not tell you, that as I have lived, so I die in the same persuasion with the true reformed and covenanted Presbyterian Church of Scotland; that I adhere to the testimony of the day, as it is held forth in our Informatory Vindication, and in the testimony against the present toleration; and that I own, and seal with my blood, all the precious truths, even the controverted truths that I have taught. I would exhort you to make sure your personal reconciliation with God in Christ; for I fear many of you have that yet to do, and when you come where I am, to look pale death in the face, you will not be a little shaken and terrified, if you have not laid hold on eternal life. I would exhort you to much diligence in the use of means. Do not fear that the Lord will cast off Scotland, for he will certainly return again, and show himself glorious in our land. But watch and pray, for he is bringing on a sad overthrowing stroke, which will make many say, that they have easily got through, that have got a scaffold for Christ. I may say this to his praise, that I have found his cross sweet and lovely to me; for I have had many joyful hours, and not a fearful thought since I came to prison. I am now longing for the joyful hour of my dissolution, and there is nothing in the world that I am sorry to leave but you; but I go to better company, and so I must take my leave of you all. Farewell, beloved sufferers and followers of the Lamb; farewell, Christian intimates; farewell, Christian and comfortable mother and sisters; farewell, sweet societies, and desirable general meetings; farewell, night wanderings in cold and weariness for Christ; farewell, sweet Bible and preaching of the Gospel; farewell, sun, moon, and stars, and all sublunary things; farewell, conflicts with a body of sin and death: Welcome, scaffold, for precious Christ; welcome, heavenly Jerusalem; welcome, innumerable company of angels, and general assembly and church of the first-born; welcome, crown of glory, white robes, and songs of Moses and the Lamb; and, above all, welcome, O thou blessed Trinity, and one God! O Eternal One! I commit my soul into thy eternal rest."

On the day of his execution, Mr Renwick wrote a letter to his old and steady friend, Mr Hamilton of Lewarden, declaring that he still adhered to the principles which he held when he first entered on the ministry. As a last attempt to procure from him a recantation, the captain of the jail waited upon him a few hours before the closing scene, with the earnest request that he would affix his signature to a petition which he laid before him. This however he positively declined. His mother and sisters were now permitted, along with one or two friends, to see him, and having partaken of some refreshment with them, he spent the few moments which remained, in exhortation, prayer, and praise. Perceiving his mother weeping, he gently cautioned her against giving way to undue sorrow, adding with peculiar emphasis, "If ye love me, rejoice that I am going to my Father, to obtain the enjoyment of what eye hath not seen, nor ear heard, nor heart conceived." He prayed earnestly for the suffering remnant whom he was leaving behind him, that God would protect them. When the drum beat for his execution, he exclaimed, "Let us be glad and rejoice; the Bridegroom is coming, and I can, in some measure, say, I am ready." After the usual preliminaries, he was conducted to the scaffold, which he ascended with the greatest alacrity and cheerfulness. Here he was met by one of the curates, who officiously accosting him, said, "Mr Renwick, own our king, and we shall pray for you." "I am come here," replied the martyr, "to bear my testimony against you, and all such as ye are." "Own our king, and pray for him, whatever ye say of us," returned the curate. "I will discourse no more with you," rejoined Mr Renwick; "I am in a

little to appear before him who is King of kings, and Lord of lords, who shall pour shame, contempt, and confusion, on all the kings of the earth who have not ruled for him."

"He then sang part of the hundred and third Psalm, and read the nineteenth chapter of Revelation; after which he prayed, commending, like Stephen, his spirit into the hands of his Redeemer, and the cause for which he suffered, to be vindicated, in the time and manner appointed by the Most High. He once and again blessed the Lord, that he had honoured him with the crown of martyrdom; 'an honour,' he said, 'which the angels themselves were not privileged to enjoy, being incapable of laying down their lives for their princely Master.' He at one time complained of being annoyed in worshipping God; but immediately added, 'I shall soon be above these clouds, then shall I enjoy thee, and glorify thee, without interruption, for ever.'

"Notwithstanding the base practice of the beating of drums, of which he had complained when engaged in prayer, he addressed the spectators to the following effect:—"Spectators, I am come here this day to lay down my life for adhering to the truths of Christ, for which I am neither afraid nor ashamed to suffer; nay, I bless the Lord that ever he counted me worthy, or enabled me to suffer any thing for him; and I desire to praise his grace, that he hath not only kept me free from the gross pollutions of the time, but also from many ordinary pollutions of children; and such as I have been stained with, he hath washed me from in his own blood. I am this day to lay down my life for these three things: 1st, For disowning the usurpation and tyranny of James, Duke of York. 2d, For preaching that it was unlawful to pay the cess expressly exacted for bearing down the Gospel. 3d, For teaching that it was lawful for people to carry arms for defending themselves in their meeting for the persecuted Gospel ordinances. I think a testimony for these is worth many lives; and if I had ten thousand, I would think it little enough to lay them all down for the same. Dear friends, I die a Presbyterian Protestant. I own the Word of God as the rule of faith and manners. I own the Confession of Faith, Larger and Shorter Catechisms, Sum of Saving Knowledge, Directory for Public and Family Worship, Covenants National and Solemn League, Acts of General Assemblies, and all the faithful contentings that have been for the work of the covenanted Reformation. I leave my testimony, approving the preaching of the Gospel in the fields, and defending of the same by arms. I adjoin my testimony to all those truths that have been sealed by blood, shed either on scaffolds, fields, or seas, for the cause of Christ. I leave my testimony against Popery, Prelacy, Erastianism, and other hereasies; against all profanity, and every thing contrary to sound doctrine and the power of godliness; particularly against all usurpations and encroachments made on Christ's right, who is the 'Prince of the kings of the earth,' who alone must bear the glory of ruling in his own kingdom, the Church; and in particular against the absolute power usurped by this usurper, that belongs to no mortal, but is the incommunicable prerogative of Jehovah; and against this toleration flowing from that absolute power."

"Here Mr Renwick was ordered to be done; to which he replied, 'I am almost finished;' and then added, 'Ye that are the people of God, do not weary to maintain the testimony of the day in your stations and places; and whatever ye do, make sure of an interest in Christ; for there is a storm coming that shall try your foundation. Scotland must be rid of Scotland before the delivery come: and you that are strangers to God, break off your sins by repentance; else I will be a sad witness against you in the day of the Lord.'

"His persecutors now peremptorily commanded him to go up the ladder. Here he prayed amidst great in-

ruption, saying, 'Lord, I die in the faith that thou wilt not leave Scotland, but that thou wilt make the blood of thy witnesses the seed of thy Church, and return again and be glorious in our land.' He then said to his attending friend at the time the napkin was tying over his face, 'Farewell! be diligent in duty; make your peace with God through Christ; there is a great trial coming. As for the remnant I leave, I have committed them to God. Tell them from me not to weary, nor be discouraged in maintaining the testimony; let them not quit nor forego one of those despised truths. Keep your ground, and the Lord will provide you teachers and ministers; and when he comes he will make these despised truths glorious in the earth.' He was then turned over the ladder with these words in his mouth, 'Lord, into thy hands I commit my spirit, for thou hast redeemed me, Lord God of truth.'

Thus died at the early age of twenty-six, one of the most upright and consistent ministers of the period, and one who had suffered much in the cause of Christ, with a heroism and unflinching fortitude, worthy of the last of that noble band of martyrs, who sealed with their blood their devoted attachment to the covenanted work of Reformation in Scotland.

#### EDUCATION IN THE HIGHLANDS AND ISLANDS OF SCOTLAND.

##### THE GENERAL ASSEMBLY'S SCHEME.

###### No. III.

THE additional information which the committee obtained in consequence of the visit of their deputation to the Western Isles, led them to be, if possible, more zealous than ever, in the truly patriotic object which was committed to their hands. They had succeeded so far in their great design, as to have established, previous to the meeting of the General Assembly in 1828, no fewer than *seventy* schools in the more destitute places of the country; and they now proceeded to direct their attention more particularly to various circumstances connected with the complete efficiency of these schools. The books employed were of course Gaelic as well as English; the former having been prepared expressly for the Assembly's schools by the orders of the committee; the latter being those which the late Dr Thomson had prepared for the use of schools. In addition to these, Dr M'Leod, formerly of Campsie, now of Glasgow, was employed by the committee to draw up a Gaelic Collection, consisting of entertaining as well as instructive pieces, suited to the tastes and circumstances of the Highland population. This was the first book of the kind which was ever published in the Gaelic language, and from the interesting and judicious manner in which it was executed, its appearance was hailed with joy both by old and young.

At the meeting of the General Assembly in 1829, the committee reported the number of schools established as amounting to *eighty-five*. For the proper management of these schools, every possible precaution had been taken. Qualified teachers had been selected; school regulations had been drawn up, and sent to each station; suitable school books had been prepared, and the careful superintendence of the parochial ministers and Presbyteries of the bounds had been secured. To ascertain, however, still more satisfactorily, the actual condition of the schools, the convener was requested to visit personally, and examine the Assembly's schools in those districts of the country which had not fallen within his former journey. This tour, in which Dr Baird was accompanied by Mr Gordon, secretary to the committee, occupied upwards of two months. Their route extended to more than 2300 miles, and lay through the shires of Perth, Inverness, Moray, Ross, Sutherland, and Caithness, the Islands of Orkney, and Shet-

land. They inspected, in their progress, thirty-eight schools, with the management of which, with very few exceptions, they were fully satisfied. This visit, like the former, proved of great advantage to the committee, by putting them in possession of much valuable statistical information respecting the Highlands and Islands.

In the course of the same year, a most important addition was made by the committee to the efficiency of their educational system, by the establishment of school libraries. Early in January 1820, they issued books from their depository for the formation of libraries at no fewer than fifty-five different stations, each library consisting of fifty-six volumes, Gaelic and English. These volumes, it was arranged, should remain at the station to which they were forwarded for two years, when they should be exchanged for a different set of books from a neighbouring station. This plan of itinerant libraries, which has been acted upon for many years in the Lowlands, is obviously calculated to be of peculiar benefit in the Highland districts. In speaking of the nature and design of these libraries, the committee thus express themselves:—

"It will be recollected, that they consist partly of books of a religious description, and partly of such as contain useful and entertaining knowledge—interesting histories—voyages and travels—biographies—sketches in civil and natural history. A considerable portion of the volumes forming these libraries, particularly those of a religious description, was intentionally selected rather for the instruction of the adult population, than of the young attending school. Though issued only to scholars, they will easily be accessible through them to their families, and to the whole grown up population in the neighbourhood; and the committee have ever been most anxious that so important a benefit should be communicated as extensively as possible, under those regulations for preventing its abuse to which they have subjected the librarians. A great part of the duty committed to them by the General Assembly respects the education and religious instruction of the grown up population in the Highlands, known to be, in all that respects general knowledge, much inferior at present to the common people in other parts of the country. This object the committee have not been able to attempt in any manner at once so effectually, so extensively, and at so little expense, as by the establishment of school libraries. By that plan, as well as by the institution of Sabbath evening schools, they have the satisfaction to know, that, while they have thought it proper to abstain, in the present circumstances, from the appointment of catechists, they have contributed, in no inconsiderable degree, to the religious and moral instruction of those among the Highlanders who cannot be expected, like their children, to give attendance at school for a merely elementary education.

"In resolving on the establishment of school libraries, the committee were fully assured, not only that they were to be the means of very great improvement, but that the Highlanders, from their situation and their poverty, did not enjoy, and could not procure, any such benefit for themselves. Scarcely any but a few school books had been known in the districts to which these seeds of civilization have now been scattered. It is considerably more than a century since nineteen presbyterial and fifty-eight parochial libraries were planted in the Highlands by the General Assembly, on much the same views and expectations which have now influenced the committee: hardly a vestige of these libraries now remains. The field was uncultivated; and the people of the Highlands, in their ambition for improvement, and in their impatience of inferiority, had long waited for a renewal of the benefaction which is now held by the same ranks of their countrymen in the south.

"The committee have the testimony of their teachers to the lively gratitude with which the people have every where received this boon conferred upon them by a protecting and beneficent Church, supported by a generous public. They trust that, by the divine blessing, it may produce all the effects of intellectual and spiritual improvement, for which it has been intended."

Having now established the highest number of schools which the funds they could reasonably expect would support, the committee were under the painful necessity of resisting numerous and pressing invitations which were made to them from different quarters, where the destitution was unquestionable. They felt it their duty to employ themselves rather in superintending and providing for the maintenance of the schools already in existence. These were in the first instance elementary, supplying merely the necessary branches of education; but while this is the primary object which the Assembly's committee have always kept in view, they have uniformly imparted the higher branches of instruction wherever a desire for them was expressed by the people. It is not to be expected, however, from the condition and circumstances of the Highland population, that what is termed a liberal education could be much in demand. Accordingly, we find the committee reporting in 1830, that "the proportion of those who study the higher branches of instruction afforded by the schools is not more than one to fifty-four of those who are confined to the common elementary branches."

To impart mere secular knowledge, however, was not likely to promote the moral improvement of the country, and therefore religion has ever held a prominent place in the system of education of which we are now treating. Besides the institution of Sabbath evening schools at most of the stations where the adults, as well as young people, have an opportunity of acquiring a knowledge of divine things, the all-important truths of the Bible are brought conspicuously forward in the regular routine of the daily schools. In reference to this subject, the committee state:—

"The regulations on this head are: that in all the schools the Scriptures shall be read daily as a school-book,—that the passages read shall be explained in a manner suited to the capacities of the scholars, and shall be employed as exercises both of the memory and the understanding,—and that the catechisms shall be learnt, and that as intelligently as possible, by all who are capable of reading them. These methods of religious tuition, it is believed, are now common, with a few exceptions, to all schools subject to the superintendence of the Church of Scotland. The committee report, from authentic information, that they are effectively and reverently observed in the schools more immediately dependent on the General Assembly.

"That every scholar should be subjected to daily tasks of a nature purely religious, is due to the transcendent importance of that branch of education; and it will not contribute to the welfare of any seminary, that, among other articles of instruction, that which inculcates the principles of the Christian faith and practice should hold, or should appear to hold, a secondary place. The committee are of opinion, that this should form, not only a separate and specific object of study in every school, but that, as far as possible, it ought to be interwoven with all other studies which have for their end to qualify the pupils for the business and for the ordinary duties of life, and without which, if that be their purpose, every scheme of education must necessarily be imperfect. It is under this impression that the elementary school books employed in the Assembly schools have been composed so much of Scripture extracts, and refer so frequently to the interesting and instructive topics of Bible history."

This plan has been found at once practicable and efficient, and well deserves the attention of all who

are employed in legislating on the subject of education.

While thus engaged in prosecuting the benevolent scheme of education intrusted to them by the General Assembly, the committee were called to lament the loss of one of their number, whose wisdom and penetration, and sound practical judgment, had been of inestimable advantage to them in all their deliberations. We refer to the decease of the Rev. Dr Andrew Thomson.

It had been, from the commencement of the Scheme, the wish of the committee that the schools should not be dependent for their support upon the necessarily fluctuating income arising from subscriptions, donations, and annual collections, but it was their great anxiety, that if possible, a permanent fund or capital should be realized, such as would impart stability to the system. To the attainment of an object so desirable, they resolved to direct their efforts, and it was with peculiar pleasure, therefore, they learned, that as the commencement of such a fund Dr Andrew Bell of Cheltenham, the distinguished inventor of the Madras system of instruction, had bequeathed to them a legacy of five thousand pounds. The conditions on which the munificent donation was bestowed, the committee readily accepted, and more especially, as the Madras or monitorial system had been in operation from the beginning in the greater number of their schools. Thus was the foundation laid of a permanent capital, and though the interest which, of course, was alone available, amounted to no more than one hundred and eighty pounds a-year, yet the committee felt no small encouragement in thinking that the fund, thus established, was likely to receive frequent and considerable accessions through the benevolence of individuals. The claims of the Scheme were still urgent, and it was to be hoped, that the public would readily respond to the call thus made upon their bounty. In the mysterious providence of God, however, the streams of liberality were now (1831) diverted into other channels. The cholera raged in many parts of the country, and called away the attention of the people from almost every other object. The natural consequence was, that during that year the expenditure of the Assembly's Committee exceeded their income by several hundred pounds; and it became necessary for the Assembly at their meeting in May 1832, to issue an earnest recommendation of parochial collections in behalf of the Educational Scheme. The following year, however, was scarcely more productive than the preceding, arising probably from the large demands previously made upon the public, in consequence of the prevalence of cholera, but more especially, from the great mass of parishes in Scotland not having adopted the plan of regular parochial collections,—a plan which, if steadily followed out, would be productive of an annual income sufficient to enable the committee to carry forward with the utmost efficiency, the noble, patriotic, and truly Christian Scheme in which they are engaged.

## ALL CHRISTIANS ARE NOT ALIKE.

BY THE REV. DUNCAN MACFARLAN,

*Minister of Renfrew.*

SECTION VI

THE INFLUENCE OF CHURCH CONNECTIONS.

AN English or Irish Christian may usually be distinguished from one of the same rank and situation in Scotland; and, judging from specimens which have fallen in our way, and from intercourse with clergymen and others belonging to the country, we believe that American Christians may in general be distinguished from both. This is, no doubt, in part, owing to a diversity of national manners. The general frankness

of the English, and still more of the Irish, is usually contrasted with the alleged reserve of the Scotch. And Americans are, we believe, considered as differing from both; as having the openness of the one, and some portion of the system and rationality of the other, but wanting alike in the bluff honesty of the former, and the solidity and perseverance of the latter. There is, perhaps, something like this observable in their religious character. The general frankness of English and Irish Christians, and the touching simplicity of their personal religion, have been frequently noticed. On the other hand, the depth of feeling, and strength of moral character, often observed among even the unlettered Christians of our own land, are equally noticeable. And the general activity and unrestrained freedom of American Christians are not less characteristic. These differences ought, we doubt not, to be in part referred to national character, and national circumstances. There are other causes, however, more directly associated with religion, which ought not to be overlooked. The original education of the young in these different countries is different. In Scotland, catechetical instruction has long prevailed; and in most religious families, children are thus made acquainted with divine truth as a system, and their after reading is naturally thrown into this form. In the Episcopal parts of England and Ireland, this is, we believe, much less general; and even when catechisms are learned, there is less of the *rationale*, and more of the simple *affirmation*. In the religious society of America, the methods employed are perhaps more varied and more mixed. But what is more important, the education of their clergy, and their style of preaching, are different. In Scotland, systematic theology greatly predominates. In the Churches of England and Ireland, it has long been comparatively neglected, and many of their brightest ornaments have been taught their divinity chiefly from their Bibles. In the United States, the period of study is comparatively short, and the branches numerous. Hence, among other results, the elaborate and philosophical style common in Scotland—the more direct, and, in many cases, fresh and scriptural style of the English—and, perhaps, the more varied, but generally hortatory style of the Americans. Speaking of these more exactly, we are disposed to regard what may most properly be called the American style of preaching, as consisting in direct and reiterated appeals to the conscience—the English, in persuasive, and touching appeals to the heart—and the Scotch, in exhibitions of truth, chiefly addressed to the understanding. The natural, as well as observed, effect is, that the Scottish Christian should understand well the grounds of his faith, and yet, perhaps, be in danger of resting in the knowledge and apprehension of the thing rather than in the feeling of its power. The English Christian, in like manner, feels more, but is in danger of assuming that he is a Christian, simply because he has been persuaded to become one. And the American, less tender in his feelings, and perhaps less systematic in his knowledge, is nevertheless convinced, and acts on the conviction. And yet he also has his fault. He is apt to conclude hastily, and chiefly because he has now determined to serve God. There is another element mingling in the formation of these different characters. In Scotland, the form, as well as the substance, of religion is strictly Calvinistic; and hence much is practically resolved into the purposes and sovereignty of God. The operations also of the Spirit upon the heart, form special grounds of judgment in determining character. And so it is, that men are more reluctant to speak of themselves with confidence, and that they rather discourage positive avowals on the part of others. In England and Ireland it is different. Although their creed be substantially Calvinistic, some of their doctrines, and most common modes of expression, proceed upon other grounds, and cherish other feelings. So

well is this difference generally understood, that we recollect hearing the venerable Dr Marshman say, that he always allowed Scotland a large per centage on the actual amount of her Christians when compared with England; both being judged of according to their usual and ordinary expressions of Christian feeling. The avowal of Christian character in the States, seems to be more decided, and perhaps not less readily given than in England. It is made upon distinct and assignable grounds, but these are apt to turn very much on mere convictions as to the past, and resolutions for the future. We will not be understood as describing the entire character of any one individual, and much less of any class. We have merely pointed to what appears to be the distinguishing feature of each, and hence we have described it, as bordering on something positively erroneous. Far, however, is our aim from wishing to hold up to reproach even such peculiarities. They have all of them grown out of respective circumstances, and it is especially the duty of each to copy what is more excellent from others, and to spread the skirt of charity over what he may even disapprove. Much good might indeed be derived from an enlarged examination of Christian character, Christian doctrine, and Christian education, in the different Protestant countries of Europe and America. We, who are ministers, might improve our own modes of teaching, from such a comparison; and much might, in this way, be done for general but especially for clerical education. It is not, however, so much to improve Christian character as to enable us to judge rightly concerning it, that we have been entering on these comparisons; and therefore is it our duty to infer that those differences greatly mar our apprehensions of Christian worth in other Churches than our own. We look for what is in a great measure peculiar to ourselves, and finding others deficient in this, we impute it to a deficiency of Christianity; or observing similar peculiarities which are strange to us, we are apt to argue from them that there is something essentially wrong.

There are other distinctions, though perhaps less noticeable, among different denominations of the same country. It would be absurd to maintain such divisions if there were not alleged causes of separation, and these, whether well or ill founded, will, especially during seasons of controversy, appear great. Like the walls of some fortress, during a siege, every stone of which is valued as if it were gold, these are made much of, because they are the very bulwarks of parties. It would be in vain to lament such dissociating feelings, they are to a certain extent inseparable from the carnality of unsanctified nature, and they will always be found to wither and decay, at least in spirit, with an increase of true godliness, and sometimes simply by being let alone. But it is not of the existence of such differences that we wish at present to speak, but of the diversity of Christian character growing up under them, and modified by them. Something of the kind will be found in every Church, and the more limited the society, the more likely will peculiarities of character become strong and observable. Now, it is needful for all in these circumstances occasionally to look beyond their own communion, to make themselves in some measure acquainted with the Christianity of others, and always to make a certain allowance for prejudice, when judging of those to whom any may be specially opposed.

There are, on this subject, two modes of acting, so like each other as sometimes to be called by the same name, and yet so opposite in principle as to be the one duty, and the other sin. Some would have all distinctions obliterated; and to gain this they would dispense with much that is by others held essential to true worship and right government and discipline. They would have each to regulate almost entirely his own opinions and conduct, and yet to be regarded by

others as holding communion with them, chiefly because he chose so to do. Every project tending to such an issue ought to be regarded as unprincipled, unscriptural, and unholy. But there is another tendency more truly catholic, and throughout commendable. There is among all true Christians, however distinguished by name or modes of worship, a common relationship, and with it the indwelling of a common Spirit. Let men cultivate, more assiduously, this unity of the Spirit, in the bonds of fraternal affection; and let them study more at large, and, amidst its greatest diversities, the Christian character, and they will not fail to see, in many of the distinctions and separations of brethren, their failings rather than their wickedness, and while they themselves maintain all that they hold to be truly matters of conscience, they will yet feel towards such as differ from them as towards brethren in Christ. Feelings such as these, and the general cultivation of such a spirit, will lead to unity, and through unity to union. "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

## RESIGNATION UNDER AFFLICTION :

## A DISCOURSE.

BY THE LATE REV. LAWRENCE MOYES, D.D.,

*Minister of Forglan.*

"The cup which my Father hath given me, shall I not drink it?"—John xviii. 11.

It was in circumstances peculiarly affecting that these words were uttered. Our Lord had come up to Jerusalem, for the last time, to accomplish the great object of his mission. He knew that his hour was come, and no longer sought to elude the malice of his enemies. Having expressed a wish to eat the Passover, preparations were accordingly made, and all things being ready, he sat down, and the twelve apostles with him. In the course of the Supper he disclosed to them the certainty of that melancholy event, which now hung in gloomy prospect over his mind. He told them that one of them should betray him, and immediately after, he instituted that holy ordinance, by which his death is shewed forth; and distributed bread and wine, as the symbols of those sufferings which he was soon to undergo, and as memorials of them to future ages. And when they had sung an hymn they went forth into the Mount of Olives, to a sequestered place called Gethsemane, whither our Lord had frequently retired to indulge in devotional exercises, and in meditation on the great work which he had to perform. It was in this solitude and silence of the night, that he was to feel the awful effects of becoming sin for us, and of being subjected to the inexorable demands of divine justice. Every thing had conspired to render this midnight scene solemn and affecting. The preliminary steps seemed to point to some great event, and to prepare the mind for heavy trials. Judas had already risen up from the table with malice and treachery in his heart,—the Sacrament of the Supper had been celebrated in the most solemn and impressive circumstances,—the disciples had been perplexed,

trembling between hope and fear, and Jesus himself was beginning to feel his soul sorrowful even unto death. These sad preludes were soon to be illustrated and confirmed,—the bitter cup was now put into his hands,—the agony which now wrung his soul forced the sweat from every pore, like great drops of blood, and thrice laid him prostrate on the ground, to pour forth his cries for relief: "O my Father, if it be possible, let this cup pass from me." It was during this terrible conflict, when he was forsaken of his God, and left to feel all the bitterness of that punishment which our sins deserved; when his few chosen friends had fallen asleep, when he had none in heaven or in earth to comfort him,—it was at this awful crisis, under the pressure of unutterable woe, when Judas, with an armed band from the chief priests and elders of the people, came suddenly upon him, to seize his person, and to deliver him over into the hands of his enemies,—the disciples were now roused from their lethargy, and Peter, having a sword, drew it, and seemed resolute in his Master's defence. But the Lord Jesus, whose kingdom was not to be established by force of arms, desired him to put up his sword into its scabbard, and, like him, to learn submission to the will of God; "the cup which my Father giveth me, shall I not drink it." Besides making use of this devout acknowledgment as a reason why Peter should at once refrain from acts of violence on his behalf, he employed it also as a lesson to us, as a call to be like-minded, and alike disposed to be patient and resigned; when the cup of affliction is put into our hands, to express ourselves also in the devoted language of the text, "The cup which my Father hath given me, shall I not drink it?"

In discoursing more at large on these words, I propose, through divine assistance, to state some of the reasons we have for adopting the same language in all our afflictions and sorrows, and then to offer a few remarks, by way of inference, from what has been said; and may the Holy Spirit enrich our hearts in the knowledge of divine things, and impress them with a just sense of our duty at all times and in all circumstances.

I. We ought to adopt the language of the text, because our lot is ordered and directed by a perfect Being: The cup which our Father hath given us, shall we not drink it? It may be necessary, in the outset, to observe, that there is a difference betwixt the natural and the moral law of the divine government. There is a physical relation founded upon the very nature of things, which invariably distinguishes the course of Providence in many of the evils which we suffer. There is, for instance, a necessary connection between certain sinful habits and their respective accompaniments. Vice generally and certainly leads to misery; but there are certain species of it, that are attended with their more immediate and appropriate effects, such as murder, rapine, falsehood, uncleanness, intemperance, extravagance. These are followed by their natural punishments, which flow as naturally from them, as a stream does from its source. This is

a cup, then, which men put into their own hands; they mix in it the poison, and they must abide the effects. They commit the crime, and the penalty must be inflicted. It is cause and effect, an established order of things, which proceeds as invariably, and is as much the result of fixed laws, as the course of nature itself. You would think it a bad plea for the spendthrift to ascribe his necessities, or the felon his untimely fate, to the inflictions of an overruling Providence. They have been the planners and framers of their own destiny; they have been guilty, with their eyes open to the penalty, and now it must be paid, or the connection between a cause and its effect would cease to exist. But there is a moral or a discretionary principle also on which the divine administration is conducted. The Supreme Being, with reverence be it spoken, takes a more immediate charge of our moral discipline, and of everything that is calculated to improve our moral and religious condition. There he assumes the controlling power, and applies the rod, as it were, with his own hand, and in a way which he knows to be best fitted to the various exigencies of our state. Then he gives us the cup which he hath mingled, and from him we ought to receive it with resigned and willing hearts. How many edifying examples have we of this pious and elevated frame of mind in the lives of the faithful in all ages? It would make a Christian at the present day ashamed to complain, even under severe visitations, were he to consider the heavy trials that have been cheerfully undergone for God and a good conscience; were he to see the venerable confessor torn from his family, and condemned to pass years of cold and hunger on a solitary rock, or in the loathsomeness of a dungeon; were he to see the aged parent forced to witness the lingering tortures of his beloved children, and, at every stroke of the executioner, breathing out, amid all the agony of natural affection, "God is merciful!" Such true believers, instead of complaining, even gloried in tribulation. They saw the hand of God in all the afflictions with which they were afflicted; they knew that every dispensation was wisely and well ordered, under the control of an all-powerful and perfect Being, and they rejoiced that they were accounted worthy to receive any mark of distinction, either in the way of judgment or mercy. The people of God have still the same feeling of sacredness and respect towards the dispensations of Providence; in all their sorrows and sufferings they know that they are under the care of the Almighty, who can at once recall his messengers, and raise up those who are bowed down. Were we at the mercy of a capricious, tyrannical being, who had no fixed moral rule of acting, and whose power over his avenging ministers was but limited, then we might justly tremble under the rod, and fear lest more should be laid upon us than we are able to bear. It is some false conception of this kind that strips many a poor bewildered sufferer of all mental stay, and reduces him to despondency, and at last

to despair,—even to the awful necessity of lifting up his hand against his own life. This desperate remedy was recommended to Job; when his cup was about full, he was called upon to give up the hopeless struggle, to throw back life and all its bitterness in the face of his oppressor, to curse God and die. But he took a more religious view of his situation. He still trusted in God that he would deliver him, and the rod was withdrawn, and the evening of his days was made to go down in peace. It is not by murmuring or repining that we are to expect an alleviation of our misery. The chastisement may be continued with increased severity, so long as the heart continues hardened and impenitent; and the pressure of woe is sometimes seen weighing down the weary, but infatuated, sufferer, even to the very dust. It is by raising our hearts unto God in the time of trouble, and seeing his perfect nature overruling and directing all the visitations of his providence; it is by seeing his gracious presence in the darkness and in the solitude, that we can get a stay for the one to rest upon, and a well grounded hope of better things to come. Then will we drink the cup that our Father hath given us in all meekness and submission, resting assured, that infinite power can at once dispel the darkest cloud, and that infinite wisdom will always do what is best.

II. The language of the text ought to be ours in all our sorrows and sufferings, because the cup which is given us is intended for our benefit. It is intended to rouse us from carnal sloth and security. This is a state into which many well meaning, well disposed persons, as man may be judged of by man, are very apt to fall. Circumspect and regular in their moral and religious duties, without entering much into the spirit of religion, and, consequently, without zeal or any religious excitement, they naturally get into a certain cold, routine habit, satisfied with their state, and giving themselves very little trouble to inquire into its real merits. This is a very dangerous infatuation, as it lulls to rest, and to a delusive hope of reconciliation and peace with God, while there is no vital sense of religion in the heart. The well meaning person may remain in this state of delusion longer than the daring offender may be suffered to trample upon the divine authority; for there is more hope of the ungodly and the sinner than of him. Satisfied with himself, and taking it for granted that he is doing his duty, and that all is right, he slumbers on till his eyes are at last opened, and perhaps when it is too late. How precious the call that awakens them out of this sleep of spiritual death! Instead of repining at the cup, how thankfully ought we to receive it—how submissively and devoutly ought we to drink it! Its contents, although bitter to the taste, are salutary in their effects; their very pungency stirs up the lethargic powers to sensibility and action, and gives a new and more vigorous tone to the whole system. Yes, affliction comes like a messenger of foreboding



aspect, to arouse the careless and the secure,—to shake that heaviness from their eyes, which had closed them to sin and danger,—and to let them see themselves as they really are, an affecting and a melancholy sight. Sophistry and delusion cannot long exist beside sickness and death; the appeal is too plain and powerful to be parried by those self-complacencies which had stood their ground in more favourable circumstances. It comes home to the heart, and unfolds its inmost recesses to the astonished view. Appalled at the sight, the poor deluded pretender is at once amazed and overwhelmed. Is this the state of my heart? O how unfit I am for being laid upon that bed, where my friend now lies, or for appearing disembodied before the tribunal of my God! Is there no help? Is there no relief to be found? Yes, I will arise and go to my Father,—I will implore his forgiveness for the sake of Him, who laid down his life even for the chief of sinners. To awaken such convictions and such holy resolutions, the cup of sorrow is now and then put into our hands; and happy is that man who takes it to his lips with the penitential tear in his eye, and the fervent effusion flowing from his heart, whose soul is melted into all the tenderness of sympathy—into all the fervency of devotion, who cries for mercy over the last struggles of exhausted nature, when the conflict is drawing to a close. In such a frame of mind, dare he to complain, or to arraign, even by the most distant thought, the appointments of Providence? No, he bows with submission under the visitation, and sees in his awakened feelings, the gracious purpose for which it is sent. How many far advanced Christians are there, who have reason to bless God, that the cup had been given them, who can look back to the time of their sorrow, as the dawning morn of their brightest day! Even the poor mourning penitent dries up his tears, and praises the mercy that at first appeared as a heavy judgment, when he begins to feel some inward testimony that he is not to be cast off utterly.

III. Again, the bitter cup is put into our hands to wean our affections from all sublunary things. We are very apt to become too much attached to surrounding objects. Many circumstances concur to produce this effect,—their proximity, their subserviency to our more immediate gratification, and their strong natural claims to our sympathy and our love. These causes, along with others, are intended by the Author of our nature, to have a certain effect, to give a certain interest to our temporal concerns, as necessary to our existence and comfort. But when, through the corruption that is in us, we go beyond this moral boundary, and allow worldly attachments to engross our attention, then we are debasing our minds, and unfitting the immortal principle for attending to the great concerns of religion, and to the things that belong to our eternal peace. Such a corrupt ascendancy is too frequent, and it is the great source of that gracelessness and irreligion, which so much degrades the lives, and endangers the

happiness of many professing Christians. Any thing that can check this worldly encroachment,—that can powerfully contribute to keep these aspiring authorities within due bounds, is to be viewed in the light of a remedy wisely adapted to our case. And there is no application so effectual as the rod of affliction. Whether the visitation be upon our persons or our families, it is well calculated to answer the end, and to shew us the vanity and instability of all earthly enjoyments. Whether we have set our hearts upon riches, or pleasure, or honours, or some dear living object, a sick-bed will soon convince us how unavailing these are, and how soon they may be taken from us. Wealth cannot mitigate our pains or heal the wounds of the heart; and, alas, where are the proud, the ambitious, and the gay? Let them step aside to the house of mourning, and there they will see something to humble them, and to show them that all is vanity and vexation of spirit. Let the hand of God be laid upon themselves, and they will at once turn away from their beloved idols, as corruptible things to which they have too often bent the knee, and seek for help where alone it is to be found. Bereavement, so common to the lot of man, successively breaks the ties by which we are bound to earthly concerns, and leaves us a freer and easier course to our Father's house. One cord severed and the rest will have less firm a hold, and the affections will be more disposed to rise to their proper objects, where Jesus sitteth at the right hand of God. The interposition, then, is kind and merciful which draws us off from the pleasures and vanities of the world, and from all its dearest enjoyments, and attaches us to religion and to divine things. Let it be thankfully received, and may the blessing from on high ever accompany it.

IV. Once more the bitter cup is put into our hands, that we may hasten our preparation for death and judgment. The unruffled tide of health and prosperity is apt to produce a dangerous degree of ease and tranquillity. We float along upon its smooth surface, calmly and imperceptibly, without being excited or disturbed by any thing peculiarly awakening or obtrusive in our progress. In this state of monotonous and lulling enjoyment, we become insipid and thoughtless, not caring much when or how our journey is to terminate. But let a sudden blast stir up the bosom of that element on which we had been gliding in perfect security, and threaten destruction to our frail bark, and we are immediately aroused to a sense of danger, and to the necessity of speedy exertion for reaching the haven in safety. We are now and then assailed, sometimes suddenly and unexpectedly, to awaken us to reflection, and to the importance of renewed effort in preparing for that last event which is to decide our fate for ever. Lest the sweets of life should prove an intoxicating draught, and relax our vigilance and activity in our preparatory course, we have the cup put into our hands to counteract the effects of tranquil enjoyment, and to brace up the mind for its great and arduous duties. There

are few, indeed, capable of discriminating properly who have not experienced the truth of this,—who have not been powerfully called upon in the time of trouble to double their diligence,—who have not silently withdrawn from the sad scene, to implore grace and strength, and to vow a solemn dedication of soul and body unto God. Such a use of the trial is extremely natural; it is sent for this purpose, and how obvious and impressive must the improvement be to every serious and well disposed mind? It is easy to see that the warning is given to remind us of our frailty, and of the danger of slumbering through a work which would require more time and exertion than we are able to bestow. The argument is strikingly exemplified when some heavy affliction stares us in the face like a spectre of portentous aspect, and says in a deep, a sepulchral tone, “be ye also ready.” The call is so awful and affecting, that it would be difficult to select a case in the progress of a holy life, where it has not been heard with effect, rousing and animating to higher efforts in rising to a meetness for glory and immortality. Will the desire to rejoin our beloved relatives who have been taken from us, not stimulate us to perseverance in well-doing? Will not the solemn anticipation, that we may meet again to part no more, fill us with fresh ardour to begin and to pursue our Christian race, that we may at last obtain the prize, and with them become partakers of eternal life? All this is to be learnt, and imbibed, and pressed home from the cup of affliction. It is put into our hands to free the soul from earthly habits, to withdraw it from earthly things, and to bring it into closer communion with God, and with the glories of the upper sanctuary. Why then should a living man complain? why should we not look to that cloud of witnesses, who through faith and patience are now inheriting the promises? Why should we not contemplate a still nobler witness, enduring the cross and despising the shame, and learn to express ourselves in the same language of holy resignation; “The cup which my Father hath given me, shall I not drink it.”

From what has been said, we may perceive how incumbent it is on us to be resigned to the will of God at all times, but more especially, when his chastening hand is upon us, and when the rod is applied to rouse, and to elevate, and to sanctify the soul. Were we to take a proper view of the divine dispensations, were we to consider them in their origin, their object, and their tender and merciful administration, we would have reason to be thankful, and to praise that beneficent power on which our safety and happiness depend. Could we, for a moment, unveil futurity and see the hidden purposes of the Almighty, we would bless his all-gracious interpositions, for having, by gentler dispensations, prevented trials which would have sunk us to the grave. But O could we view the all-wise Disposer of our lot, as we ought to do, could we view him as a kind and an affectionate parent, who is watching over the spiritual

improvement and happiness of his children, could we say the “cup which my Father has given me,” we would see great cause to be patient and resigned, yea, to rejoice in the Lord, who is training us up in his own way for a high place in the heavenly mansions. He certainly has a right to do with his own what may seem meet in his sight, and from the perfect wisdom and benignity of his nature, he will always do what is right and what is most for their good. His children may rest assured that they are in the hands of a parent who chasteneth in love, and whose darling attribute is mercy, and that when the gracious purpose is answered, the trial will cease, and the tears be wiped away. Seek to know God, then, as a merciful and a reconciled father; strive for admission into his family, among those who have received the spirit of adoption, and you will look up to him as dutiful and affectionate children, and account the light afflictions of a moment as not worthy to be compared with the glory that shall afterwards be revealed. May God, of his infinite mercy, bestow upon you this distinguished privilege of being sons and heirs of eternal life, and to his name be the praise. Amen.

#### THE ANCIENT MONACHISM OF THE CHRISTIAN CHURCH.

BY THE REV. ROBERT K. HAMILTON, A. M.,

*Minister of Saltoun.*

No. III.

FIRST FORMATION OF MONASTERIES—PACHOMIUS—HIS RULE—FIRST CONVENTUAL INSTITUTION FOR FEMALES—RAPID EXTENSION OF MONASTICISM IN AFRICA AND THE EAST.

THE principle of seclusion now began to exhibit itself on a more extended scale, and under a somewhat different aspect. Hitherto the recluses had lived totally apart from, and independent of, one another, each occupying his own solitary cell, and adopting whatever form of the ascetic life was most congenial to his taste and habits. Now, however, their numbers, especially in Egypt, had so much increased, that it was difficult, even for the most unsocial and austere, to avoid the intercourse of those in whose immediate vicinity he lived. Instead, therefore, of single individuals betaking themselves to the solitude of the desert, assemblages of such recluses, in greater or smaller numbers, began to be formed, and the regulations originally prescribed by Anthony, for the conduct of individual monks, came, in progress of time, to be applied to the administration of these newly organised societies. In the societies or communities thus formed, the germ of the future monastery may, for the first time, be recognised: and from the period which witnessed their formation, is to be dated the true origin of that which, strictly speaking, we term MONASTICISM, or the monachism of the cloister, as distinguished from the monachism of the cell. The members of these communities, however, did not yet submit themselves to the rules of any particular system of discipline; nor did they, as was the case at a later period, reside within the walls of a single place of abode. Their monasteries, if they may be so termed, appear to have consisted merely of an assemblage of walled huts, or similar rude dwellings, arranged in a certain order, and in some cases encircled by a wall surrounding the whole extent of the commu-

nity. From these huts being so placed as to leave between them regular open spaces like streets, these primitive monasteries received the name of Laura, a term which, in the Greek, signifies literally, a broad street or alley. (1) The Laura, the earliest species of the monastic structure, was thus different from the Cœnobium, or proper monastery, the erection of a subsequent period, which consisted of a single large building, in which all the members of the monastic community resided, and lived in common.

The consent of antiquity ascribes the first formation of a regular monastic community to PACHOMIUS, a monk of Egypt. (2) This individual, who appears to have possessed considerable powers of mind and energy of character, was originally a heathen soldier in the army of the Emperor Maximin, under whom he served in the war against Constantine and Licinius. In the course of the campaign, he happened to be quartered in a village inhabited almost entirely by Christians, by whom he and his companions were treated with such singular benevolence, that he was led to inquire what that religion was which produced such estimable fruits. The ultimate result of his inquiry was his conversion to the faith of the Gospel. At the close of the war, having returned to Thebais, the country of his birth, he placed himself under the instruction of an aged recluse named Palemon, who, like most of the monks of that age, was a professed teacher of religion. Having, under his direction, been subjected to a severe and lengthened novitiate, and having made successful progress in all the austere virtues of the ascetic life, Pachomius, pronounced worthy of the vocation to which he aspired, betook himself to the seclusion of the desert. Amid the crowd of recluses by which it was now peopled, he might, like many others, have lived and died nameless and unknown. But, prompted by ambition, or, it may be, influenced by a less narrow and selfish spirit than the generality of his brethren, he aimed at higher objects than those which the ordinary monks were content to pursue. Perceiving the disorders which prevailed amongst the Anchorites, who were now thickly scattered over the plains of Egypt, and the evils arising to the ascetic institution generally, from the want of any fixed principles of government and discipline, he formed the design of uniting the recluses of a particular district under the rules of a common system, and of inducing them to reside within the limits of a fixed and circumscribed locality. With this view, and as most suitable to his purpose, he selected the island of Tabenna, (3) in the Nile, where he erected a rude monastery, occupied at first only by about an hundred inmates. The numbers, however, rapidly increasing, other monasteries were added, both on the island itself and on the contiguous shores of the river, until at length, under the name of the Congregation, or Cœnobium of Tabenna, he presided over an association of four separate monasteries, containing in all a community of not fewer than nine thousand monks. The formation of this, the first Christian monastery, took place about the year 340. The antiquity of its origin, and the reputed sanctity of its inmates, contributed, for many centuries, to attach to the congregation of Tabenna a high reputation in the eyes of the Church. (4) The rule or system of discipline which Pachomius administered, and which, according to the superstitious belief of the age, had been communicated

(1) EVAGRIUS, lib. 1. cap. 21. EPIPHANIUS, Hier. 69. n. 1. BINGHAM'S Christian Antiquities, book vii. chap. 2. sect. 2.

(2) According to some learned writers, (Helyot, Tillemont, and others,) this honour is more properly due to Amon or Ammonius, a cotemporary of Pachomius; but in ascribing it, in preference to the latter, I have followed the opinion of the vast majority both of ancients and moderns.

(3) Tabenna is a small island in the diocese of Tentyra, between the modern Orge and the ruins of ancient Thebes.—D'ANVILLE, P. 194.

(4) SOZOMEN, Hist. Eccles. lib. iii. cap. 14. HOSPINIANUS De origine et progressu Monachatus, lib. iii. cap. 3. HELYOT, Histoire des Ordres Religieuses, tom. 1. p. 166.

to him by an angel, has been handed down entire to the present day, and as the earliest example of the mode of administering monastic institutions, is a curious and interesting relic. The following are its chief provisions: The monks were to be so distributed throughout the monastery, that three should occupy each cell. Their secular occupations were various kinds of manual labour, chiefly the cultivation of the ground. Their religious duties almost entirely those of devotion, prayers being required to be said twelve times a-day, and as frequently by night. To facilitate the performance of these continual acts of devotion, the whole community was to be divided into twenty-four classes, designated by the different letters of the Greek alphabet, each of which conducted, in rotation, the offices of conventual worship. In regard to food and fasting, (important elements of monkish religion,) Pachomius wisely laid down no imperative rules, leaving each one to observe that degree of abstinence which he himself deemed most suitable. With respect to clothing, their only garments were to consist of the skins of goats, rudely prepared, and were never to be taken off or changed, except when the communion was to be administered. Their places of repose, in accordance with the prevailing spirit of the age, were to be so constructed, as to prevent the body from being fully extended while sleeping. No strangers were to be admitted into the order till after a novitiate of three years duration. (1) These constitute all the specific provisions of the rules. In addition to them, the duty of general submission to the authority of the head of the institution was understood to be required. But what is worthy of remark, as illustrative of the difference between the monachism of that period and of more recent times, nothing possessing the character of a *vow* was imposed, nor was any one expected to remain a member of the community longer than suited his own inclination.

Pachomius, although in some respects in advance of the age in which he lived, does not appear to have been exempted, as some provisions of his rule sufficiently indicate, from the prevailing passion for arbitrary and self imposed austerities. Helyot informs us that he never slept but in an upright position, refusing even to lean for support against the wall of his cell, that he constantly wore a shirt of hair-cloth, and that he never changed his dress, until it became absolutely necessary, for the sake of cleanliness, to submit it to the process of ablution. These unseemly habits the reverend father views as evidences of peculiar sanctity and self-denial. (2)

In addition to his reputation as the founder of the first monastery, Pachomius is also believed to have been instrumental in the formation of the first conventual establishment for females. The following were the circumstances which led to this event:—During his seclusion on the island of Tabenna, he was visited by his only sister, anxious to behold a brother from whom she had been so long divided. But the stern recluse, in conformity with a vow he had made never to speak to woman, refused, notwithstanding her repeated solicitations, to admit her to an interview. He sent her, however, an injunction to imitate his example, by withdrawing herself from the world, and to form an institution for those of her own sex, similar to that which he had himself founded. With these instructions she complied, and, under the superintendence of Pachomius, a place of retreat for female recluses, over which

(1) HOSPINIANUS, lib. iii. cap. 2, where the rule will be found at length. Another rule of much larger dimensions, containing no fewer than 128 chapters, and bearing the name of Pachomius, is to be found in the Bibliotheca Patrum, and at the end of some editions of Cassian. But it has never generally been received as genuine, and according to Du Pin, on such a subject a high authority, it bears internal evidence of being the production of a much later period.—DU PIN'S Ecclesiastical History, Vol. ii. p. 55. (Edit. 1696.)

(2) HELYOT, tom. 1. chap. 14.

she presided, was in a short time formed on the neighbouring island of Tismene. As Pachomius died in A.D. 348, the erection of this, the first Christian convent, (1) may be dated somewhere between the years 340 and 350. The conventual profession does not, however, appear to have been so popular, at this period, as the monastic. In A.D. 420, the nunnery of Tismene contained only four hundred inmates, (2) whereas the monastery of Tabenna, even in the lifetime of its founder, numbered more than twice as many thousands. Indeed, the progress of the conventual institution, compared with the monastic, was for long very tardy; and it was not till the commencement of the eighth century, as we learn from Hospinian, (3) that the erection of nunneries became, in any measure, general.

The date now assigned to the first foundation of conventual institutions is somewhat later than that generally claimed by the writers of the Church of Rome. According to the learned men of that persuasion, two female saints, Synclctica and Basilissa, who both lived nearly half a century before the sister of Pachomius, contest the honour which we have assigned to the latter. (4) It does not, however, appear, from any evidence to which we have had access, that either of these ladies, although eminent recluses of their day, attempted the formation of what may be considered as a conventual establishment. It is, besides, extremely improbable that the convent, the less popular institution of the two, should, in point of time, have preceded the monastery. The title, therefore, to the honour in question must, we conceive, be awarded to the nameless sister of the abbot of Tabenna; for, to the disappointment, doubtless, of the fair sisterhood of modern days, the designation of their illustrious foundress has, unhappily, been engulfed in the oblivious stream of time. (5)

The example and influence of Pachomius led to the formation of numerous similar communities throughout all parts of Egypt, by almost the whole of which his rule was adopted. (6) At Panos, Thebes, Oxyrinchus, and Rinocorura, extensive congregations were formed. On Mount Nitria, in Scetis, to the south-west of Alexandria, a monastery of three thousand monks was established under the superintendance of the Amon, or Ammonius, formerly mentioned. This institution subsequently became so extensive, as to comprise within its limits fifty distinct monasteries. At Arsinoe, on the Nile, Serapion presided over a still larger commu-

(1) We must not, however, imagine that this rude institution resembled, in any very essential features, the conventual establishments of modern times. We bestow on it the name of convent rather as anticipative of what it was destined ultimately to become, than as indicative of what, at the time in question, it really was.

(2) HELYOT, tom. i. chap. 14.

(3) HOSPINIANUS, de Origine et Progressu Monachatus, lib. iii. cap. 12.

(4) The antiquarian reader will find the details of the controversy in Helyot, tom. i. Dissertation Préliminaire, par. 8. The learned father is himself a Synclcticta.

(5) As it is my intention to confine myself, as exclusively as possible, to the history of the monks, I have not deemed it necessary to advert particularly to the progress of the monastic spirit amongst those of the opposite sex. It is sufficient here to observe, that from a very early period of the Church, earlier even than the age of asceticism, it was the practice for females to adopt a profession of celibacy, and to withdraw themselves as much as possible from intercourse with the world. They did not, however, like the Anchorites of the day, immerse themselves in total seclusion, but continued to reside with their parents, or other relatives, and, where their circumstances required it, were supported by the Church. But about the commencement of the fourth century they began, by degrees, to assimilate their habits to those of the monastics. Their discipline, however, was never so strict, nor their moral conduct so pure as that of the monks. Even so early as the age of Cyprian, melancholy evidences exist of the licentious habits which had already dishonoured their institution.—Vide CYPRIAN de Habitu Virginum. HOSPINIAN., lib. iii. c. 12, and BINGHAM's Antiquities, book vii. chap. 4.

(6) The rule of Pachomius seems to have been in very general repute in the East until that of Basil superseded it. Even after that period, it did not entirely disappear, for as late as the middle of the eleventh century, Anselm, Bishop of Havelberg, relates that he saw, in the neighbourhood of Constantinople, a monastery of this ancient order, containing a fraternity of five hundred monks.—HELYOT, tom. i. p. 136.

nity, consisting of the immense number of ten thousand recluses. In other parts of Egypt monasteries were likewise formed by Macarius, Isidore, Dioscorus, and Apollonius; and a multitude of others, too numerous to be mentioned in detail, rapidly arose on the banks of the Nile, in the valleys of Nubia, and amid the deserts of Cyrene. (1) Thus Egypt, the mother of ancient superstition, became again the parent of a fanaticism scarcely less powerful than that which, in former ages, had thronged with licentious worshippers, the altars of her Isis and Osiris. (2)

About this period, also, Monastic Institutions were established in Palestine, through the instrumentality of Hilarion, of whose ascetic habits we have already spoken. "By his influence," says Jerome, "innumerable monasteries arose throughout the whole of this province, and to him all the monks eagerly repaired." From this period, so rapid was the progress of the Monastic System in Syria, that it even began to vie with Egypt in the number of its religious communities, and the fame of its ascetics. (3) Of the latter, by far the most eminent, not excepting even their founder Hilarion, was Ephraim, a monk of Mesopotamia, well known to all readers of the history of the Church, as EPHRAIM THE SYRIAN. In such an imperfect sketch as the present, it is impossible to do justice either to the genius or character of this truly eminent man. The numerous works he has bequeathed to posterity are imperishable evidences of the superiority of his talents, the devotedness of his labours, and the fervour of his piety. And tinged, though the latter was, with the prevailing and almost unavoidable spirit of asceticism, its genuineness was incontestably evinced by the deep humility by which he was himself characterised, and by the Christian benevolence which marked all his conduct towards others. By those who, on such subjects are qualified to judge, he has been ranked as a public Christian character, next to Cyprian of Carthage, and Ambrose of Milan. The chief influence he exerted in the cause of monachism was by his works. He died in A. D. 380. (4)

In the region of Edessa, (5) monasteries began at this time to be formed under the superintendance of the monk Julianus; and in Armenia, Paphlagonia, and Pontus, the increase in the formation of these institutions was almost as rapid as in Palestine and Egypt, owing, chiefly, to the influence of Eustathius, Bishop of Sebastia, in Armenia, to whose exertions, also, in another circumstance to be presently noticed, monachism was indebted for much of its subsequent stability and success. At this time, likewise, the monastic system was introduced into the eastern parts of Asia Minor by Aones, called by Sozomen, from the influence he exert-

(1) SOZOMEN., lib. iii. c. 14, et lib. vi. c. 28. ALTERRARA, Asceticon, lib. i. c. 2.

(2) The wild enthusiasm with which Egypt embraced every form of monastic superstition almost justifies the sarcastic irony of Mr Gibbon's remark: "The Egyptians," he says, "who gloried in that marvellous revolution, were disposed to hope, and to believe, that the number of the monks was equal to the remainder of the people; and posterity might repeat the saying, which had formerly been applied to the sacred animals of the same country, that a Egypt it was less difficult to find a god than a man."—Decline and Fall of the Roman Empire, chap. 37, vol. vi. p. 242, (edit. 1807.)

(3) ALTERRARA, lib. i., cap. 2. The chief immediate followers of Hilarion, in the conduct of the monastic institutions of Palestine, were Anselmus, Alexis, and Alaphio, in memory of whom, as well as of their illustrious predecessor, the inhabitants of the country were for long accustomed to observe a day of festal solemnity. SOZOMEN., lib. iii., cap. 14.

(4) SOZOMEN., lib. iii., cap. 16. DU PIN, vol. ii., p. 116. MISSA, vol. ii., p. 261-2.

(5) Of the monks of Edessa, one of the most eminent was Abraham, commonly called the Ascetic, a man who appears to have acted to the austere religion of the cell, a singular degree of evangelical zeal. Although chiefly living in seclusion, he occasionally quitted his retreat, and like Anthony, sought the intercourse of men only to promote their spiritual welfare. During the last and most prolonged of these evangelical missions, he was the means of diffusing a knowledge of the Gospel, throughout a large district in the vicinity of Edessa, the inhabitants of which had, till that period, continued pagan. The particulars of this event are briefly related in MISSA's volume ii. pp. 259-60.

ed in that country, the Anthony of Syria; and, about the same period, into Galatia and Cappadocia by Leontius, afterwards Bishop of Ancyra. (1) From Syria the institution ere long passed into Persia, where, under the sanction of Mohammedanism, it still continues to exist. (2)

Before the close of the century, A. D. 400, the system had extended itself as far alongst the southern shores of the Mediterranean as the western confines of the modern Tunis, and flourishing monasteries existed in the provinces of Carthage, Thagaste, and Hippos. (3) To the south it had penetrated into the still less accessible regions of Abyssinia and Ethiopia, where it had been introduced, along with Christianity, by Arrogavius, a disciple of the abbot of Tabenna. (4) Thus, in an incredibly short period of time, had this novel and singular institution firmly established itself throughout the whole of Christianized Africa, and in every part of that vast and populous region, which stretches from the fountains of the Nile and the banks of the Euphrates, to the shores of the Euxine and the Archipelago.

### THE HOUSE SPIDER.

By the Rev. David Esdaile.

"There be four things which are little upon the earth—but they are exceeding wise:—the spider taketh hold with her hands, and is in kings' palaces."—Proverbs, xxx. 28.

THE creature whose name is prefixed to this article is familiarly known as a domestic inmate, whose labours give no small trouble to the careful housewife. The mode in which it weaves its web, its voracity, cunning, and boldness in attacking its prey, are circumstances which have attracted universal attention. But there is a peculiarity in its habits which I have never seen noticed, and which affords remarkable evidence of the instinctive wisdom with which it has been gifted by the all-wise Creator. I allude to the manner in which it takes down its web, and to the reason of its destruction. One blowy evening my attention was attracted by a little black object waving in front of my study window. On getting up to see what it was, it proved to be a spider busily engaged in demolishing his net. The method taken was this:—Beginning at the circumference of the circle he grasped a certain number of the *radial*, or main lines, and pulling them towards him, and rolling them up in a ball, kept moving briskly to the centre. Arrived here, he clutched the collected material, and with a sudden jerk threw it away. The same process was repeated till his work was done.—No human fingers could have coiled a number of ropes with greater skill. Indeed, as he rocked in the breeze, occasionally steadying himself, and throwing out his hands for support, he was the very image of a sailor in a gale; climbing, struggling, and hauling. The puzzle was to guess his motives. These I found out, by observing another web, the demolition of which was just commencing. I noticed that it was very *dirty*, so much so as to be visible even to a careless fly. The spider, it occurred to me, was thus in danger of starvation; he must change his quarters, or die. Whether he had a peculiar attachment to the place, or whether he found his present station a good one for casting his net, it is not for me to divine; but certain it is, that next evening he spread it exactly where it was before.

(1) SOZOMEN, lib. ii., cap. 33, 34.

(2) SOZOMEN, *Ibid.* The monastic orders of Mohammedanism are, at present, thirty-two in number. The most ancient, that of the *Oiwarnes*, dates its origin from the year 766. In many respects they closely resemble the monkish institutions of Christianity, and were evidently formed after their model. For particulars on this subject, the reader is referred to a recent work, "The History of Mohammedanism and its Sects," by W. C. Taylor, B. A., London, 1834.

(3) ALTHESSA, Asceticism, lib. i., cap. 3.

(4) The monks of Abyssinia and Ethiopia, many of whom exist to the present day, designate themselves as belonging to the order of Saint Anthony, but they observe no uniform system of government or discipline. They are now generally known by the name of *Maronites*. HILTON, tom. i., chap. 2.

One of the most curious parts of the proceeding was this:—After gathering up his snare till only a few threads were left, as points of attachment to the window, he walked along these and cleaned them so carefully that at last they were barely visible.

The manner in which he converted his limbs into a brush, and the complete success of his exertions were both equally admirable. My conjecture that the dirtiness and consequent uselessness of the web, were the cause of its destruction, was verified by subsequent observation.

In these proceedings we have a double proof of creative wisdom. The web is constructed so as to be taken down with ease, that it may be replaced by one more serviceable. The sagacity of the spider in detecting and removing an obstacle in the way of a comfortable subsistence, and the caution of the fly in avoiding manifest danger, are each of them evidence how great is the divine care in providing for the wants, and guarding the existence of the meanest thing that lives.

It is hoped the observer will not repeat an experiment which I shall mention, but not for imitation, as it might prove fatal to a creature whose ingenuity should protect it from cruelty. I touched the web with various articles, in order to ascertain whether a spider, like other cunning folk, might be "taken in his own craftiness." He merely looked out, to show his wakefulness, and made no attempt to approach what was put in his way, until I suspended in the meshes, and gently moved, a *fly-hook*, of the smallest kind, used by anglers, and known under the name of the midge fly. This was pounced upon in greedy haste, but when, instead of a warm insect, he embraced cold steel, the disappointed glutton paused for a moment, then precipitately fled, nor could any temptation draw him from his retirement; thus reading the experimenter this moral:—"No wise man should twice fall into the same snare."

### CHRISTIAN TREASURY.

*Worldly Business ought not to interfere with Duty.*—

In the vocabulary of covetousness, worldliness means industry; although it is obvious to every Christian observer, that the pretended industry of many a religious professor is the destruction of his piety, and will eventually form the ground of his condemnation. Idleness is his pretended aversion. His time, his strength, his solitudes, are all drained off in the service of Mammon; while nothing is left for religion, but a faint sigh, a hurried, heartless prayer, and an occasional struggle so impotent as to invite defeat. "But Providence," he pleads, "has actually filled his hands with business, without his seeking, and would it not be ungrateful to lose it by neglect?" But have you never heard, we might reply, that God sometimes tries his people, to see whether they will keep his commandments or not? And may he not be now proving how far the verdure of your piety can resist the exhaling and scorching sun of prosperity? Besides, is it supposable that God intended you to interpret his grant of worldly prosperity into a discharge from his service, and a commission to the service of Mammon? And, more than all, significantly as you may think his providence invites you to labour for the bread that perisheth, does not his Gospel, his Son, your Lord and Redeemer, call you a thousand fold more emphatically to labour for the meat which endureth into everlasting life? You may be misinterpreting the voice of his providence—the voice of his Gospel you cannot misunderstand; it is distinct, imperative, and incessant; urging you daily to "seek first the kingdom of God, and his righteousness."—Rev. J. HARRIS. (*Mammon*.)

*Riches.*—When wicked men want estates, they are troubled for them; and when they have estates they are troubled with them.—DYER.

## SACRED POETRY.

## STANZAS ON SYMPATHY.

BY SIR WHITE LAW AINSLIE.

WHAT is it that's bestowed on man,  
To man alone is given,  
A sign of God's most gracious plan,  
That we were meant for heaven?

A ray of the immortal soul,  
Which warms our mortal clay;  
Which, hallow'd by divine control,  
Shall rise to brighter day;

A precious power, that has the art  
To heal what'er's amiss,  
To tranquillize the bleeding heart,  
To soften wretchedness.

When want and wailing call for aid,  
Aid may be granted soon;  
But, trust me, 'twill be doubly paid,  
If blended with this boon.

Yon beauteous mother mourns the fall  
Of her brave warrior boy;  
Could all that might be said recall  
The sunshine of her joy?

That helpless widow wastes in woe,  
Beside a husband's grave;  
Could counsel stop the tears which flow?  
Or words from sorrow save?

No! Such vain efforts yield no balm  
To succour the distress'd;  
Nor do they, for one moment, calm  
The anguish of the breast.

What is it, then, that CAN relieve  
The sorrow and the sigh?  
It is, while greeting those who grieve,  
We greet with sympathy!

So shall we more resemble Him  
Who pray'd and died for us;  
Who, seeing *Mary's* eyes grow dim,  
Would weep for *Lazarus*!

## FUNERAL HYMN.

THOU art gone to the grave!—but we will not deplore thee,

Though sorrows and darkness encompass the tomb.  
Thy Saviour has pass'd through its portal before thee,  
And the lamp of His love is thy guide through the gloom!

THOU art gone to the grave!—we no longer behold thee,

Nor tread the rough paths of the world by thy side;  
But the wide arms of Mercy are spread to enfold thee,  
And sinners may die, for the SINLESS has died!

THOU art gone to the grave!—and, its mansions forsaking,

Perchance thy weak spirit in fear lingered long;  
But the mild rays of Paradise beamed on thy waking,  
And the sound which thou heardst was the Seraphim's song!

THOU art gone to the grave!—but we will not deplore thee,

Whose God was thy ransom, thy guardian, and guide;  
He gave thee, He took thee, and He will restore thee,  
And death has no sting, for the Saviour has died!

HEBER.

## MISCELLANEOUS.

*Special Providence.*—The following simple and affecting narrative is related by Dr Krummacher of Elberfeld, in Prussia, in his valuable work entitled "Elijah the Tishbite:"—"Who else was it but the God of Elijah, who, only a short time ago, in our neighbourhood, so kindly delivered a poor man out of his distress; not, indeed, by a raven, but by a poor singing bird? You are acquainted with the circumstance. The man was sitting, early in the morning, at his house door; his eyes were red with weeping, and his heart cried to heaven, for he was expecting an officer to come and distract him for a small debt. And whilst sitting thus, with his heavy heart, a little bird flew through the street, fluttering up and down, as if in distress, until, at length, quick as an arrow, it flew over the good man's head into his cottage, and perched itself within an empty cupboard. The good man, who had little imagined who had sent him the bird, closed the door, caught the bird, and placed it in a cage, where it immediately began to sing very sweetly, and it seemed to the man as if it were the tune of a favourite hymn, 'Fear thou not when darkness reigns;' and as he listened to it, he found it soothing and comfort his mind. Suddenly some one knocked at the door. 'Ah, it is the officer,' thought the man, and was sore afraid. But, no, it was the servant of a respectable lady, who said that the neighbours had seen a bird fly into his house, and she wished to know if he had caught it; 'Oh yes,' answered the man, 'and here it is,' and the bird was carried away. A few minutes after, the servant came again. 'You have done my mistress a great service,' said she, 'she sets a high value upon the bird, which had escaped from her. She is much obliged to you, and requests you to accept this trifle, with her thanks.' The poor man received it thankfully, and it proved to be neither more nor less than the sum he owed! And when the officer came, he said, 'Here is the amount of the debt; now leave me in peace, for God has sent it me.'"

*Having put your Hand to the Plough, look not back.*

—In a letter to one of his children, Mr Venn says: "Terrible is the falling away of any who make profession, and act quite contrary to conviction. A lady here, (Huddersfield,) thus relates her own case: 'Once Mr \_\_\_\_\_ and I were both in the right path. I drew him into the world again. I am now the most miserable of beings. When I lie down, I fear I shall awake in hell. When I go out full dressed, and seem to have all the world can give me, I am ready to sink under the terrors of my own mind. What greatly increases my misery is, the remembrance of the dying speech of my own sister, who told me she had stifled convictions, and obstinately fought against light, to enjoy the company of the world. 'Sister,' said she, 'I die without hope. Beware this be not your own case!' 'But, indeed,' said Mrs \_\_\_\_\_, 'I fear it will.' Pray, my dear children, for singleness of heart, and for such a revelation of the excellency of Christ Jesus, as will leave no place for halting or dividing your affections. May they all centre in Him!'"

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CERRY, Junior, & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 67.

SATURDAY, JUNE 10, 1837.

PRICE 1½d.

WHETHER IS THE CONVERSION OF THE SOUL  
TO GOD THE EFFECT OF HUMAN OR OF  
DIVINE POWER?

BY THE REV. W. NICOLSON,  
*Minister of Ferry-Port-on-Craig.*

IF men were willing to refer the settlement of this question to the plain statements of the Word of God, we should think there could be no great difficulty in coming to a conclusion concerning it. In support of the doctrine of free grace, and the necessity of divine agency to bring us into a state of acceptance with God, we may refer to the words of the apostle in Eph. ii. 8, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." It is not easy to conceive a more explicit affirmation than this, that the work of our salvation is of God's free grace; and, as if to make this matter, if possible, more plain, he immediately adds, "Not of works, lest any man should boast." Thus the apostle, both in negative and positive terms, states this doctrine, clearly evincing that man cannot merit salvation by any righteousness of his own. And, in other parts of Scripture, the necessity of the Spirit to produce the very first tendency of the soul to holiness, is made obvious by the description given of the moral state and character of unconverted men. If it could be shown that there exists in the soul of the sinner, independently of any influence of the Spirit renewing it, an inclination to love and serve God, then, by virtue of that inclination, man may be held qualified to do the will of God. But no such inclination is ascribed to him in the Word of God. On the contrary, it is affirmed that he has no such inclination. It is affirmed that his inclinations are of the very opposite tendency. He is described as wholly inclined to evil: "There is not a just man upon the earth that doeth good, and sinneth not;" "There is none righteous, no, not one;" "And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually;" "The heart is deceitful above all things, and desperately wicked, who can know it?" "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be. So then they

that are in the flesh cannot please God;" "We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have carried us away." If, then, this be a true description of the state of man, will it be maintained that he has any inclination to love and serve the Lord? The very opposite is broadly and undisguisedly taught in these declarations concerning him. Does love to God exist in that heart which the Spirit of inspiration has declared to be desperately wicked? Can he love or serve God, of whom it is here affirmed, that his mind is enmity against God? Is that man qualified of himself to do the will of God, of whom the Spirit of God says, that he cannot please God? Surely a grosser delusion never took possession of the mind of man, than the belief, in the very face of these announcements of holy writ, that man is not by nature wholly sinful, or that he has of himself virtue and rectitude enough to hate and resist evil, and to love and practise holiness. This is setting the authority of Scripture at utter defiance, and setting up, in opposition to its express affirmations, the arbitrary and erroneous conceivings of the human mind.

Resting our convictions, then, upon these clear and unambiguous statements of the Word of God, it must be laid down as a first principle, that man in his natural state neither loves God, nor is inclined to serve him. This we hold to be one of the plainest truths of the Bible. And keeping it in view, it will serve to show the fallacy of the doctrine which they teach, who conceive and affirm, that it is only after man has himself proceeded a certain length in the path of obedience, that the Spirit of God takes him up and conducts him the rest of his way. Such a conception as this obviously arises from the erroneous belief that man can of himself turn to God, and yield to him a service worthy of acceptance. But if his mind be enmity against God, how can his actions be acceptable? If his heart be wicked and deceitful, how can his life be holy? To teach men, then, that they must repent, and believe, and obey, and then the Spirit will be given them, is just teaching the very opposite of what the Word of God teaches, as to the way of our coming to him.

The Spirit is represented as himself the agent in producing faith and repentance. To say, then, that men can do this without the Spirit, or before they receive the Spirit, is virtually to deny the necessity of the Spirit altogether. Why promise the Spirit at all if man can believe and obey without him? But how can man commend himself to God by works performed before receiving the Spirit, if all such works be only the fruit of a carnal mind? How can our righteousness commend us to God, if that righteousness be declared to be but filthy rags?

It being evident, then, that the Word of God regards the unrenewed sinner as in a state of complete alienation from him, it necessarily follows, that to act agreeably to our natural feelings and propensities, is to act in opposition to the will of God. Hence, before the sinner can act in conformity to the will of God, his natural feelings and propensities must be changed. Now, the question just comes to this,—Can the sinner do this himself? can he change his own feelings and propensities? or must this change be effected by some other influence? They whose opinions we are now combating, must hold, either that the sinner does not require any such change, or that he can effect it himself, either of which suppositions can easily be shown to be unsound; for, to say that he does not require this change, is to deny the Scriptures, which uniformly teach the necessity of the sinner being born again, and being made a new creature. And no less absurd is it to say that this can be effected by the sinner himself, for this is supposing him to put forth volitions of which he is not possessed, and to exercise powers which as yet he has not received. This change being of a moral nature, must be effected in accordance with the will; but the very supposition that the sinner is under the influence of alienated affections, is utterly inconsistent with the idea of his having a will for effecting such a change as is here referred to. So long as the sinful tendencies remain without any counteracting influence, the sinner will act by these tendencies alone. A sinful propensity cannot resist itself, it must act according to its own nature. To say that the sinner can implant new principles and inclinations in himself, is to say that man can re-make himself, and is, therefore, to assert an impossibility. As well might we say that they who are dead can make themselves alive, or that *that* which is not can create itself.

Thus it appears that if we are to admit the truth of the scriptural representation of the state of an unrenewed sinner, we must, upon the clearest principles of reasoning, also admit that so long as he is left to the influence of his own propensities, he will continue in that state. Reformation cannot be effected by the volition and agency of a moral being, all whose affections and desires are opposed to reformation. And, therefore, whenever a change from sin to holiness is effected, it must be by the operation of a power distinct from, and superior to, the moral agent on whom the change is produced. The soundness of this reasoning may be overlooked, or it may be denied by

the self-righteous tendencies of man, but the eternal principles of truth remain stable as the throne of Jehovah, and the glory of that moral renovation, which is effected by divine grace alone, will never be ceded to the helpless and guilty objects on whom it is accomplished.

Having thus seen that the conversion and reformation of fallen man is a work for which he is altogether inadequate, the next question that presents itself for our consideration, in this discussion, is, by what power is this work accomplished? Now this question receives a full and complete answer in the words of the Apostle Paul, "We are God's workmanship, created in Christ Jesus, unto good works."—Eph. ii. 10. Here believers are expressly said to be the workmanship of God. Now, unless it be meant that they are his workmanship, in a sense altogether different from that in which all men are his workmanship, the assertion of the apostle would be utterly pointless and unmeaning. All men are the workmanship of God by creation, but to have asserted this in the passage quoted, would have tended, in no degree, to illustrate the doctrine which the apostle was teaching. The workmanship here referred to, therefore, must imply a work altogether different from man's creation by God. And this is put beyond all dispute by the apostle's own words, for he not only says, "we are his workmanship," but he adds, "created in Christ." So that the workmanship here mentioned, refers to our union with Christ by regeneration, and implies a work through which they who are not in Christ have never passed. The apostle is teaching that our salvation is of grace, and in proof and illustration of this, he asserts that the very first step of this work of salvation, in its application to the sinner, is an act of divine power, even a new creation, a making of the sinner a new creature in Christ. This declaration of the apostle, then, strikes at the very root of Arminian doctrine, and overturns it as an unscriptural figment. It draws a line of demarcation between the clean and unclean, the whole and the maimed, and fixes the commencement of all acceptable obedience as the important period when the sinner is created anew in Christ Jesus. And if any thing more were necessary to explode the one opinion we now advert to, and confirm the other, it is contained in these words, "unto good works." The saints are created anew in Christ Jesus to this end, and for this purpose, that they may perform good works; clearly implying that their works are not good until this change be produced upon them. If, without this divine agency, good works may be performed, it never, surely, would have been taught by the Spirit of God, that these good works are the fruits of this divine agency. It would be utter vanity to attach such importance to this work of the mighty power and free grace of God, as is done by the apostle, were it true that good works could be performed without it. True repentance and holy obedience, then, are the fruits of a divine influence in the soul. It is God, by the Spirit, who begins the



good work within us, and it is he who carries it on unto perfection. "It is by the grace of God that we are what we are." "Not unto us, O Lord, not unto us, but unto thy name be the glory."

BIOGRAPHICAL SKETCH OF  
THE REV. HUGH BINNING.

COMMUNICATED BY THE REV. WILLIAM BURNS,  
*Minister of Kilsyth.*

THE subject of this memoir was born in 1627. His father, John Binning, was proprietor of the lands of Dalvennan and Machimore, in Ayrshire. His mother was Margaret M'Kell, a daughter of the Rev. Matthew M'Kell, minister of Bothwell. Alexander Binning, the second son of John, to whom he had assigned Machimore, was married to a daughter of Alexander Crawford, Esq. of Kerse, the mother of John Binning, a writer in Edinburgh.

The circumstances of the family were thus favourable to the obtaining for Hugh the great advantage of a liberal education, "the good effects of which appeared very early upon him, the greatness of his spirit and capacity giving good grounds to his parents to conceive the pleasing hopes of his future eminence. When he was at the grammar school he made so great proficiency in the knowledge of the Latin tongue, as to excel most of his fellows, even such as were older than himself. When his companions went to play, he chose to employ himself either in secret duty with God, or conference with religious people, having an indifference to youthful sports, not from any moroseness or melancholy of temper, being rather of an affable and cheerful disposition, but from a preference to the more grave and serious pursuits, and a deep sense of the preciousness of time. Religious exercises were his choice, in which he spent the time he could spare from his studies." "He began to have sweet familiarity with God, and to live in near communion with him, before others had begun to think seriously of their condition as sinners." When he had attained to his thirteenth year, such was his experience in the ways of God, that the most judicious and exercised Christians in the place, confessed they were much edified, strengthened, and comforted by him; nay, that he provoked them to diligence in the duties of religion, being abundantly sensible that they were much outrun by a youth.

He had scarcely reached his fourteenth year when he entered on the study of philosophy in the University of Glasgow, wherein he made very considerable progress, outstripping most of his fellow-students, so as to be taken notice of by the professors and students; and while he made proficiency in the liberal sciences he advanced also in religion. Notwithstanding his surprising attainments, his remarkable acumen, and ready apprehension of things, whereby he was able to do more in one hour than many others could do by hard study and close and continued application, and though on these accounts, he was much respected by the eminent ministers of the city, and learned professors of the university; yet he was ever humble, never exalted above measure, nor swelled with the self-conceit which is but too often prominent in youths of pregnant parts, and which is so injurious to themselves, as well as distressing to their best friends. He passed Master of Arts with great applause, and having his mind stored with an uncommon measure of the knowledge of literature, which is said to be the handmaid to religion, he began the study of divinity, with a view to serve God in the holy ministry. At this time there happened to be a vacancy in the College of Glasgow, by the resignation of Mr James Dalrymple of Stair, who had been Mr Binning's master, afterwards the great Lord Stair, the author of the Institutions of the Law of Scotland, of a System of Physics, valued greatly at that period, and of a Vindication of the Divine Attributes, possessing great force of argument and sound knowledge.

Mr Binning was determined, after much entreaty, to stand as a candidate to succeed his late teacher. The professors of the college, according to the usual laudable custom, gave public notice of the vacancy to all the universities of the kingdom, inviting such as had a mind to dispute for a professorship of philosophy to sist themselves before them to compete for that preferment, giving assurance that without respect of persons, the place should be conferred upon him who should be found "the more worthy," and "the more learned." The ministers of the city of Glasgow, considering how much it was the interest of the Church, that well qualified persons should be put into the professorship of philosophy, and that universities by these means would become most useful seminaries for the Church; and knowing that Mr Hugh Binning was eminently pious, and one of a solid judgment, as well as of a bright genius urged him to sist himself among the competitors, and at last prevailed upon him, with great difficulty, to enter the lists before the professors. There were two other candidates, one of whom had the advantage of great interest with Dr Strang, principal of the college, and the other was a scholar of great abilities, and of the same sentiments with the doctor, in some problematical points of divinity, which, with great subtlety, had been debated in the schools. Mr Binning so managed the dispute, and so acquitted himself in all the parts of trial, that to the conviction of the judges, he very much excelled his rivals; and as to the precise point of qualification, in respect of literature, there was no doubt of his superiority. The principal however, and some of the faculty who joined him, though they could not allege that the candidates they appeared for had an equality, much less a superiority in the dispute, yet argued that, other things being equal, the person they inclined to prefer was a citizen's son, having a good competency of learning, and a person of more years and of greater experience, than Mr Binning could be supposed to have, and consequently more fit to be a teacher of youth; that Mr Binning being but yesterday a fellow-student with those he was to teach, it was not to be expected that the students would behave to him with that respect which should be paid to a master. To this it was replied that Mr Binning was such an able scholar, so wise and sedate, as to be above all the follies and vanities of youth; that he knew well so to act as that no one should "despise his youth;" that what was wanting in years was sufficiently made up by his singular endowments. A member of the faculty perceiving the struggle among them to be great, (indeed the affair seems to have been very fairly argued on both sides,) proposed a dispute between the two candidates *extempore*, upon any subject they should be pleased to prescribe. This put an end to the division, when those who opposed Mr Binning not being willing to expose their friend again in the lists with such an able antagonist, yielded the question, and Mr Binning was elected. Mr Binning was not full nineteen years of age when he commenced regent and professor of philosophy, and though he had not time to prepare a system of philosophy, having to commence teaching the class almost immediately on his election, yet such was the quickness and fertility of his invention, the tenaciousness of his memory, and the solidity of his judgment, that his prelections to the scholars possessed much depth of learning, and perspicuity of expression. He was among the first in Scotland that began to reform the philosophy of mind from the barbarous terms, and unintelligible distinctions of the schoolmen, and the many vain disputes and trifling subtleties which rather perplex the minds of youth than furnish them with solid and useful knowledge. He continued in this professorship for the space of three years, and discharged his trust so well that he gained the general approbation of the university for his academical exercises; and this was the more wonderful, that having turned his thoughts towards the ministry,

he carried on his theological studies at the same time, in which he was well fitted to make progress by his deep penetration, and a memory so strong that he scarcely forgot any thing he had read or heard.

During this period of his life, he gave a proof of the great progress he had made in the study of divinity, by a discourse which he composed on that choice passage of Scripture, 2 Cor. v. 14, "The love of Christ constraineth us." This performance he sent to a certain lady in Edinburgh, who, having perused it, judged it to be the work of some eminent minister in the west of Scotland, and put it into the hands of the then Provost of Edinburgh for his opinion. His lordship was so well satisfied with it, that, supposing it to be taken from the mouth of one whom the city had formerly resolved to call, he could not be satisfied till a call was brought about to him to be one of the ministers of the city. But when the lady returned to Glasgow, she found her mistake, by Mr Binning's asking the discourse from her. This was the first discovery he had given of his great dexterity and ability in explaining Scripture. At the expiration of his third year as a professor of philosophy, the parish of Govan became vacant. Before this time, the Principal of the College of Glasgow was also minister of Govan; for Mr Robert Boyd of Trochrig, a person of very great learning, as his Commentary on the Ephesians and his Hecatombæ Christiana testify, returned to Scotland, after he had been minister of Vertal in France, and Professor of Divinity at Saumur, and was settled Principal of the College and minister of Govan; but this being attended with inconvenience, an alteration was made, and the presbytery having in view to confer the situation on Mr Binning, took him upon trials, in order to his being licensed as a preacher. After being licensed, he preached at Govan to the great satisfaction of the people. He was some time after invited to be minister of that parish, and the presbytery having heartily approved of the call, they brought him forward for ordination about the twenty-second year of his age. As a part of his trials, they prescribed to him a common head on divine influence and free-will; the occasion of which was, that Dr Strang, the Principal of the College, and a member of the presbytery, had vented some peculiar notions on that profound subject. Mr Binning delivered a very elaborate discourse, to the admiration of all who heard it, and gave in, according to custom, his thesis to be impugned by the members of the presbytery. The sentiments contained in it were directly opposed to those avowed by Dr Strang in his prelections to the students on that controversy. The Doctor being pitched upon to be one of his antagonists, found his credit and reputation at stake, and exerted his metaphysical talent on that occasion; but Mr Binning maintained his ground by the weight and solidity of his defence, to the great satisfaction of all who were present, so that some were pleased to say, that young Mr Binning was the old learned Doctor; nay, the Doctor himself, after the dispute, admiring Mr Binning's abilities and parts, said, "Where has this young man got all his learning and reading?" When he had finished his trials, he had the unanimous approbation of the presbytery, nay, their declaration of his fitness to be one of the ministers of the city, having in view to bring him back again to their society, whenever, as would probably soon happen, the Professorship of Divinity should become vacant. He was, considering his age, a prodigy of learning; for, before he had arrived at the twenty-sixth year of his life, he had such a large stock of useful knowledge, as to be at once a philologist, a philosopher, and illustrious theologian, and might well have been an ornament in the most famous and flourishing university in Europe. This was the more astonishing, if we consider his weakness of bodily frame, which rendered him unable

to read much at one time, or to undergo the fatigue of assiduous study; but this was well supplied, by a peculiarly retentive memory, and by a solid, penetrating judgment, so that, with a singular dexterity, he could bring forth his knowledge seasonably, and communicate it to the use and advantage of others, drained from the dregs he found about it, or intermixed with it, insomuch that his knowledge seemed rather to be born with him, than to have been acquired by laborious study. From his childhood he knew the Scriptures, and from a boy he had been under much deep and spiritual exercise, until the time of his entrance upon the office of the ministry, when he came to a great calm and lasting tranquillity of mind, being mercifully relieved of all those doubts which had, for a long time, greatly exercised him; and though he was of a tender and weakly constitution, yet love to Christ, and a concern for the good of precious souls committed to him, constrained him to such diligence in feeding the flock, that he resolved to spend and be spent in the work of the ministry. It was observed of him, that he was not much averse, at any time, from embracing an opportunity and invitation to preach before the most experienced Christians, the learned professors of the university, or the ministers of the city; and when one of his most intimate friends noticed in this a difference from the modesty and self-denial which appeared in the whole of his conduct, he took the freedom to ask him, how he came to be so easily prevailed upon to preach before persons of so great experience and judgment, whose eminent gifts and graces he highly valued and esteemed? Mr Binning made this excellent reply, "That when he had a clear call to mention his beloved Master's name in any place, he had no more to say but 'here am I, send me.' What am I, that I should resist his heavenly call? and when He whose name is holy and reverend is spoken of, and to, and is there present, the presence of no other person is to be regarded or dreaded, and, under that impression, I forget who is present and who is absent." Though he was studious, and much intent on fulfilling his ministry, he turned his thoughts to marriage, and married a virtuous and excellent person, Barbara Simpson, daughter of Mr James Simpson, a minister in Ireland. Upon the day on which he was to be married, he went, accompanied by his friends, to an adjacent country congregation, to hear sermon. The minister of the parish delayed commencing the service till they should come, hoping to put the work upon one of the ministers he expected to be there; but all of them declining it, he next tried if he could prevail upon the bridegroom, and succeeded, though the nature of the occasion seemed to be somewhat unseasonable for his being employed in that work. It was no difficult task to him to preach upon a short warning; having a prompt and ready gift, he was never at a loss for words and matter. Having stepped aside for a little, to premeditate and to implore his Master's presence and assistance, for he was ever afraid of being alone in that work, he went to the pulpit, and preached upon 1 Peter i. 15, "As he who called you is holy, so be ye holy, in all manner of conversation." On this occasion he was so remarkably helped, that all acknowledged that God was with him of a truth; and the people of the parish, who had come to hear their own minister, a truly pious and excellent man, were so surprised and taken with him, as if God, besides his ordinary resident, as Mr M'Ward expresses it, had sent them an extraordinary ambassador to negotiate a peace between God and them, and a skilful suitor of a spouse for Jesus Christ, the blessed bridegroom, that he might present them as a chaste virgin to his divine husband.

Although he studied in his public discourses to condescend to the capacity of the humbler sort of hearers, yet, it must be owned, that his preaching was not so much suited to a country congregation, as it was to the judicious and learned. The subjects of sermons are so

numerous and varied, and the manner of disposing the thoughts so different, that no fixed and invariable method can be prescribed, that shall agree to every man's taste, and to every subject. Mr Binning's method was peculiar to himself. He was no stranger to the rules of art, and knew well how to make his method subservient to the subject he handled; and though he tells not that his discourse has so many parts, yet it wanted not method. His diction and language is easy and fluent; void of all affectation and bombast; every period has a kind of undesigned natural elegance about it, which arrests the reader's attention, and always pleases; so that considering the time he lived, it might be said he carried off the palm of oratory from his contemporaries in Scotland, and was not at that time inferior to the best pulpit orators in England. The comparison of Binning with Scougal and Leighton, in regard to sweetness and elegance of style, as well as sublimity and richness of sentiment, will not be unfavourable to our author; while in evangelical savour and soundness he excels the first of these eminent writers, and is certainly not behind the latter. That great divine, Mr James Durbam, an excellent judge, gave this verdict of him, that there is no speaking after Mr Binning; and truly he had the tongue of the learned, and knew how to speak a word in season. The subject-matter of his sermons is mostly practical, yet natural and argumentative, fit to inform the judgment, and move the affections. And, when controversies came in the way, he showed great acuteness in discussing and determining them, and no less skill in applying them to practice. His discourses were so solid and substantial, and so heavenly and sublime, that they not only *feed*, but *feast*, the reader. Mr M'Ward says in his letter, "That, as to the whole of Mr Binning's writings, I know no man's pen, on the heads he hath handled, more adapted to edification, or which, with a pleasant violence, will sooner find a passage into the heart of a judicious experienced reader, and cast fire, ere he is aware, into his affections, and set them into a flame. The subjects he discourses on are handled with such a variety of thought and expression, that the hearer or reader is taken with it, as if he had never met with it before. He brought forth the old, with such sweetness and savour, as it seemed still new; and the new retained its first sweetness, so as never to grow old.

He, and some young ministers in the same Presbytery, who had been fellow-students of divinity when he was professor of philosophy, kept private meetings for Christian fellowship, and their mutual improvement; but finding that he was in danger of being puffed up with the high opinion they had of him, he broke up these meetings, though he still kept up a brotherly correspondence with them, for the vigorous prosecution of their ministerial work. He studied to be clothed with humility, and to hide his attainments under that veil. Although he wanted not matter and words, wherewith to please and profit all his hearers, yet at every thought of his appearing in public to speak of God and Christ to men, his soul was filled with a holy tremor, which he vented by saying, "Ah! Lord, I am a child, and cannot speak: teach me what I shall say of thee, who cannot order my speech by reason of darkness." In his first sermon on the fourth question of our Shorter Catechism, he expresses himself in a most elegant and rapturous manner: "We are now," says he, "about this question, What is God? But who can answer it? or if answered, who can understand it? It should astonish us on the very entry to think, we are about to speak and to hear of his majesty, 'whom eye hath not seen, nor ear heard, nor hath it entered into the heart of any creature to conceive what he is.' Think ye that blind men could understand a pertinent discourse of light and colours? Would they form any suitable notion of that they had never seen, and which cannot be known

but by seeing? How then can we speak of God, who dwells in inaccessible light?"

He was a great student in the works of creation and providence, and took much pleasure in meditating upon what is written in these volumes. The wonders he discovered in both, led him up to the infinitely wise and powerful Maker and Preserver of all things. Once when he came to visit a gentleman of good learning, and his intimate acquaintance, he took him into his garden, and in their walk he discoursed with him, to his great surprise, of the objective declarations which every thing makes of its Almighty Creator, and talked of the wisdom and goodness of God, particularly in clothing the earth with a green garb rather than any other colour; and having plucked a flower, he so dissected and anatomized the same, as to set forth the glorious perfection of his Maker in a most engaging and instructive manner.

But the main object of his devout contemplations was, God in Christ reconciling the world to himself; for God, who commanded the light to shine out of darkness, had shined into his heart, to give him the light of the knowledge of God in the face of Jesus Christ; so that he not only understood the mysteries of the kingdom of God himself, but it was given to him to make others know them. His preaching was in the demonstration of the Spirit, and with power. His sermons are the very transcript of what had past betwixt God and his own soul. He spoke and wrote from experimental knowledge, and did both because he believed. He constantly contended for the articles of faith and the truths of religion, and could never think of parting with one truth, or the least grain of truth, being persuaded that Christian concord must have *truth* for its foundation, and holiness for its attendant, without which it will decline into a defection, and degenerate into a conspiracy against religion. As to the duties of Christianity, he enforced the performance of those with all the arguments of persuasion; so that, through the blessing of God, his pulpit discourses became the power of God to the illumination of the understanding of his hearers, the renovation of their natures, the reformation of their lives, and the salvation of their souls. The difficult part of a reprove he acted in the most prudent and gaining manner. When he took out the mote from his brother's eye, he did it with all tenderness, and with the tear in his own eye. His words wanted neither edge nor point for drawing blood, when the case of the offender made it his indispensable duty; and when he was necessitated to use sharpness with any, they were convinced that he honestly and sincerely intended their spiritual good. His compassion on the ignorant, and on those that were out of the way, made it evident, how much he considered himself as encompassed with infirmities, and so within the hazard of being tempted. He was a person of exemplary moderation and sobriety of spirit, and studied to promote love and peace among his brethren in the ministry, and had healing methods much at heart. He had a temper that is rarely possessed in one of his age; but ripe grapes were found on this vine in the beginning of spring, since he lived so near the Sun of Righteousness, and lay under the plentiful showers of divine grace, and the ripening influences of his Holy Spirit.

(To be concluded in our next.)

## SCENES FROM THE OLD AND NEW TESTAMENTS.

BY THE REV. J. A. WYLIE,  
*Dollar.*

### No. II.—THE DEATH OF JOHN THE BAPTIST.

HEROD would have proceeded to greater extremities against John, had he not been restrained by two con-

siderations. He would have deprived the prophet of life, as well as of liberty, but, in the first place, he feared John, "knowing that he was a just man and an holy;" and, in the second place, he feared the people, "because they accounted John as a prophet." Let us briefly illustrate the influence of these motives on the mind of the king.

With the character of John, Herod enjoyed many opportunities of becoming well acquainted; and the result was, a high veneration for the Baptist; and although the king had been thrown into a transport of rage, by the faithfulness and the boldness with which he was reproved for his sin, he could not divest himself of the deep impression which the superior sanctity and honesty of John had made upon his mind; and he was obliged, in his secret soul, to respect and fear the man whom he persecuted. The falsehood and flattery of their slaves must be evident, at times, even to princes; the character of John, as exhibiting a strong contrast to that of those by whom Herod was surrounded, must have filled him with admiration. It was a singular sight, and one that is rarely seen; living at a court, John was uncorrupt; dwelling in a palace, he loved his God better than his prince, and served both with equal fidelity; with surprise and awe must Herod have looked on one, who could not be won by his blandishments, nor subdued by his power; who was uncompromising and unchanged, amid the dissolute and complying members of his court.

There is a subordination of rank in the world of mind, as well as in civil society; and there is no necessary, and at times only is there any *accidental*, connection between the order to which we belong in the former, and the station we fill in the latter. Mind stands as high above mind, as the hielr of the empire, in the eye of society, is distinguished above the son of the beggar; now, this difference of moral rank is perceived, as if by intuition, when mind approaches mind; there is the majesty of contour, and the repose of strength, which, like the *insignia* of civil dignity, indicate to the mental eye the order of their possessor; and as the larger masses in space govern the smaller, so spirits of lower rank do voluntary homage to those of higher. This moral subordination is the appointment of God; it is more ancient than any of the conventional forms of society, and the dignity it confers is recognized by all creatures, being, in fact, the measure of our distance from the divine throne. Now, there are times and circumstances in which the appointment of the Creator operates, and that of creatures is suspended,—when minds fall into the order which properly belongs to them, and when the weak and the worthless sink to their level, despite all the advantages which rank, and power, and wealth can confer. This explains to us, why it was that the simple reproof of John, "It is not lawful for thee to have her," smote with such tremendous force the guilty king; it was the descending space through which it passed which gave to it (if we may use the phrase) its *momentum*; and as the monarch sunk before the prophet, and each for the moment assumed his proper place, Herod felt *awe* as well as *anger*.

The second motive by which Herod was restrained from proceeding to greater extremities against John, was "the fear of the multitude." If John was feared by such a man as Herod, to whom, on many accounts, he must have been obnoxious, it is not surprising that he was venerated by the people. If Herod had consulted only his own feelings, he would immediately have put the Baptist to death; and to this step he was vehemently urged by Herodias, who dreaded the influence of the preacher; but the reverence in which he was held by all men, rendered this, in the meantime, unsafe, and Herod found it necessary to withdraw him for a while from public view, that, being out of sight and out of mind in the solitude of a prison, he might

afterwards do with safety what, in the meantime, he dared not do. Thus, although Herod "feared not God," yet he "regarded man;" he did not hesitate to destroy the peace of his mind, and to expose himself to the wrath of an Omnipotent Avenger, and yet he would do nothing which might render his throne insecure, and awaken the resentment of his subjects. Never yet did a sinner exist who had emancipated himself from every restraint; those who refuse to be held in the fetters of man, are yet bound by secret and invisible ties; where human fear can accomplish nothing, the fear of conscience, and of a judgment to come, sometimes exert a salutary influence; and those again who spurn this restraint, who have said with the fool, "there is no God," are yet influenced, as Herod was, by the fear of man. Few are possessed of so extensive means of doing either good or evil as those who occupy thrones; and yet, from the instance before us, we learn that even they cannot accomplish all the evil which they design; the same power which guides those orbs which roll on high, which sets a limit to the waters of the ocean, when its waves would invade the dwellings of man, governs and restrains those who, otherwise, are possessed of absolute and uncontrolled power. There is One, whose power none can resist, whose purpose none can defeat; "He is terrible to the kings of the earth."

We will now pursue the history of the prophet. We have already seen John thrown into prison for no fault of his, and his ministry put a stop to, merely on account of the faithfulness with which he discharged it. But the darkest part of the picture is yet to be exhibited. The cruelties already inflicted on the Baptist could not satisfy the savage and relentless woman whose hatred he had incurred. Herodias could not enjoy security in her sin while the prophet lived, and her fell revenge could be sated only with his blood. For the reasons of policy we have already explained, Herod could not comply with her urgent request, that John should immediately be put to death; but revenge is patient as well as cruel; as the bird of prey desecrates its victim from afar, so revenge sees her hour approaching, and waits with patience till it has come. Herodias had resolved that John should die, that the blood of the prophet should wash out the affront he had put upon her, and enjoying, in the meantime, a sort of satisfaction from the purpose she had formed, she sat down to watch the arrival of the fitting hour for executing it.

Such an opportunity occurred during the festivities which were held on the birth-day of Herod. "But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod." On this occasion, it was usual with Herod to give a supper to his lords and captains, and all the officers of state in Galilee. To grace the solemnity, and please the king, the daughter of Herodias, most probably Salome, her daughter by her former husband, Herod's brother, was introduced, and danced before them. Living at a court where a high price was set on such accomplishments, and having, no doubt, the advantage of excellent masters, she was able to perform her part well; her dancing attracted the notice, and called forth the applause of the company, and especially of Herod,—"she pleased Herod." With how small a matter will even great men sometimes condescend to be gratified! Here we behold a king, laying aside his state, forgetting the cares of government, and deigning to find delight in the dancing of a girl, displaying in this matter, an interest as intense as if he had been raised to empire only that he might encourage arts so noble, and possessed of treasures only that he might reward their patrons, with a liberality, which did not know within what limits to confine itself! David was wont to seek relief from the duties of his throne, in the devotions of his closet, "what time my heart is overwhelmed and in perplexity, I will go to the Rock that is higher than I." In secret his

chafed spirit drank at this heavenly fountain and was refreshed. His closet was as another landing placed in some happy clime, whither the curse had not come, where the Sun of Righteousness always shone, and from which he returned laden with spices more fragrant than ever grew on earth. How beautiful is rank when thus illustrated by piety! How august is power when thus controlled by wisdom from above! and how well fitted are those, for being intrusted with the rights of man, whose own hearts are under the influence of the love of God! But alas! it has been the too frequent practice of monarchs, in all ages, to devote those hours which they were able to redeem from the cares of ambition or government, not to the pages of the Word of God, but, like Herod, to the "wine-cup and the dance."

Some amusements are innocent and lawful in whatever light they are viewed; others, although innocent in themselves, become unlawful, from the circumstances which attend them, and the sins to which they may lead, and to which there is a peculiar tendency in their nature to lead. Some pieces of amusement are to be condemned, as being inconsistent with the gravity and sincerity of the Christian's deportment; and, if it be said that they accomplish some good, that good might be accomplished by other means less liable to objection. With respect to that amusement which led to the martyrdom of John, we are aware that it has now been reduced into a science, and is accounted a necessary part of every polite education,—with what improvement to our minds or our morals, we could never distinctly comprehend. Had the daughter of Herodias not danced, John would not, at this time at least, have been put to death. "Behold how great a matter a little fire kindleth!" How dangerous is it to tamper with the lusts of the flesh, or to stray, even for the shortest time, in the path of forbidden enjoyment! "Look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: At the last it biteth like a serpent, and stingeth like an adder."

When we enter on the path of iniquity, it is vain to say that we will go to a certain length, and there stop,—that this shall be the limit of our course, and, beyond it, no power, however great, no temptation, however strong, shall be able to carry us. We calculate as if our strength were the strength of stones, and our flesh of brass; as if the line which we have drawn by the hand of calm reason, would be respected in the fiery sweep of passion. The only step of such a course which is fully in our own power, is the first. The only question which is left for our decision, in reference to this matter, is, whether we shall enter at all on this path; not when or where our course shall terminate. It is ours to kindle, not to quench the conflagration—to let loose the flood, not to restrain its fury. Who would have thought when the daughter of Herodias began to dance, that this would lead to the murder of John? and yet, we see the watter passing from one stage to another, by a train of very natural sequences, till at last it arrives at this melancholy issue. This is the course of all iniquity, and the fate of all those who surrender themselves to the influence of temptation; they proceed from evil to worse, by stages which are short, by degrees which can scarcely be measured, but their progress still going on, they at last reach a point, where it would have been thought impossible, both by themselves and others, they should ever be found. Many a course has had as melancholy a result as that of the dancing of Salome, whose beginnings, perhaps, were more justifiable than that of hers. We may not be able to mention the exact grounds on which any action, or piece of amusement, is to be condemned; but, if we feel in our own hearts that it is unlawful, this should teach us that it is dangerous, and ought to be shunned. The injunction of the apostle is, "abstain from all appearance of evil."

Events of a very different character were passing that night in the palace and the prison of Herod. The king and his lords, dissolved in the wine-cup, were feasting their ears with the lewd song, and their eyes with the lascivious dance. Herodias, nursing her implacable revenge, and thirsting for its gratification, was watching her opportunity to compass the death of the prophet; and her daughter, flushed with youth and pride, and fortified by vanity and impudence, was exerting herself to gratify Herod and his courtiers;—such was the scene which the balls of the palace exhibited. Let us leave the revelry of the court, and visit, for a short while, the silence of the prison. We descend into its darkness, and discover there one greater than kings—greater than prophets—the most honourable of those who are born of women. How fragrant is this prison! How glorious the form that stands amid the shadows of the dungeon! And what awe, such as we never felt before kingly majesty, do we feel in the presence of the martyr! His dwelling is the iron cell, "his feet are hurt in fetters," yet kings have trembled before him; on that head the storms of tyranny have burst, yet it has not bowed to the wrath of man; sacred, venerable, august, yet clothed with a humility which tells us that he is the messenger, not the Master.

It was no honour to Herod that he could call a palace his dwelling, or a throne his seat, while he was degraded by the vices of his life, and the crimes of his government; we may be high in rank, and yet not great; we may have a patent of nobility, and yet not be noble; and as it was no honour to Herod that he possessed a throne, so it was no disgrace to John, or to the cause for which he suffered, that he lay in a dungeon. Truth can accommodate herself to times and circumstances, and when she is banished from the courts of princes, she can dwell in a prison among felons. But in the prison, no doubt, the one enjoyed that pure satisfaction, that ravishing delight, which arises from a consciousness that duty has been done, and that God has been honoured, to which the other was a stranger amidst the applause and splendours of his court, and to possess which, he no doubt, would willingly have given his crown. What a blessing is it, that peace of mind, that true happiness, may be found in the discharge of duty, and can be obtained in no other manner! Wealth and power may be obtained sometimes by falsehood, by crime, by injustice; but peace of mind—never. Amidst the splendours of the empire the person is miserable still; on the very pinnacle of human glory, he is more wretched than the most abject of those who are dazzled when they lift their eyes up to the height on which he stands. High and glorious as he is, he is but a gilded monument of woe. In the instance before us, how much happier, how much more honourable was the occupant of the prison, than the occupant of the palace! mirth laughed in the one, silence reigned in the other: "For as the crackling of thorns under a pot, so is the laughter of the fool." "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness."

Herod, as we have already said, was well pleased with the dancing of the daughter of Herodias, and we have no wish to detract from her merits in this respect, but we cannot so readily approve of the extravagant and foolish liberality with which Herod proposed to reward her. "Whereupon he promised, with an oath, to give her whatsoever she would ask." How trifling the service! How large the reward! Salome has danced; the courtiers have applauded; Herod has been gratified; and the treasures of an empire are scarcely adequate to testify the gratitude of the monarch. Name your reward, said the king, in language which savoured not a little of ostentation in the presence of his lords, and in which, it is not unreasonable to suppose, wine had an influence; name your reward, and if my throne can command it, or if my kingdom can furnish it, it

shall not be wanting. To make the matter worse, the seal of an oath was set upon the promise of the king; as if Herod intended to teach his courtiers that his simple affirmation was not to be trusted, unless the force of his oath was superadded. "Is it not lawful for me to do what I will with mine own?" said the Lord of the vineyard. He who is the universal proprietor, and to whom the earth and all its fulness belongs, may claim this right; but monarchs are only stewards over the goods of another, which they are bound not to abuse; and they sin against society as well as against God, if they squander the riches they possess on the most infamous, or the most frivolous of mankind. Some have thought that the promise and oath of the king arose in the depths of policy; were parts of a scheme previously concerted between him and Herodias, to cut off the Baptist, and that the grief he exhibited, when the request of Salome was presented to him, was feigned, not real. The extravagant liberality of Herod, for so trifling a service; his binding himself by an oath, as if to furnish an excuse before-hand; the ready consent he gave to the death of a man he had formerly venerated, would render this supposition probable, were not the known character of Herod, that of irresolution; one likely to be driven to wickedness by the influence of others, but unlikely to perpetrate it, on any steady plan he himself had formed.

There was silence in the royal apartment when the daughter of Herodias entered. Not long had she been absent in consultation with her mother, at once the parent and the counsellor in wickedness, and now she stood before the king to present her request. All the lords of Galilee bent forward in eager expectation to catch the sound of her words, and learn what, amongst the many objects of desire which a kingdom presented, had fixed the choice of one so young. She spoke, and the silence became deeper, "Give me here John Baptist's head in a charger." Herod heard her words, and sorrow, like a cloud, settled upon his brow. "The head of John!" And the recollection of the many virtues of the preacher returned to his mind. "John was a just man and a holy." Pity, for a brief space, shone in the eyes of the tyrant, but anon it faded, as the reproof of John rose to his memory; he again heard the voice of the Baptist saying, sternly, "it is not lawful for thee to have her;" and anger shot forth its fiery ray, and quenched the light of every softer emotion; he looked round upon his courtiers, and their looks appeared to upbraid him for his irresolution; they said or seemed to say, "will pity for a despised prisoner, lead you to violate your oath, and refuse the daughter of your queen?" Pride mounted highest in the mind of the monarch, and in that moment nothing was remembered but the reproof of John, and his own oath to Salome. "Yes, I have sworn it, John must die."

Herod had indeed sworn, that whatever the daughter of Herodias should ask, he would give to her: but his oath was necessarily to be understood of all things lawful; for no man has power to bind himself to do what the law of God has commanded him not to do. It does not admit of doubt, that an unlawful oath is not to be kept: we sin in making it, but we commit a greater sin if we keep it. The law of God is the supreme authority; and whatever is opposed to its enactments, is by that superior authority discharged. If the daughter of Herodias had acted literally on the grant of the king, and proposed that he should divide his kingdom, and make her the ruler over the half of it, would not Herod have found means to evade his oath? And yet, rather than be an accomplice in the murder of this good man, he ought to have been willing to have given her his throne, his crown, and all that he possessed. Had Salome asked his own head instead of that of John, would not Herod have insisted that his promise was not to be kept? And yet, had he been a man of inte-

grity, he would sooner have given her his own head, than consented that the head of John should be cut off. Herod had said, "even unto the half of my kingdom;" and he redeems that pledge with a gift, which the whole of his kingdom could not have purchased. Than have redeemed that pledge as Herod redeemed it, better far had he taken the loveliest jewel from his crown and given it to the daughter of Herodias; better far had he planted his own diadem on the head of Salome, and gone from his royal throne to sit in dust among the captives of his prison-house. Ancient resentment against the prophet, the fear of incurring the scorn of his courtiers and the upbraidings of Herodias, the partner of his crimes, prevailed against the pleadings of mercy and justice. There was no statement of the crime for which John was to suffer; there were no forms of trial; there were no tedious delays between the sentence and the execution of it; in fine, there were none of the barriers which modern times have erected between the wrath of despots and the lives of their subjects; and no sooner was the sentence given, than a messenger was sent to execute it.

While the death of John was thus hastily resolved upon in the palace of Herod, what may we imagine were the musings of the prophet in his prison? Is it unlawful to suppose that the Master he served had sent his angel to assure him, that in a few moments his earthly sorrows would be ended, and his heavenly glory begun? That in a little he would hear the voice of the oppressor no more, but be relieved at once from the chain of Herod, and the garments of mortality? Shut out from public labour, he passed his hours in prison, no doubt, in looking forward to the triumphs and the sufferings which awaited the Church of God. In the reports which his disciples brought him, from time to time, of the progress of Jesus, he could trace the dawn of the Gospel day; and his soul was filled with unutterable joy, when he thought that the hour was near when the light that was now breaking duskiy on the mountains of Judea, would shine, in all the glory of day, on the broad fields of the Gentile world. At other times, the darkness of coming evil—the gathering of those storms, from which he knew he would be hid in the quiet grave—would fall upon his eye, and weigh down the spirit of the captive more heavily than could the chain of Herod. But anon the clouds would roll away, and the days of peace and glory, revealed in prophecy, would shine in the bursting and glowing future, and the martyr would continue to gaze till his dungeon glowed with light, and resounded with his song. Such were the musings of the prophet, when his prison-door opened, and the messenger of death stood before him.

This was sudden, but John was prepared: his work was done, and by this death was he now to glorify God. We behold him rise up, and with a firm voice command the officer of the king to obey the orders of his master. A flickering light quivers through the dungeon—the gleam of the executioner's sword; and the revenge of Herodias is gratified, and the prophet dismissed to his glory. Oh! the happy exchange. John has left the darkness of his prison, and soared, like the eagle, to the world of eternal day; and he is now, without the fear of bolts or fetters, and far beyond the wrath of Herod, walking at liberty in the streets of the New Jerusalem. He has been faithful unto death, and has received the crown of life.

Formerly the disciples of John had loved him as a master, but now they venerated him as a martyr. He was their master no longer; the same sword which had mangled his body, had dissolved that relation; but love is stronger than death; and when they learned that he had fallen by the order of the king, they came forward to testify the veneration in which they held him, the love they bore to his character, and the advantage they

had reaped from his instructions, and performed the last service, which he needed, or which they could render, "they took up the body and buried it." He did not sleep in marble, nor were his virtues written on tablets of brass; his labours and sufferings were inscribed on the pages of the Word of God, and his funeral sermon was preached by the Saviour. "What went ye out to the wilderness to see? A reed shaken with the wind? But what went ye out for to see, a prophet? Yea, I say unto you more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."

While one system of events is in progress, it is generally impossible to vindicate the providence of God to man; but no sooner has the system been concluded—no sooner has the last act of the series taken place—than the explanation is easy, and now a child may discover what the most accomplished student of the ways of God was formerly unable to penetrate. If we look not beyond that scene which closes with the death of the prophet, nothing is seen but mystery, and nothing is felt but doubt. We retire, asking, in the agony of bitter uncertainty and disappointment, "Doth God know? Is there knowledge in the Highest? Why should Iniquity be permitted to lift up her head upon a throne, while Truth is obliged to hide her's in a prison? They break in pieces thy people, O Lord, and afflict thy heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, the Lord shall not see, neither shall the God of Jacob regard this." And if we find any relief from doubts so agitating, it is only in the remembrance that there is a world beyond the present, where truth shall rise to her native dignity, and be crowned with her native honours, while iniquity shall sink to her proper level, and be lost for ever in those depths out of which she arose. But it is not the usual method of God to delay so long the vindication of his providence; even in time, the future often vindicates the past: and if we carry our views forward a few years from the death of John, we behold the ways of God to all these individuals explained. We find, that the mirth of the palace is gone, and that silence is come in the room of noisy revelry. We behold those who for a brief space shone there, overwhelmed with misfortune, drooping in exile, wandering friendless in foreign lands, and some of them perishing miserably by a cruel death. And as to the prophet, the victim of royal injustice and feminine revenge,—we behold the prison exchanged for the palaces of glory, the silence of the dungeon for the songs of paradise, the society of felons for the Princes of the universe, and the frown of a monarch of earth for the smile of the King of Heaven.

THE OFFENCE OF THE CROSS:  
A DISCOURSE.

BY THE REV. ANDREW MILROY  
*Minister of Crailing.*

"And blessed is he, whosoever shall not be offended in me."—MAT. xi. 6.

SUCH was the declaration with which our Lord concluded the full and decisive evidence he had furnished to the Baptist's disciples of his being in truth the promised Messiah. To them it was a solemn warning against the influence of any prejudices they might have conceived towards him, a faithful intimation of the awful danger to which they should expose themselves if they remained at a distance from him, refusing to acknowledge him in the high character in which he claimed

to be received. But while this was the primary occasion and purpose of this declaration, it is evidently one of no mere limited application. It is couched in the most general terms—"whosoever"—and stands on record as an admonition from the Faithful and True Witness, to which it concerns all who are privileged to hear his words earnestly to give heed. There are indicated in it several important truths: the truth, that such was the holiness and benevolence of Christ's personal character, such the purity and excellence of his doctrine, such the demonstrative wisdom of his miracles, that it is only through the influence of moral perversity blinding the mind that any can be offended in him; the truth, that notwithstanding the holy lustre of Christ's life upon the earth, notwithstanding the loveliness of his doctrine, and convincing proofs of his divine mission, yet multitudes, yielding to their corrupt hearts, should reject him and set him at nought; the truth, finally, that the consequence of such rejection should, in every case, be the ruin of the immortal soul, while the blessed fruit of not being offended in him, would be found in present peace and eternal felicity.

I shall not at this time attempt to illustrate the passage under all these views, but, proceeding upon the fact, which, alas! is too palpable to be denied, that multitudes are offended in Christ,—so offended as not heartily to close with him as their Redeemer, I shall endeavour to set before you one or two of the grounds of this offence, one or two of those things on account of which men are prejudiced against the salvation of Christ, adverted, in our progress, to the real source of this offence being taken, to its consequent guilt, and tremendous danger. And while we are engaged in this meditation, let there be on every mind a feeling of jealous self-scrutiny, a fear of falling after the examples of unbelief, a holy dread lest the reception we are giving to the Saviour should, on any point, be partial or reserved, a fervent desire to have every thought and imagination brought into captivity to the obedience of Christ. May the Great Master of Assemblies bless his own Word, and render it now and ever, mighty to the pulling down the strongholds of sin and Satan!

What, then, are the prejudices through which men are ensnared to refuse their highest mercies? It were vain to attempt to trace the endless variety of obstacles which occur to different minds, and prevent them from cordially accepting the Saviour. It will suffice to suggest the more general and prominent.

And, first of all, I would remark, men are offended in Christ, and refuse to come to him on account of the doctrines which he taught and which he has left on record and enjoined his servants to inculcate, as essential to salvation.

And why should man be offended at the doctrines of Christ? Did not he speak as never man spake? Did not even his adversaries bear witness to the gracious words which proceeded out of his lips? and is there not in the annunciations of the

Gospel all that can comfort, and elevate, and bless the soul of man? True; yet there is at the same time much to humble, much to come into collision with the pride and loftiness of the deceitful heart, much to call forth the same expression of dislike, which we find to have been uttered by our Lord's personal hearers, on one occasion when he had been forcibly opening up the poverty and wretchedness of man in himself, and the blessedness of union to Him who was come to ransom, and dignify, and fill the soul. "Many of his disciples, when they heard this, said, This is an hard saying, who can hear it; and from that time many of them went back and walked no more with him."

There is much contained in the Gospel indeed, on which we may expatiate, without offending the carnal tendencies of the heart. There is something pleasing in that life and immortality, beyond death and the grave, which it brings so gloriously to light,—something that commands the admiration in the holy purity and rich benevolence which breathe throughout the precepts it enjoins, held out to us as they are in living lustre, practised to perfection in the life and actions of Him who inculcated them. There is something soothing and attractive in the tenderness which the Gospel expresses towards the suffering and afflicted, and in the gracious assurances of help and deliverance which it brings. On such topics, therefore, the Gospel can be tolerated even by the worldly mind; on these the preacher of righteousness may expatiate without offending the inward thoughts of pride; in those merely partial and general views of divine truth the spirit of a man may find complacence, while it is really ignorant of the grand substance of the Gospel annunciation, and ready to be offended with the self-abasing views which it presents to every child of Adam.

The grand annunciation of the Gospel is evidently this, "God so loved the world as to give his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." "The Son of Man is come to seek and to save that which was lost." It announces, in a word, the plan of the Godhead for the recovery and restoration of ruined perishing sinners. In order, therefore, to its being cordially embraced, it is indispensable that men should perceive themselves to be in a spiritually lost and perishing condition; should be sensible that they have undone themselves, and that their help is found in God alone. And it is quite manifest that though men may attend to some parts of the Gospel, may even take pleasure in dwelling on some of the glorious views which it unfolds, yet, if they do not receive it in its substance, if they do not give heed to it as the revelation of the mode of their recovery, they are virtually chargeable with rejecting it, and can have no part in the benefits which it offers. Now there is in man a natural blindness and insensibility to the reality of his spiritual misery and destitution, and there is also a natural revolting of the heart from the humiliating picture. There is, on the one hand, such a pre-occupation of the

mind with objects without, that there is little turning of the thoughts inward; and there is on the other, such an aversion from recognising our morally lost condition, that even after we acknowledge it in words, we are far from being inwardly and really persuaded of it. And as it is only they that are sick that need a physician, and seek to apply to him, men, not being convinced of their spiritual malady, or, at least, fancying that they can cure themselves, do not, in good earnest and with all their hearts, apply to that sovereign Physician who is come to restore health, and vigour, and life to the soul of man, enfeebled and ruined by sin. When this is the case, the Gospel evidently is not received, it is not welcomed as the tidings of great joy to perishing sinners, it is refused in its most substantial points, and by this refusal men shew that they are offended in Christ, inasmuch as they do virtually declare that they are not so undone as to stand in need of his mediation, and do not acknowledge him to be just such a Saviour as their situation and exigencies demand. It is plain that there may be various degrees in which men may be offended in Christ; some may be so hardened and so self-satisfied, and so reckless as to deny the necessity of his mediation altogether. Others may be so ignorant and stupid about spiritual things as never to think, with any interest or attention, about Christ and his salvation. Others, again, may pacify their consciences by the plea of a future and more convenient season; and others may deceive themselves by a sort of half-reception of him as their Saviour, that is, by thinking so well of themselves, of what they have done and are doing, as to suppose this will go so far towards their justification, and that the righteousness of Christ will make up the rest. All these classes are guilty of being offended in Christ; it is true of them all that they see no beauty in him as the Gospel holds him forth, that they should desire him; and if one can form any estimate of the state of men's minds from the line of conduct they pursue, or the mode in which they express their sentiments, it is lamentable to think how large a number are embodied in these several descriptions. With respect to all these, the ground of offence is this, that the Gospel offers them what, through pride and blindness, they are averse to receive. It calls them to lie low in the dust of self-humiliation, as rebellious undone sinners, and to embrace Christ as the bread of life, who shed his precious blood for the life of the world, through whom there is procured pardon, grace, life eternal.

This was the hard saying which those who followed Christ of old could not bear, and which still is the rock of offence to disobedient unbelieving ones. Men go about to establish their own righteousness, and will not submit to the righteousness of Christ their surety. They will consent to be debtors in part to divine grace, but will not give all the glory of their salvation to God. They will not agree to stand on a footing with the guiltiest of men, and obtain pardon through the merits of Christ, as equally an exercise



of sovereign compassion and love. The doctrine of the cross, in short, is an offence; it presents to them views of God's holiness, of the evil of sin, and of his abhorrence of it, which they cannot receive; it stains all the glory of man, and proclaims that but for the sufferings of our surety we must all have descended into the pit of destruction, and that, if we do not take shelter under the merits of his obedience and death, we must perish for ever. It claims absolute prostration of every high thought, and holds out encouragement and hope only to the convinced, and humbled, and self-despising; and on account of these its great features, it is an offence to the unsubdued lofty spirit of worldly men.

Let me urge this matter on your attention with all earnestness. Are you ready to own, that if ever you get within the threshold of the celestial mansions, it must be by the act of sovereign love manifested in Christ Jesus? Do you feel, that separated from him you have no life—no hope; and do you not merely acquiesce in such views and sentiments, but do you cleave to Christ as your life, with something of that eager intensity with which a drowning man would grasp the hand stretched forth to save him from his perilous condition? These are not abstract inquiries, touching points of no vital interest, but they relate to that on which turns our eternal prospects—even the state of our regards towards the Redeemer of men. "He that hath the Son hath life, but he that hath not the Son shall not see life, but the wrath of God abideth on him." Now, no man can have the Son in the sense here meant; no man can truly rely on him, with full purpose of soul, till pride has been abased, and he has been made to see himself as he is—poor, and miserable, and wretched, and blind, and naked. All who are not thus convinced,—who are not brought to see themselves outcasts and rebels, unworthy of a place in their heavenly Father's regards, are offended with Christ,—they either slight his salvation, or they absolutely refuse it. He is thus to them, a rock of offence and a stone of stumbling; yet he is the head of the corner,—foolish are those builders who reject him. Blessed is he, whosoever he be, who perceives him to be altogether lovely. Beloved brethren, may this blessedness be yours and mine.

A second ground of offence, on account of which men refuse to close with Christ, is, the greatness of the claims he prefers to our entire homage and obedience.

It is true, the yoke of Christ is easy, and his burden is light,—none of his commandments are grievous, his service is perfect liberty, and in becoming his servants, we find rest unto our souls; but it is true also, that his claims are high,—yea paramount, that he will admit no rival in our affections, no object to dispute our devotedness, or hinder our submission. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and

he that taketh not his cross and followeth after me, is not worthy of me;" here is the high test of real discipleship—a test, alas, which few will stand. I need not stop to shew how just these claims are, notwithstanding their magnitude, for their justice will be admitted by all who regard Christ in his true character as God manifest in the flesh. The point which we are interested in observing now, is, that men take offence at the extent of the demand which Christ makes on their love and obedience; just as we find it to have been at the first promulgation of the Gospel, that its claims, not merely to superiority but to exclusive truth, were an offence to the votaries of idolatry. The idolaters of that day would willingly enough have admitted the Christian religion to a place with the worship of their multiplied divinities; but they could not brook its lofty demands to be received as alone the will of God for man's salvation. Even so, in our times, many seem quite ready to admit, that Christ has some claims on their regard, that religion has a title to some portion of their thought and attention; but they are averse to allow Christ to be all in all, the source, the end, the example, of their whole life and actions, just as it was with that youth to whom Christ addressed these words: "Yet lackest thou one thing; sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me. And when he heard this, he was very sorrowful, for he was very rich." This young man was willing to do so much, but he was not ready to do all; he would give so much of his affection and of his fortune to the service of Christ, but not the whole, and this reserve proved the hollowness of his heart, the absence of sincere principle,—the sad fact, that he was offended in Christ. With how many, alas, is it thus! How few are those who can in truth say, "Lord, I will follow thee whithersoever thou goest;" and yet if we are not prepared to say this, we cannot be Christ's disciples. This is a subject demanding our serious attention. Christ claims the heart, the whole heart, an undivided allegiance. He will accept of nothing less, are you prepared to give him what he demands? Do you renounce the other lords and gods who have had dominion over you, and resolve henceforth to make mention only of the God of Israel? Do you cheerfully and entirely yield yourselves to the Saviour, counting yourselves not your own, but bought with a price, and, in doing so, are you influenced by a lively perception that such a consecration is required, not only by duty and interest, but by the care you have for your best happiness here? Do you feel that there is delight in being near Christ, in walking after his precepts, in seeking to advance his glory, and can you testify, "Thou hast put gladness in my heart more than in the time that their corn and wine are increased?" If so, then happy are ye. You are not offended in Christ, but are embracing him as your righteousness and strength. Is there not reason, however, to fear, lest it should not be thus?

Is there not in many minds, especially in the young, a shrinking from any vivid recognition of Christ's claims, a secret unwillingness to be entirely his, a fear that by such a dedication much of the happiness to which they look forward in this world would be forfeited, that they would be prevented from enjoying the amusements and frivolous pleasures on which their hearts are set? Trained in a reverential respect to the institutions of religion, they wait upon them regularly, and count it right to observe the stated seasons of devotion; but the gay and sprightly heart revolts from a solemn unreserved consecration to the Saviour, as if this were for ever to shut them out from the associations and enjoyments of this present life; and hence it is that multitudes continue to halt between two opinions, persuaded, on the one hand, that "fleeing to Christ is the only measure of safety," and reluctant, on the other, to part with those vain pursuits which amuse and deceive the heart. It is a false estimate, no doubt, which such persons form of the demands of Jesus, when they conceive that he calls us away from all pleasure and enjoyment. When a man becomes a Christian, he does not lose his pleasures, but he changes them—he forsakes lying vanities, and chooses the ways of wisdom. Ask a sincere disciple of Jesus, one who has been converted from the error of his way, which has been the happier portion of his life, and what will be his answer? Will he say, that had he counted the cost, he would not have enlisted under the banner of Christ? or will he tell you, that he never knew happiness till he abandoned the ways of the world, and betook himself to the green pastures and still waters by which Christ leads his people, and gives them rest? The testimony is uniform; and yet the old device, that religion is a gloomy thing, prevails to scare away unstable souls, and to make them offended in Christ. Gloomy! How can the religion of Jesus be charged with this character? Does it not present before us the most endearing and lovely views of the divine attributes, calling us to come to God as our reconciled Father in Christ, forbidding all the fears and disquietudes of the guilty mind, removing all the perplexities and doubts of the spirit, when looking forward to eternity, assuring us of the reality and unchangeableness of God's love to such as seek him, of the unceasing exercise of his affectionate care, both when he visits us with the sunshine of prosperity, and when he obscures our path with the clouds of adversity and trial. It is amazing how this false idea, proceeding from the father of lies, should have obtained so wide a prevalence—how an untruth so palpable should have passed so current in the world. If by happiness, indeed, is meant, the round of idle dissipation, the whirl of vain folly, a perpetual immersion in gay scenes and exciting pleasures, then be it far from me to speak falsely for God, or to say, that a truly religious person can spend his days so unprofitably; but if happiness mean, that calm and delightful enjoyment which arises from the consciousness of being at

peace with God, from being employed in pursuits agreeable to his will, and whereon we may implore and expect his blessing, from having all the bounties of Providence sweetened to us as descending from a gracious Father's hand, and all the varied afflictions to which humanity is incident, alleviated by the thought that they are the appointed chastisings of a tender all-wise Parent—if happiness mean inward comforts, benevolent affections in full play and exercise, hopes enkindled, and stretching forth into eternity, then happy only is the man who is not offended in Christ. This real, this permanent happiness, which you will be able to retain not merely in the days of health and vigour, but amid the assaults of adversity and weariness of a sickbed, you can find only in Jesus. O seek it in Him, and you will not be disappointed; but seek it honestly, not by keeping a wistful eye upon the world, upon the fascinations of sight and sense, and trying to combine the service of God and Mammon, but by unreservedly resolving to obey the demands of Jesus, believing that all who gather not with him, do scatter abroad. His claims are high, but be not offended with their extent—they are right in themselves, and cannot be resisted without guilt and folly; and in yielding to them, you secure your own present and eternal well-being.

---

#### CHRISTIAN PHILOSOPHY.

No. X.

BY THE REV. JAMES BRODIE,

*Minister of Monimail.*

THE LAWS OF NATURE.

THE laws of nature are generally considered as including all that man can discover of the appointments of God, without having reference to the Book of Revelation. Some have spoken of them with less respect than they deserve, while many have, on the other hand, extolled them as if they were all-sufficient; but, amidst all the controversies that have been raised respecting them, it is remarkable that there has scarcely been any endeavour made to classify or describe them. In consequence of this neglect innumerable mistakes have arisen, and the truth has been darkened by words without knowledge. In order, therefore, to avoid misconception, we must begin by describing the different classes into which they may be divided, and thus pave the way for investigating the analogies they present, and the differences that they exhibit. By following this course our progress, if slow, will be sure; and if we fail of throwing light upon the subject, we will at least have deepened the darkness that surrounds it.

The laws given by the great Creator, as shewn forth in his works of creation and providence, may be best arranged by referring to the different natures of the creatures to whom they are assigned. They will consequently be divided into four general heads, namely, those given to inanimate matter; those assigned to matter when animated or organized; those that regulate animals guided by instinct, and those that are appointed to direct the conduct of rational and accountable creatures. These distinctions are so evident that their propriety will be readily allowed.

1. When we consider matter in an inanimate form, such as we see it in earths, stones, metals, liquids, and

airs, we find certain properties inherent in it, of which some are universally diffused, and belong to every material substance, while others are peculiar to particular kinds. In our former numbers we described the more general properties, such as extension, cohesion, mobility, &c., each of which may be considered as founded on a commandment given by the Creator, who has ordained that matter shall occupy space, and resist the touch; that its various particles shall attract each other, in different manners and degrees, according to circumstances; that it shall be acted upon by heat, electricity, and chemical agency, and that it shall be moved and stopped according to settled rules. The laws thus given to inanimate matter are sometimes distinguished by the name of physical or material. We have already given a brief explanation of a few of the most important; but it would be altogether impossible even to enumerate the whole. They form that wide field which it is the object of Natural Philosophy and Chemistry to survey; and this field is so extensive, that we can only be said to have glanced at its borders, notwithstanding all the progress that science has made.

2. When matter is acted upon by the vegetating principle of plants, or the living spirit of animals, we find it exhibiting new forms and obeying new rules. Thus God appointed "the earth to bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind;" and, we accordingly find, that plants continue to grow out of the soil; that they absorb from the earth, and air, those particles of which their various parts are composed; while these, again, are so arranged that every plant has its own peculiar leaf and flower, stem and fruit; and all of them, after having flourished for a time, wither and decay. With regard to animals, we are told that God said, "Let the waters bring forth abundantly, the moving creature that hath life; and fowl, that they may fly above the earth, in the open firmament of heaven." And again, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind," and agreeably to this command, animals are brought forth and live; they extract from the food that they eat, the matter that forms their muscles, blood, and bones; and having fulfilled the brief term of their existence, they die, and return to their original dust. In all the changes which matter undergoes, when thus organized, we trace certain methods of procedure, either common to every kind of plant and animal, or peculiar to each individual species. These we term organic laws; they regulate matter when acted upon by the mysterious agency of animal and vegetable life; they form the province of the botanist, physiologist and anatomist; they are yet more varied and numerous than the former class, and by their mutual harmony, and by their adaptation to the other laws of nature, shew forth in the most wonderful manner the wisdom and the power of God.

3. The third class includes those instinctive faculties and feelings by which the lower animals are entirely guided, and by which man is also in a great measure influenced. These powers and appetites are not very numerous, but they appear under such a vast variety of modifications, that they present a subject yet more difficult and intricate than either of the two preceding divisions. The power of voluntary motion, of breathing, sucking, swallowing, and digesting; the different senses of sight, hearing, taste, touch, and smell;—the power of perception, imitation, memory, and reasoning, in so far as they are given to the lower animals, form what may be termed the instinctive faculties; while the love of life, the appetites of hunger and thirst, the feelings of sexual love, of parental solicitude, benevolence, fear, and a few others, which are common to man and the lower animals, constitute the instinctive emotions. These are found more or less in all living creatures, and

afford in their diversified operation abundant subject for the inquiry of the naturalist. On the one hand, they merge into the organic laws, so that it is difficult to determine the boundary dividing them, and on the other, they so assimilate to reason, that it becomes a much more arduous task than is commonly imagined, to define with precision, the distinction between them. When we apply the term laws to the determinations of instinct, we are merely to be understood as saying, that God has appointed a peculiar pleasure to accompany certain actions, by which there is naturally excited a corresponding desire of engaging in them when an opportunity of doing so occurs. When, for example, the stomach is empty, and food presented, we know that eating will produce gratification, and feel an inclination to partake of the victuals which are set before us. But there is no imperative command given either to gratify these desires or to repress them; and we can attribute to them neither merit nor guilt. It is not the mere instinctive emotion that brings condemnation, but the cherishing and indulging of it when the higher law of duty requires that it should be repressed. We are commanded to forgive, as we hope to be forgiven; yet, if insulted and injured, we may "be angry and sin not." It is, again, no crime to be hungry, though food should be forbidden, and our Saviour did not transgress in the wilderness though "he was an hungered;" but he would have sinned, had he gratified this instinctive longing for food by following the counsel of the tempter.

4. The last class of laws which God has enacted, comprehends the precepts of the moral law, given to intelligent creatures, such as angels and men. As was just observed, it is no easy task to point out the precise distinction between "the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth;" yet some of the more peculiar characteristics of rational creatures may in a moment be distinguished. In man we see not only a higher range of faculties and more elevated feelings, but a breathing after immortality, that betokens a creature destined for a life to come. There is also given him a peculiar power, evincing the working of a rational mind, by which he is enabled to arrange and condense the information communicated by the senses and instinctive perceptions, and to form an idea of qualities considered apart from the bodies in which they are found; and, above all, there is bestowed on him a sense of moral good and evil, to regulate and restrain the animal appetites and feelings. To this the name of conscience is given. By means of these powers man is enabled to comprehend the nature of the Deity, to discover the object and design of Jehovah's procedure, and to understand the duty which he owes to his God. They are the peculiar characteristics of a rational and accountable creature. They belong to that nobler part of man, which assimilates him to the angelic creation, to that never-dying soul, which though it be conjoined to a material frame and to animal appetites, is yet distinct from both, and can live, and feel, and act, though separated from them. The universal and almost intuitive belief of mankind, leads us to regard the soul as immortal, and as endowed with powers and feelings altogether different from those of the brutes; dissimilar in their nature as well as higher in their degree. We are conscious of a spirit within us which elevates us as much above the lower animals, as their instincts raises them above minerals and plants, and for which a peculiar system of laws has been provided. The rules laid down for the conscious actions of a rational creature, may be either obeyed or transgressed; but the laws given to other classes of beings cannot, by any possibility, be broken. Man is left to the freedom of his own will, but to inferior creatures no such license is allowed. The moral law tells us what *ought* to be performed; the laws given to material nature, instruct us as to that which *must* and *will* be done,

The operation of the peculiar faculties of the soul is referred to by the Apostle, when he says, "The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead;" and when he tells us that "when the Gentiles do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness."

When we endeavour to investigate the law which the Creator has implanted in the heart and conscience of man, we find various circumstances concurring to embarrass our progress. Man is a strangely compounded creature; he is actuated, on the one hand, by instinctive appetites like those given to the brutes; he is directed, on the other, by those moral precepts which are the transcript of Jehovah's character, the guide of angels, and the rule of the divine procedure; and it is exceedingly difficult to unravel the motives of a being who has been not unaptly termed, "a worm—a god!" He is, moreover, fallen and sinful; and while he remains unconverted, exhibits the anomalous condition of a creature wholly disinclined toward that which is good, yet checked and restrained in his pursuit of evil; and when he has been converted, he presents the inexplicable mixture of light and darkness, of holiness and sin. We need not wonder, then, though many contending theories have been advanced respecting the object that man should pursue as his chief end, the law that he should follow, and the motives by which he should be excited. But amid all these contending systems, reason and Scripture, if carefully regarded, alike declare, that the only authoritative rule, and the only unerring guide is the WILL OF GOD. Some are directed merely by the counsels of prudence, which may be termed an enlightened regard to our own interest; others actuated by natural benevolence, seek, at the same time the good of society; (and these motives have no doubt a legitimate influence on our minds,) but unless we have respect to the divine appointment, our conduct can neither have sanction nor guidance. We may follow the dictates of prudence, we may relinquish present ease and pleasure in order to secure future enjoyment, we may renounce the grovelling indulgence of sensual appetite, and pursue the noble delights of intellectual refinement, but unless we listen to the counsels of heaven, we never can know wherein our chief happiness lies, and unless we own the divine authority, there is no law that requires us to pursue it. If we choose that which is good it is well; but if we prefer that which is evil, no man has a right to reprove us. In judging of the conduct of others, we always make a distinction between want of prudence and want of principle; we pity the folly of those who exhibit the first, we condemn the sin of him who gives evidence of the second; and while we remonstrate with those that injure themselves, we punish him that is injurious to his neighbour. It is only when the precepts of God are applied to the regulation of every word and deed that the maxims of prudence have the authority and power of a law.—We may, in like manner, listen to the dictates of benevolence, but unless we are taught of God, we have no means of ascertaining the line of conduct that will most directly tend to the general good. He alone, who knows the future, can determine the means by which the destinies of our race may be advanced, and he alone, who is eternal, can point out the path to immortal bliss. Without reference, moreover, to the Sovereign of all, there is no authority by which the counsels of benevolence can be enforced. It is not enough, as some imagine, to tell us that benevolence, or desire for the general good, and conscientiousness, or love of justice, and veneration, or regard for that which is venerable, are the highest and noblest of our feelings; that their exercise will produce the most

refined and permanent satisfaction, and that by listening to them, rather than to the lower propensities, the happiness of mankind generally will be promoted. There will ever be multitudes who prefer the gratification of present humour to the hope of a distant futurity, who relish more keenly the gross pleasures of appetite than the refined enjoyments of intellectual taste; and who deny that society has any right to demand such sacrifices from them. Nay, even the best of men will find the fine-spun theories of sentimental benevolence weak as the spider's web, when opposed to the force of appetite and passion. It is only when the heart is awed by the fear of God, and when the mind is led to own its obligations to Him, that we will steadily and zealously seek the good of our fellow-men. Even allowing the dictates of benevolence and prudence to be agreeable to truth, we must also recollect that they have only a reference to one-half of our duty, they are at best but a fragment of the law to which intelligent creatures should be subject, and deprived of the sanction of divine authority can scarcely be considered as having any force at all. But viewed in connexion with the obligation under which we lie to Him that made us, interest and duty are found to be one, and every conceivable motive combines to urge us on in pursuit of our own highest happiness, and of society's furthest advancement.

#### A SKETCH OF AN HOSPITAL SCENE IN PORTUGAL.

"I wish to give you," said a British officer, in a letter to a friend during the Peninsular war, "some idea of a scene I witnessed at Mirando do Cerro, on the ninth day of our pursuit. Yet I fear that a sight so terrible cannot be shadowed out, except in the memory of him who beheld it. I entered the town about dusk. It had been a black, grim, and gloomy sort of a day—at one time fierce blasts of wind, and at another perfect stillness, with far-off thunder. Altogether, there was a wild adaptation of the weather and the day to the retreat of a great army. Huge masses of clouds lay motionless on the sky, and then they would break up suddenly as with a whirlwind, and roll off in the red and gloomy distance. I felt myself in a state of strange excitement. My imagination got the better of any other faculties, and I was like a man in a grand but terrific dream. Thus feeling, I passed the great cross in the principal street, and suddenly fell in with an old haggard-looking wretch—a woman, who seemed to have in her hollow eyes an unaccountable expression of cruelty—a glance like that of madness; but her deportment was quiet and rational, and she was evidently of the middle rank of society, though her dress was faded and squalid. She told me, without my asking her, in broken English, that I should find comfortable accommodations in an old convent that stood at some distance among a grove of cork trees; pointing to them at the same time with her long shrivelled hand and arm, and giving a sort of hysterical laugh, 'You will find,' said she, 'nobody there to disturb you.'

"I followed her advice with a kind of superstitious acquiescence. There was no reason to anticipate any adventure or danger at the convent; yet the wild eyes, and the wilder voice of the poor creature, powerfully affected me; and I went on, in a sort of reverie, till I had walked up a pretty long flight of steps, and was standing at the entrance to the choisters of the convent. I then saw something that made me speedily forget the old woman, though what it was I did see, I could not, in the first moments of my amazement and horror, very distinctly comprehend.

"Above a hundred dead bodies lay and sat before my eyes, all of them apparently in the very attitude or posture in which they had died. I looked at them for at least a minute before I knew that they were all

corpses. Something in the mortal silence of the place told me that I alone was alive in this dreadful company. A desperate courage enabled me to look stedfastly at the scene before me. The bodies were mostly clothed in mats and rugs, and tattered great-coats; some of them merely wrapped about with girdles of straw, and two or three perfectly naked. Every face had a different expression, but all painful, horrid, agonized, bloodless; many glazed eyes were wide open, and, perhaps, this was the most shocking thing in the whole spectacle,—so many eyes, that saw not, all seemingly fixed upon different objects, some cast up to heaven, some looking straight forwards, and some with the white orbs turned round, and deep sunk in the sockets.

"It was a sort of hospital. These wretched beings were mostly all, either desperately, or mortally, wounded; and after having been stripped by their comrades, they had been left there dead and to die. Such were they, who, as the old woman said, would not 'trouble' me.

"I had begun to view this ghastly sight with some composure, when I saw, at the remotest part of the hospital, a gigantic figure, sitting covered with blood, and almost naked, upon a rude bedstead, with his back leaning against the wall, and his eyes fixed directly on mine. I thought he was alive, and shuddered, but he was stone dead. In the last agonies he had bitten his under lip almost off, and his long black beard was drenched in clogged gore, that likewise lay in large blots on his shaggy bosom. I recognised the corpse. He was a sergeant in a grenadier regiment, and was, during the retreat, distinguished for acts of savage valour. One day he killed with his own hand Henry Warburton, the right-hand man of my own company, perhaps the finest made, and most powerful man in the British army. My soldiers had nicknamed him with a very coarse appellation, and I really felt, as if he and I were acquaintances. There he sat, as if frozen to death. I went up to the body, and raising up the giant's muscular arm, it fell down again, with a hollow sound, against the bloody side of the corpse.

"My eyes unconsciously wandered along the walls. They were covered with grotesque figures, and caricatures of the English, absolutely drawn in blood. Horrid blasphemies, and the most shocking obscenities in the shape of songs, were in like manner written there; and you may guess what an effect they had upon me, when the wretches who had transcribed them, lay dead corpses around me. I saw two books lying on the floor. I lifted them up; one seemed to be full of the most hideous obscenity; the other was the Bible! It is impossible to tell you the horror produced in me by this circumstance. The books fell from my hands; they fell upon the breast of one of the bodies: it was a woman's breast. A woman had lived and died in such a place as this! What had been in that heart, now still, perhaps only a few hours before, I knew not. It is possible, love strong as death—love, guilty, abandoned, depraved, and linked by vice unto misery—but still love, that perished but with the last throeb, and yearned in the last convulsion towards some one of these grim dead bodies. I think some such idea as this came across me at the time; or has it now only arisen?

"Near this corpse lay that of a perfect boy, certainly not more than seventeen years of age. There was a little copper figure of the *Virginia Mary* round his neck, suspended by a chain of hair. It was of little value, else it had not been suffered to remain there. In his hand was a letter; I saw enough to know that it was from his mother. It was a terrible place to think of mother—of home—of any social human ties. Have these ghastly things, parents, brothers, sisters, lovers? Were they all once happy in peaceful homes? Did these convulsed, and bloody, and mangled bodies, once lie in undisturbed beds? Did those clutched

hands once press in infancy a mother's breast? Now all was loathsome, terrible, ghost-like. Human nature seemed here to be debased and brutified. Will such creatures, I thought, ever live again? Robbers, incendiaries, murderers, suicides, (for a dragoon lay with a pistol in his hand, and his skull shattered to pieces,) heroes? The only two powers that reigned here, were agony and death. Whatever might have been their characters when alive, all faces were now alike. I could not, in those fixed contortions, tell what was pain, from what was anger—misery, from wickedness.

"It was now growing dark, and the night was setting in stormier than the day. A strong flash of lightning suddenly illuminated this hold of death, and for a moment showed me more distinctly the terrible array. A loud squall of wind came round about the dwelling, and the old window casement gave way, and fell, with a shivering crash, in upon the floor. Something rose up with an angry growl from among the dead bodies. It was a huge dark-coloured wolf-dog, with a spiked collar round his neck; and seeing me, he leaped forwards with gaunt and bony limbs. I am confident that his jaws were bloody. I had instinctively moved backwards towards the door. The surly savage returned growling to his lair, and, in a state of stupefaction, I found myself in the open air. A bugle was playing, and the light infantry company of my own regiment was entering the village with loud shouts and huzzas."

Such are the horrors of war, and it is impossible surely to read the description of scenes like these, without breathing an earnest prayer that the reign of the Prince of Peace were established on the earth, when men shall learn the art of war no more.

#### CHRISTIAN TREASURY.

*Convictions of Sin.*—If I mistake not, you are apt to be cast down in the view of our extreme depravity, whereas you should not, in the least degree, be less confident of your eternal salvation for such humbling views. Flesh and blood never produce them, nor our enemy the wicked one. Conviction of our evil nature is from on high, and cometh down from above. It is peculiar to the saints in Jesus Christ, and works in them humility, and love, and adoration, and a most thankful acceptance of Christ. Before the veil is taken from our hearts, it is only from report we prize him, and for what we hope one day to get from him. But when we feel the corruption of our nature—envy and pride, impurity and unbelief, and hardness of heart and brutish stupidity, in secret prayer and in public—then we can sigh and groan, being burdened; and then we know, that we are as vile and wicked, to the full, as the word of God declares us to be. Many and great are the spiritual advantages attending this very humiliating sight of our condition: it stops our mouths from railing and evil speaking, it inclines us to take the lowest place, it makes us poor and of a contrite spirit, and to tremble at God's Word, if he were to enter into judgment with us. Now this is the very disposition and temper he declares to be well-pleasing in his sight. It is well for us he doth so; for if I may judge of others by myself, after thirty-six years attention and care, and earnest seeking after God, I have more reason than ever to say, "In me, that is, in my flesh, dwelleth no good thing."—VENN.

*Sufferings are necessary.*—Alas! if we did not sometimes feel the spur, what a slow pace would most of us hold towards heaven. Judge, then, whether thou dost not go more watchfully and speedily in the way to heaven in thy sufferings, than in thy more pleasing and prosperous state.—BAXTER.

## SACRED POETRY.

## TRUE HAPPINESS.

TRUE happiness had no localities,  
 No tones provincial, no peculiar garb.  
 Where duty went, she went; with justice went,  
 And went with meekness, charity, and love.  
 Where'er a tear was dried; a wounded heart  
 Bound up; a bruised spirit with the dew  
 Of sympathy anointed; or a pang  
 Of honest suffering soothed; or injury,  
 Repeated oft, as oft by love forgiven;  
 Where'er an evil passion was subdued,  
 Or virtue's feeble embers fanned; where'er  
 A sin was heartily abjured and left;  
 Where'er a pious act was done, or breathed  
 A pious prayer, or wished a pious wish,—  
 There was a high and holy place, a spot  
 Of sacred light, a most religious fane,  
 Where Happiness descending, sat and smiled.

POLLOK.

## CHRIST A PRESENT HELP.

WHEN gathering clouds around I view,  
 And days are dark, and friends are few;  
 On Him I lean, who, not in vain,  
 Experienced every human pain.  
 He sees my griefs, allays my fears,  
 And counts and treasures up my tears.

If aught should tempt my soul to stray  
 From heav'nly wisdom's narrow way,  
 To fly the good I would pursue,  
 Or do the thing I would not do;  
 Still He, who felt temptation's power,  
 Shall guard me in that dangerous hour.

When vexing thoughts within me rise,  
 And, sore dismay'd, my spirit dies;  
 Yet he, who once vouchsafed to bear  
 The sick'ning anguish of despair,  
 Shall sweetly soothe, shall gently dry,  
 The throbbing heart, the streaming eye.

When, mourning, o'er some stone I bend,  
 Which covers all that was a friend,  
 And from his voice, his hand, his smile,  
 Divides me for a little while;  
 Thou, Saviour, mark'st the tears I shed,  
 For thou did'st weep o'er Lazarus dead.

And, oh, when I have safely past  
 Through every conflict but the last,  
 Still, still unchanging, watch beside  
 My painful bed—for thou hast died;  
 Then point to realms of cloudless day,  
 And wipe the latest tear away.

GRANT.

## MISCELLANEOUS.

*Rev. John Newton.*—The late Rev. John Newton, rector of St. Mary, Woolnoth, London, acknowledges, in his letters, how greatly he felt indebted to his kind mother for the pains she took with him, when quite a child, to instil into his mind the principles of religion; particularly her storing his memory with many valuable pieces, chapters, and portions of Scripture, catechisms, hymns, and poems. These instructions seem to have increased the impressions made by other circumstances, though his heart does not appear to have been effectually brought to God the Saviour until several years afterwards.

*The importance of good Religious Tracts.*—Extensively as the usefulness of religious tracts may be known, it is probable that comparatively few persons are aware, that to the perusal of some of these small publications, under God, we owe one of the earliest and most eminent of the reformers. A young man of an opulent and noble family in Bohemia, came over to Oxford, about the year 1389, for the prosecution of his studies. When he returned home, he took with him several tracts of Wickliff's. With this gentleman Hus was well acquainted, and obtained from him the loan of these books. They conveyed light to his mind, and powerfully impressed him, that he embraced, and ever after maintained their doctrines. He used to speak of Wickliff as an angel sent from heaven; and would mention his meeting with that author's writings, as the happiest event of his life.

*George Burder.*—I must never, says the late Rev. George Burder, forget my birth-day, June 5, 1762. It was on a Sabbath; and after tea, and before family worship, my father was accustomed to catechise me, and examine what I remembered of the sermons of the day. One evening he talked to me very affectionately, and reminded me that I was now ten years of age; that it was high time I began to seek the Lord, and to become truly religious. He particularly insisted upon the necessity of an interest in Christ, and showed me that, as a sinner, I must perish without it, and recommended me to begin that night to pray for it. After family worship, when my father and mother used to retire to their closets for private devotion, I also went into a chamber, the same room in which I was born, and then, I trust, sincerely and earnestly, and as far as I can recollect, for the first time, poured out my soul to God, beseeching him to give me an interest in Christ, and desiring, above all things, to be found in him. Reflecting on this evening, I have often been ready to conclude, that surely I was born of God at that time, surely I then was brought to believe in Christ, surely there was something more than nature in all this.

*Robert Hall.*—When the late Rev. R. Hall was about six years of age, on starting from home on the Monday, it was his practice to take with him two or three books from his father's library, that he might read them in the intervals between the school hours. The books he selected were not those of mere amusement, but such as required deep and serious thought. The works of Dr Jonathan Edwards, for example, were among his favourites; and it is an ascertained fact, that, before he was nine years of age, he had perused, and repeated, with intense interest, the treatises of that profound and extraordinary thinker, on the "Affections," and on the "Will." About the same time he read, with a like interest, "Butler's Analogy." He used to ascribe his early predilection for this class of studies, in a great measure, to his intimate association, in mere childhood, with a tailor, one of his father's congregation, a very shrewd, well-informed man, and an acute metaphysician. Before he was ten years old, he had written many essays, principally on religious subjects.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 18, Glasgow Street, Glasgow; JAMES NISBET & Co., HAYMARKET, London, and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; and W. McCORMACK, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences respectively, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 68.

SATURDAY, JUNE 17, 1837.

PRICE 1½d.

IS IT A VALID OBJECTION TO THE TRUTH OF  
REVELATION THAT IT HAS NOT BEEN  
UNIVERSAL?

PART II.

BY THE REV. PETER CURROR,  
*Minister of St. Martins.*

WE said enough, in our former article on this subject, to repel the objection, in so far as it applies to the nature of the act. We have proved that there is nothing in it unjust, nothing unworthy of the righteousness of its author. There is another method of answering the objection, however, still more satisfactory. The objection is, that there is something in the way in which this revelation has been made known, unworthy the character of God, and that therefore it cannot have come from him. Now, this objection would at once be silenced, if it appeared that God has acted in a similar way in the distribution of other favours; or that the knowledge of other blessings which, like this, he has placed within our reach, has been as limited as the knowledge of revelation. It is thought inconsistent with the character of God that a revelation, professing to disclose truths so important to the well-being of our race, has not been made known to all. Revelation furnishes a remedy for the diseases of our souls. Now, there are diseases to which the bodies of men also have been subjected. Is there any remedy provided for them? and to what extent has the knowledge of that remedy been distributed? Here is a case quite analogous to the question in hand. If we find the knowledge of these remedies universal, then might we have expected that the knowledge of the remedy for our spiritual diseases would have been universal too. If we find the knowledge of the one limited, then may we expect the knowledge of the other to be limited too. Amid the multitude of herbs which furnish our ordinary food, there are interspersed others endowed with virtues which cure the diseases of our bodies. The knowledge of these plants, and of their properties, holds the same place in regard to our physical, as the knowledge of revelation does to our spiritual, diseases. They furnish a remedy for the one, revelation furnishes a remedy for the other. The one remedy, it is agreed, is provided

by the hand of God. He created the plants which furnish our ordinary food, and interspersed them with others fraught with peculiar juices for the cure of diseases. Here, then, are two specifics for the diseases of two portions of our nature, the one acknowledged by all to be, and the other professing to be, from the hand of God. Our only business now is with the extent in which the knowledge of these remedies have been distributed. If we find all, peasant as well as philosopher, in every nation, informed of the plants which are medicinal, and of the particular diseases which each is fitted to heal, then should we have expected to find the knowledge of the specific for our spiritual diseases also circulating in every country, from the palace to the cottage. If, on the other hand, we find the knowledge of the one, long scarcely ascertained at all, long limited to a few nations, and narrow in its limits still, we have no reason to expect that, if it came from the same author, the knowledge of the other should be universal. The knowledge of the medicinal virtues of plants, whether we look to its fulness or its accuracy, has all along been exceedingly limited. In ancient times it was but slenderly acquired by the physicians of Greece and Rome. The rest of the world were suffering and dying, either under entire ignorance, or under false views, of it. It is still nearly confined to the few cultivated nations of the earth. The knowledge of medicine has all along, and is still about as limited as the knowledge of revelation. And if the want of universality in the knowledge of the one remedy is not a valid objection to its having come from God, as little is the want of universality a valid objection to the other. No one will venture to draw this conclusion in regard to the former; it is just as incompetent to draw it in regard to the latter.

There are many provisions within the store-houses of Providence, which contribute very much to the comfort of human life, and are essential to the enjoyment of civilized life. These also are from the hand of God. They are wrought out of the raw materials which he has furnished for the comfort of human society. Without the knowledge of their existence, and of the process of manufacturing them, they are useless to us. To

what extent, then, has this knowledge been communicated? It has been still more limited than the knowledge of revelation. A free and enlightened government is necessary to distribute the higher enjoyments of which our nature is susceptible. Under the iron rule of despotism, the buoyant independence of the human mind sinks into slavery, its arm of exertion is palsied, its tone of enjoyment is pitched amid low and grovelling pleasures. But free and enlightened governments have been rarely enjoyed. They have been, at least, as limited as revelation. Government, however, is an institution of God; it arises out of the elements of which he has constructed human society. But because he has left so many nations ignorant of that form of it which confers the greatest happiness, no one ventures to conclude that government is not an institution of God. An ample education is another fountain of rich and exalted enjoyments; it furnishes a store of materials for reflection; it lifts us to the capacity of taking comprehensive views of nature and society, of engaging in intelligent conversation; it places us in a higher station in the scale of intelligence, and its enjoyments are perhaps superior, both in quality and amount, to any other which this world can supply. But such an education has been the portion of few. Only a nation here and there has had it within their boundaries at all; and even there it has usually been limited to the small fraction of its population who sat on its pinnacles of wealth and rank. It has been more limited than the knowledge of revelation. Why has it not been otherwise? The structure of human society is from the hand of God. By a slight change in its composition, by a slight infusion of additional intelligence, he could have so framed it that the delights of knowledge and reflection would have circulated through all nations and all ranks. But from the savage wilderness of heathenism, or from the ignorance which hangs over the base of civilized society, no one draws the argument that the structure of human society is not from God. The same might be said of literature and science. They are fraught with a rich fund of enjoyment, but they have been the portion of few. But a very few nations have known anything of them, and in those who did, but a few individuals have drawn of their treasures. This is a fund of enjoyment, provided for us in the store-house of providence. Yet no one concludes, from its limited distribution, that it is not from God. There is a varied and important class of comforts which are possessed by the present, and which were possessed by no other age. The machinery which is impelling our manufactures, is discharging every article of clothing in an abundance, and at a price so cheap, as to cover, with comfort, alike the highest and the humblest in society. Yet the processes which accomplish this, lay unknown for nearly six thousand years; they are known but to a few nations still. But no one concludes from this that the powers of iron and steam, and the

uses of cotton and flax, were not imparted to them by the hand of God. The knowledge of good government, the knowledge of true science, that education which lights up the faculties of the human soul in intelligence, feeling, and enjoyment, the knowledge of those provisions which clothe human life with outward comfort, are all more limited in their distribution than the knowledge of revelation. Yet the materials of them all have been furnished by God. This no one disputes. That they have not been universal is never held as an argument against their origin. As little, therefore, is it a competent argument against revelation, that it has not been universal. We see Him making the same limited distribution of the blessings of his providence, as he is making of the blessings of his grace. And this feature being impressed on both, can, to say the least of it, lead to no conclusion that both have not proceeded from the same hand.

But the argument may be carried farther. Not only does the way in which the blessings of providence are distributed neutralise the objection against revelation, it turns that which was used as an objection against, into an argument in favour of, its heavenly origin. It not only rescues a fortress among the out works of a city which had been taken possession of by the enemy, out of their hands, but it converts it into a redoubt of defence to its friends. If, in the gifts which God bestows upon us, we detect a peculiar feature, then, in examining a future gift, with the view of ascertaining whether or not it came from him, if we found it wearing this feature, whatever the character of that feature may be, this certainly would not form any objection to its having come from him; it would, on the contrary, be an evidence that it had. If a parent, through life, had manifested a special partiality for some of his family over others, it would furnish no evidence that his will was forged, that there was there bequeathed a greater share of his property to these than to the rest; it would, on the contrary, be urged, as an argument, that it was genuine.

If God is seen to bestow the gifts of his providence in various degrees, withholding them altogether from many, bestowing them partially on some, and in fulness and maturity only on a few; and this is the way in which the benefits of medicine, of good government, of science, of education, and of outward comforts, are distributed, then, from all these we discover one feature of his general administration; and if any new branch of his administration should be developed, we surely should not be disappointed, we surely should not entertain any doubts that it proceeded from Him, on finding the same features imprinted on the latter as on the former, we should, on the contrary, reckon it a proof that it did. If a tree which has long borne a particular kind of fruit, puts forth a new branch, do we not expect the same kind of fruit on the new branch as on the old? If, then, in this new branch of his administration we find that God is bestowing the gifts of his grace, also,



in various degrees, withholding them from many, bestowing them partially on some, and, in their ripened fulness, only on a few, then do we discern the same features marking the new which we saw tracing the old, we see on both the print of the same footsteps, the impression of the same seal, and this, surely, instead of being an argument against, is an evidence in favour of, both having proceeded from the same hand.

It might be worth while, before we conclude, to inquire, Who objects to revelation that it has not been universal? For a city under a siege, it may often be better tactics to make an occasional assault on the enemies' lines, than to linger merely in an attitude of defence within the walls. If we could ascertain who our opponents are, we might discover some point in their lines as vulnerable as that which they are assailing in ours. But whoever they are, to whatever sect they belong, whether that of atheism, deism, mahomedanism, or heathenism, we might retort their own objection upon their own faith. The test which they are applying to revelation, would, if a sound one, be fatal to their own creed. Neither atheism, nor deism, nor mahomedanism, nor heathenism, much less any one form of heathenism, has been universal. But in nineteen cases out of twenty, we should probably find the objector under the banners of deism, believing in one God, but believing in no light, but that of nature, which he has shed over our hopes. On him we might resolutely turn and point his own objection against his own faith. If universality is essential to truth, or, at least, to religious truth, has deism been universal? Have all men agreed in worshipping, and worshipping, by the light only of nature, one God? We need scarcely answer the question; Deists, as every one knows, have been about the most thinly scattered of all sects. Any one of the countless forms of idolatry has numbered a more numerous body of followers than they. Mahomedanism has been far more extensively spread than the opinions which they hold. A single generation of a single nation of the believers in revelation, would probably outnumber all the followers of deism in every age. If universality is essential to truth, there is no truth in the opinions which they hold, no truth in anything which is believed on the subject of religion at all. But it is a maxim among logicians that that which proves too much proves nothing.

BIOGRAPHICAL SKETCH OF  
THE REV. HUGH BINNING.

COMMUNICATED BY THE REV. WILLIAM BURNS,  
*Minister of Kilsyth.*

(Continued from page 357.)

THE prevailing of the English sectarians, under Oliver Cromwell, to the overthrow of the Presbyterian interest in England, and the various attempts they made in Scotland, to alter the constitution and discipline of the Church, were the greatest difficulties which the ministry had then to struggle with. Upon this, Mr Binning made the following most excellent reflection, in a sermon preached on a day of public humiliation:

“What if the Lord hath defaced all that this kingdom was instrumental in building in England, that he alone may have the glory in a second temple more glorious.” And when he observed that the zeal of many for the solemn league and covenant (by which they were sworn to endeavour the preservation of the reformed religion in Scotland, and the reformation of religion in the kingdoms of England and Ireland,) was not attended with a suitable amendment of their own lives, he takes up a bitter lamentation over them in a very remarkable paragraph: “Alas! we deceive ourselves with the noise of a covenant, and a cause of God; we cry it up as an antidote against all evil, and use it as a charm, even as the Jews did their temple; and, in the meantime, we do not care how we walk before God, or with our neighbours. Well, thus saith the Lord, ‘Trust ye not in lying words, saying, the temple of the Lord, the temple of the Lord are these.’ If drunkenness reign among you; if filthiness, swearing, oppression, cruelty, reign among you, your covenant is but a lie, all your professions are but lying words, and shall never keep you in your inheritances and dwellings. The Lord tells you what he requires of you; is it not ‘to do justly, and love mercy, and walk humbly with God?’ This is that which the grace of God teaches, and this he prefers to your public ordinances, your fasting, covenanting, preaching, and such like.” When the unhappy distinction betwixt the public resolutioners and protesters took place in the Church of Scotland, Mr Binning was of the latter. This distinction proved to be of fatal consequences. He saw some of the evils in his own time, and being of a charitable and healing spirit, with the view to the cementing of differences, he wrote an excellent treatise on Christian love, which contains very strong and pathetic passages, most apposite to the subject. He was no fomentor of faction, but studious of the public tranquillity. He was a man of moderate principles and temperate passions, far from being self-confident in the managing of public affairs, never imposing or overbearing towards others, but willingly hearkening to advice, or yielding to reason.

After he had laboured four years in the ministry, serving God with his spirit in the Gospel of his Son, warning every man, and teaching every man, with great ministerial freedom, that he might present every man perfect in Christ Jesus, whereunto he laboured, striving according to this working which God wrought in him mightily, he died of consumption, when he was scarcely come to the prime and vigour of life, entering on the twenty-sixth year of his age, leaving behind him a sweet savour after he was gone, and an epistle of commendation upon the hearts of his hearers. While he lived, he was highly valued and esteemed, having been a successful instrument in saving himself and them that heard him, in turning sinners unto righteousness, and in perfecting the saints, and died much lamented by all good people, who had the opportunity and advantage of knowing him. He was a person of singular piety, of a humble, meek, and peaceable temper, a judicious and lively preacher; nay, so extraordinary a person, that he was justly accounted a prodigy for the pregnancy of his natural parts, and his great proficiency in human learning, and knowledge of divinity. He was too shining a light to shine long, and burned so intensely, that he was soon put out, but now shines in the kingdom of his Father in a more conspicuous and refulgent manner, even as the brightness of the firmament, and as the stars for ever and ever!

The last sermons he preached were three on Romans viii. 14, 15, “For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba,

Father." He concluded the last of these discourses with a reflection on these words, "We cry Abba, Father." "This," says he, "is much for our comfort, that from whomsoever and whatsoever corner in the world prayers come up to Him, they cannot want acceptance; all languages, all countries, all places are sanctified by Jesus Christ, that whosoever calls upon the name of the Lord, from the ends of the earth, shall be saved. And, truly, it is a sweet meditation, that from the ends of the earth the cries of souls are heard, and that the end is as near heaven, as the middle, and a wilderness as near as a paradise; that though we understand not one another, yet we have one loving and living Father that understands all our meanings; and so the different languages and dialects of the members of this body make no confusion in heaven, but meet together in his heart and affection, and are as one perfume, one incense, sent up from the whole Catholic Church, which is here scattered upon the earth. O that the Lord would persuade us to cry this way to our Father, in all our necessities." Thus having contemplated that subject, concerning the adoption of children, he was taken hence, to the enlargement of the inheritance, reserved in the heavens for them, and the Spirit called him, by death, as the voice did John the divine, "Come up hither."—Rev. iv. 1.

He was buried in the church-yard of Govan, where Mr Patrick Gillespie, then Principal of the University of Glasgow, at his own charges, caused a monument to be erected for him, on which there is, to this day, the following inscription in Latin:—

"Here lies Mr Hugh Binning, a man illustrious for piety, eloquence, and learning; a master of languages; an eminent philosopher and divine; moreover a faithful and eminent preacher of the Gospel, who, being taken away in the midst of his usefulness, in the twenty-sixth year of his age, A.D. 1523, changed his country but not his society, inasmuch as while he lived he walked with God. If you inquire farther, I am silent about other things, seeing neither you nor the marble can contain them."

He left behind him a disconsolate widow and an only son, called John, after his grandfather, to whom, at the grandfather's death, was left the estate of Dalvennan, but John having been engaged in the insurrection at Bothwell Bridge, 1679, it was forfeited till the year 1690, when, by the eighteenth Act of Parliament, in the same year, the forfeitures and fines past from the year 1665 to the 5th November 1688, were rescinded. His widow was afterwards married to one Mr James Gordon, a Presbyterian minister in Ireland. She lived to a great age, and died at Paisley, in 1694, which, when the people of Govan heard of, the savoury memory they still had of their worthy pastor made them desire the friends of the deceased, to allow them to give her a decent and honourable burial, beside her deceased husband. "To this day," says the compiler of his life, "1768, Mr Binning is mentioned among the people of Govan, with particular veneration." The books published at different times, under his name, which are contained in the quarto edition, Glasgow 1768, are all posthumous, and for this due allowance must be made. The good effects his discourses had upon his hearers, and the impertunity of many judicious and experienced Christians, to have them published, that they might have the same influence on such as should read them, encouraged some worthy ministers to revise and print them. The first of his works which was printed is entitled, "The Common Principles of the Christian Religion clearly proved, and singularly improved," as a practical catechism, wherein some of the most important foundations of our faith are solidly laid down; and that doctrine, which is according to godliness, is sweetly, yea pungently pressed home, and most satisfyingly handled. Mr M'Ward, speaking of this performance,

says, "That it was not designed for the press, that it contained only his notes on those subjects which he preached to his flock." This book is an excellent exposition of the Westminster Confession, as far as it goes, viz., to the twenty-first question. Mr Patrick Gillespie writes a preface to the readers, wherein he expresses his high opinion of it, in the following encomium: "In this book Mr Binning explains many of the fundamental articles of the Christian faith, and had he lived to have finished this work, he had been, upon this single account, famous in the Church of Christ." The work in question was so greatly esteemed in this country, that before the year 1718 there had been no fewer than five impressions, and all these being sold off, a sixth was made in the same year. Mr James Coleman, minister at Sluys, in Flanders, translated it into the Dutch language. In the year 1670, another posthumous work was printed, entitled, "The Sinner's Sanctuary," being forty sermons on the eighth chapter of the Romans, from the first to the sixteenth verse. A pure stream of piety and learning runs through the whole of it, and a very peculiar turn of thought that exceeds the common rate of writers on this choice part of the Holy Scriptures. Dr Hatton, Dr Manton, and others, have expounded this chapter ably, but, so far as he goes, Mr Binning is not exceeded by any of them.

A third Treatise was printed at Edinburgh in 1671, under the title, "Fellowship with God, being twenty-eight Sermons on the 1st Epistle of John, chap. i. and ii., wherein the true ground and foundation of attaining the spiritual way of entertaining fellowship with the Father and the Son, and the blessed condition of such as attain to it, are most succinctly and dilucidly explained." This book was revised and published by one, who, in his Preface to the reader, styles himself, "His Servant in the Gospel of our dearest Lord and Saviour." He commends the Treatise in these terms: "Here are to be found, conviction for atheists, piercing rebukes to the profane, clear instructions to the ignorant, milk to the babes in Christ, quickening and reviving to such as faint in the way, restoratives for such as are in a decay, *reclamations* after backsliders to recall them, breasts of consolation for Sion's mourners; and to add no more, here are most excellent directions to serious seekers of fellowship with God, to guide them in their way, and help them forward to the attainment of that fulness of joy, which is to be had in fellowship with the Father and with the Son."

The author of the Life prefixed to the edition 1768, from which the preceding account has been chiefly extracted, says, that the rest of Mr Binning's practical MSS. were revising for the press. It does not appear that these have ever seen the light.

In the year 1829, the late venerable Mr Brown of Whitburn published a small work, entitled, "Evangelical Beauties of the late Rev. Hugh Binning, with an account of his Life."

The Edinburgh Christian Instructor, in reviewing this little work, remarks as follows: "We can hardly help thinking it discreditable to the religious taste of the present day, that the works of Binning are so little known. He is a writer of no common order. Although young in years when he died, his judgment and his piety were mature. He was a burning and a shining light while he lived, and his works are fitted to perpetuate and diffuse, now that he has long since gone to his rest and his reward, the illumination which he gave out in his life and preaching. There is a depth and a solidity of thinking about them, a richness of scriptural and pious sentiment, coupled with an exuberance of beautiful and striking illustration, such as none

\* There is a neat reprint of the twenty-eight Sermons on Fellowship with God, by the London Religious Tract Society, in which obsolete words are exchanged for others of the same meaning, or explained by a note; a very valuable present to the public.

but a very highly gifted and a sanctified mind could command. We see in them, in fact, a delightful union of true genius, with the most exalted piety; of the fervour and the flow of youth, with the riper judgment and experience of age. There is originality without affectation, a rich imagination without any thing fanciful or extravagant, the utmost simplicity without any thing mean or trifling. We are not conscious of overrating his powers when we say, that neither in the richness of his illustrations, nor in the vein of seraphic piety which pervades his writings, is he at all inferior to Leighton, whom perhaps he, on the whole, most resembles. In what we have said of Binning, we are fully borne out by the recommendations of his works prefixed to this selection, from the pens of the Rev. Dr M'Crie and Rev. John Brown, Edinburgh. We rejoice to see this selection made from the works of one of whom we think so highly. We hope it will be the means of bringing into notice the whole works of the author."

We confess we feel mortified that it should still be the reproach of the religious public of Scotland, that the real excellencies and attractive beauties of Hugh Binning's writings, have not, as yet, been so discerned and felt, as to have brought out a reprint of his works, and in a form worthy of their intrinsic value. We do not do justice, in fact, to the eminent fathers of our Church, among whom Binning, unquestionably, holds a distinguished place.

## SCRIPTURAL RESEARCHES.

No. IX.

### THE WORLD.

#### PART. I.—DERANGEMENT.

By THE REV. JAMES ESDAILE,

*Minister of the East Church, Perth.*

THE question about the origin of sin is very different from that which has been so long agitated about the origin of evil; a problem which has puzzled philosophers from the earliest period of mental inquiry, and has led to a more useless expenditure of talent than any subject which has engaged the attention of the human mind. But they who have discussed this question most profoundly, have seldom considered sin in the list of evils. They seem rather to have considered it as a hardship, that the natural propensities should ever be checked, or lead to disastrous consequences; and they have always manifested a tendency to charge God foolishly, because they were not permitted to indulge, without restraint or fear of punishment, the appetites and passions inseparably connected with human nature. Those on the other hand, who know sin to be the transgression of the law of God, are convinced that it is the greatest of all evils; perhaps the only real evil which exists in the world; and that in proportion as it is removed, misery and fear will be banished from the abodes of men.

To be sure even angelic purity, could it be attained on earth, would not exempt the possessor from the stroke of death. But death to a good man is not in the list of evils: it is the messenger that sets him free from the bondage of corruption, and introduces him to the liberty of the sons of God. Neither can death, whether regarded as the fruits of sin, or as the law of nature be regarded as an evil: as the fruits of sin, it is a well-deserved punishment, and prevents the world from being over-run with the greatest of all monsters,—immortal sinners; as the law of nature, and extending to all created beings, it is the means of removing the present actors from the stage, after they have fulfilled their part, to afford room for new occupants, who, in their turn, give place to others; and thus death, which

every individual dreads so much, is made the means of multiplying life to an indefinite extent by a constant succession of living creatures, who enjoy the blessings of life, and transmit this boon through countless generations, till the end of the world.

Death was the wages of sin only to man; he had a charter of immortality, on condition of perfect obedience: it could not be so, in regard to the other creatures, they were incapable of sinning, and could not deserve death as the fruits of delinquency; but they fulfilled the purposes of their creation infinitely better by death, and the reproduction of the species, than if they had been permitted to live for ever. And if we may believe geologists, myriads and millions of animals, of strange shape and character, had lived and died before man was created. Milton seems to be strangely at fault, both in his philosophy and divinity, when he represents the beasts and birds of prey, as, for the first time, pouncing on their victims after the fall. Eve is represented as expressing to Adam an anxious wish to remain in Paradise, even in their fallen state.

"So spake, so wished much humbled Eve, but fate  
Subscribed not; nature first gave signs, impressed  
On bird, beast, air, air suddenly eclipsed  
After short blush of morn; nigh in her sight,  
The bird of Jove, stooped from his airy tour,  
Two birds of gayest plume before him drove;  
Down from a hill the beast that reigns in woods,  
First haster them, pursued a gentle brace,  
Goodliest of all the forest, hart and hind."—B. xl. 101.

Did the poet imagine that the eagle was originally formed to feed on grain like the pigeon, and the lion to eat straw like the ox? Their structure, internal and external, demonstrates that they were intended from the beginning to be what they now are. Man alone had it in his power to operate a change upon his moral nature; and it is the history of that change, and its consequences, to which I am now to call the attention of the reader.

The Sacred Scriptures alone give us any distinct account of the original condition, and subsequent history, of man; and so precise are they on these points, that we can trace an unbroken chain of history from Adam to Moses, and from Moses to the latest of the prophets, all of whom bore testimony to Him who was to be sent for the regeneration of a lost world. The first momentous events in the world's history, by which the condition of man has been affected ever since, are stated in concise and simple terms in the sacred records. The sum and substance of them may be given in the words of the apostle, "By one man's disobedience sin entered into the world, and death by sin; and so death hath passed on all men, because all have sinned." There are many things connected with this event which the restless curiosity of man would wish to know, but which God has thought proper to conceal, we may be sure, because the knowledge of them is not necessary for our happiness; and, besides, however much may be imparted, there is a point where we must at last stop, and resolve all into the sovereign will and pleasure of the Most High.

If it should be asked, why was man permitted to fall? it might be asked in return, why he should have had a security against sin, which was not even afforded to the angels? for many of them fell from their high estate, and are "reserved in chains and darkness till judgment;" or, as the very learned Joseph Mede translates it, "reserved for chains and darkness at (the day of) judgment." But we may ask farther, would it have been an advantage to be secured against the possibility of sinning? If any are disposed to think so, they must be prepared to maintain that it would have been better for man to have been in the situation of the lower animals, who are kept from sinning by the necessity of their nature, and not by voluntary choice. Had man been placed in such a state as this, he would have been incapable either of sin or of

holiness. We can only serve God acceptably when we worship him not by constraint but willingly, not from necessity, but from full purpose of heart.

God made man in his own image, one of the most distinct impressions of which is absolute freedom. He was made "sufficient to have stood, though free to fall," whilst every motive was supplied to preserve this freedom in its proper exercise; the ample bounty of heaven left him nothing to desire but to seek to do the divine will; and it had a necessary tendency to impel him, nay, to do all but compel him, to yield a ready and cheerful obedience. One restraint only was imposed, but it involved no hardship; on the contrary, it was essential to his freedom, it was necessary to constitute him a moral and accountable being; for had there been no law, there could have been no transgression; and a moral law was entirely out of the question; that law was given only to check the enormities of sin; it would have been inapplicable and unintelligible in the state of innocence; it would have been to forbid what man had an absolute repugnance to do. But to abstain from a certain fruit, to which man had neither proclivity nor aversion, was the simplest and most reasonable test that could be proposed to try the allegiance and fealty of man to the Being who had endowed him with such high privileges, and who had imposed only one restraint, the inconvenience of which he could never feel, with the whole riches of the world, besides, open to his enjoyment. The prohibition should have been to him a source of happiness; in everything else he acted in conformity with his own pure and untainted feelings; with regard to this, it should have been his pleasure "unargued to obey;" a dutiful child requires no reason but a parent's will.

The probability is, that man would not have fallen had he not been tempted. But the adversary was at hand, who, artfully and successfully, for his own purposes, plied his temptations, and induced the unfortunate pair to forfeit their happiness, and become rebels against their God. On this deeply mysterious subject we must repress our curiosity and be contented to rest satisfied with the limited information which the Scriptures afford. We learn, then, from this record that there was a revolt among the angels in heaven, and that the apostates were severely punished on account of their rebellion. "God spared not the angels when they sinned, but did cast them down to hell." 2 Pet. ii. 4.

It further appears, that these corrupted beings, like corrupted mortals, find their chief gratification in opposing the will of God, and in alluring associates to the cause of rebellion. What induced the angels to sin we know not; this, however, we know, that they must have fallen by abusing the freedom which is essential to men and angels; and this, farther, we learn from these important facts, that no beings but God, including in the term the divine persons who constitute the godhead, are absolutely perfect and impeccable. "There is none good but one, that is God;" all other beings stand only in him; whilst they look to him they are happy, and prevail by his might; the moment they think to stand by their own power, their strength is withered, their glory is departed, and they are, for the time, outcasts from happiness and heaven. These are no unimportant lessons, and they are emphatically taught by the revolt and punishment of the apostate angels, and by the misery which man brought upon himself by his willful fall.

With regard to the fallen angels, their exclusion from bliss is perpetual and irreversible; with regard to fallen man a remedy has been provided, a ransom has been found. Man had a feeble and insufficient apology, which he did not fail to urge, viz., that he had been misled by the insinuations of the serpent. This was a very insufficient excuse for violating a positive command of God, and, therefore, man has been made dearly to pay for his

transgression. Still, perhaps, we may venture to say, that the glory of God was interested in defeating the work of the devil, and in not permitting this fair world to be made desolate, or to become a den of demons; although, therefore, the sentence of death was carried into effect, yet the penitent and pious were encouraged to hope, and look for "a better resurrection." The chief of the fallen angels, through whose temptations man fell, was, perhaps, the very chief of the celestial intelligences subordinate to God. We learn from Scripture, that there is a gradation of dignities among them, designated by the names of "thrones, dominions, principalities, and powers;" and that all these were made by, and subjected to, the Son of Man. Col. i. 16, 17. The poet who sings of Paradise lost and regained, adopts this idea, and represents repugnance on the part of the first apostate to the supremacy of the Son of God, as the cause of the revolt of the angels, and of their expulsion from heaven. A poet's fancy is no good authority in divinity; and the super-eminent genius of the poet in question, is not sufficient to sway our judgment, especially as he combines unparalleled absurdities with unattainable poetic excellence. Nevertheless, we may safely conclude, that it would not be the weakest and least influential of these spiritual beings that would venture to rebel, and seduce others from their allegiance. Being baffled in his attempt, and his hopes in heaven being blasted for ever, he cast his eyes on the new made world, and its sinless inhabitants; (if geologists will permit us to speak so, for they imagine that the world was created millions of years before man;) the ambition of reigning in their hearts, and of defeating the work of God seized his mind, and he succeeded to the extent of seducing them from God, and securing an inordinate predominance over their feelings and affections.

But all this was without any benefit to the tempter himself: for He, whose almighty power he had in vain attempted to resist in heaven, had prepared for him a still more signal discomfiture, by enabling even weak and fallen man, whom he had seduced, to cast off the yoke of sin, and "to tread on serpents and scorpions, and over all the power of the enemy."

I have gone as far on this subject as I dare venture; but I have scarcely presumed to speculate beyond the plain letter of Scripture; at least, I have stated nothing inconsistent with its doctrines and its spirit. These high mysteries are frequently brought before our view in Scripture, and the contemplation of them will not be useless if it leads us to adore the unsearchable ways of God; to be thankful for what he has revealed; and to testify our dutiful submission, by humble acquiescence in the appointments of his wisdom. The subjects which I have brought before the contemplation of the reader, are not mysteries without a meaning; they are connected with all the best and highest hopes of men; the whole scheme of our salvation hinges upon them: this scheme was laid in the counsels of God before the foundations of the world: it was fixed and determined in the mind of the Eternal, that the Son of man should be manifested to destroy the works of the Devil: this was not an expedient resorted to as the means of remedying an unforeseen evil; all the evil which sin should produce had been foreseen, and a remedy provided: "We are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundations of the world, but was manifest in these last times." 1 Pet. i. 19, 20.

Thus, then, the fall of angels, the fall of man, the mysteries of redemption, and the everlasting triumph of the Redeemer, are all inseparably conjoined: and who shall dare to complain, or who may venture to say, why are things ordered thus? Still less reason will we have to murmur or repine, when we come to

consider the exalted views which the Gospel revelation has given us of the character and attributes of God; which have been brought to light solely by the manifestation of the divine goodness, in providing a remedy for the infirmities and the sins of men. This, I hope, will sufficiently appear when we come to consider the means which God has provided for the adjustment of the evils and irregularities which sin has introduced.

In the meantime, let us attend for a little to some of the most prominent of these evils. "The wages of sin is death." If death implied an extinction of being, to many it would not be formidable; if formidable to any, it would be so chiefly to the virtuous and good, whose sober habits and well regulated minds enable them to enjoy many rational comforts, which naturally attach them to life, and would make them regard death as the greatest of evils, did they consider it as the final termination of their being: the virtuous Hezekiah seems to have been, for a season, under the influence of such feelings. The wicked, on the other hand, whose habits are alike foreign to virtue and to happiness, and who can see nothing but misery and confusion in this world, or, at least, can taste no true enjoyment, might regard death as "a consummation devoutly to be wished:" and there cannot be a more decided proof of the ineffaceable conviction of future responsibility, than the fact, that so few of the wicked and miserable have dared to put an end to a wretched existence. In so far as regards the general economy of nature, death cannot be accounted an evil: one generation passes away; but the loss is soon repaired, and the affairs of men go on with renovated vigour, and increased knowledge, from the accumulated wisdom and experience of the ages which are past. Why should the present race of mortals monopolize the blessings of existence? In so far as the wisdom and goodness of God are concerned, we may safely say, that these attributes are more conspicuously displayed in giving life and enjoyment to successive millions of beings, than if these blessings were perpetuated to the present generation of men and animals, which could only be done by the exclusion of successors.

But there is a strong additional reason for the removal of man from the present state of being. He cannot even bear great longevity. Take, for example, the antediluvian world. With Adam for a preacher of righteousness among his descendants for nine hundred and thirty years, the knowledge and worship of God were received only by one branch of his family. Though they could have no difficulty in counting kindred, and must have seen that they all belonged to the same stock, yet "the earth was corrupt before God, and the earth was full of violence." What else could be expected from sinners who lived nearly a thousand years, who might almost be said to have the seeds of immortality remaining in their constitution, and probably expected that they might escape the sentence of death? I am fully persuaded that the world never saw, nor can form a conception of such horrible wickedness as was conceived and practised by sinners unrestrained by the fear of death, and of judgment to come; which must, in a great measure, have been the case with the wicked who lived before the flood.

Give earthly immortality, then, to sinners, and this fair world is instantly converted into a Pandemonium; remove the fear of death, and there would be no need of any other hell than this earth: even now the thoughts and imaginations of the hearts of worldly men are evil continually, prone to mere animal gratifications, averse to all spiritual contemplations, bent on encroachment, intent on aggrandizement, mortally hating all and sundry who present any obstacle to headlong indulgence. These are genuine and characteristic features of unrenewed human nature, and all the restraints arising from fear of punishment, poverty, and disgrace, are daily

found to be insufficient to repress the ebullition of those fiendish and beastly propensities. It was in mercy, then, that God smote the earth with sterility, and armed every element of nature against the life of man, and raised up competitors in the brute creation to dispute with him the earth's sovereignty, that the daily call for food and security might draw his attention from the indulgence of his grovelling propensities, and compel him to a certain degree of energy, from the necessity of studying the means of self-preservation.

Do we not see, then, the goodness, as well as the severity of God, in making death the wages of sin? Men, indeed, regard it as the greatest of all evils; but God has made it the door to immortality, and the inlet by which souls, purified by divine grace and the discipline of this world, are prepared for the enjoyment of the kingdom of the just. Viewing death, then, merely as a measure of the divine government, it appears a wise and salutary arrangement. It is the vent by which the world is cleansed from its moral impurities; it is the door by which the righteous escape from the miseries of the world, to exchange their sufferings for everlasting happiness; and it makes room for countless millions of intelligent beings who may glorify God on earth, and enjoy him for ever in heaven, instead of those blessings being confined to one generation of men. Nay, were death excluded, and the world stocked with beings as pure as Adam in the state of innocence, even this would be a limitation to the exercise of divine mercy, for the world would soon be filled; there is no room for the unlimited multiplication of the species, except by the removal of old actors from the scene, and the introduction of new aspirants after "glory, honour, and immortality." In this sense, then, it may justly be said, that "death is swallowed up of victory," and that his very ravages contribute to augment the number of the blessed. True it is, we may contemplate with horror, the multitude of thoughtless victims who are daily hurried into eternity. But it will not always be so: Christ's "unsuffering kingdom yet will come," when the knowledge of the Lord shall cover the earth; when men shall be born only to be blessed; till the number of the elect shall be filled up, when Christ shall have delivered the kingdom to God, having put all enemies under his feet. I shall endeavour to illustrate this part of the subject in another essay.

## THE PILGRIM FATHERS AND THEIR DESCENDANTS.

BY AN AMERICAN.

COMMUNICATED BY D. D. SCOTT, Esq.

No. I.

THE first English settlement in New England was made by a part of the congregation of the Rev. John Robinson, driven with their pastor by persecution from the north of England to Holland, in the year 1608. Having remained, first at Amsterdam, and afterwards at Leyden twelve years, a part returned to England, and sailing from Plymouth, reached what is now called Massachusetts Bay, and in 1620, founded a town which they called Plymouth. Their number was about one hundred persons. After almost incredible hardships, their settlement began to assume the appearance of prosperity. In less than ten years, their colony increased to 300 persons.

In 1628, a new colony went out from England and founded the town of Salem; and in 1630, another and much larger colony was sent out, and founded Boston. This colony and that of Salem, were under one government, of which John Winthrop was the chief or governor. From these original colonies, many new settlements were made in their respective vicinities. As they were all

situations on Massachusetts Bay, they were not far from each other, and as they advanced in numbers they began to act in concert; and from the year 1643, occasionally held meetings, or congresses, of delegates from each town, for the purpose of concerting measures for their common defence against the Indians. The colonies of Plymouth and of Boston, or Massachusetts Bay as it was called, were united in the year 1692, and thenceforth they constituted but one commonwealth, and were governed by the provisions of a royal charter.

At an early period after their settlement, colonies went out from those on and around Massachusetts Bay, and formed settlements in what was afterwards called the Provinces, and at present Connecticut, New Hampshire, and Rhode Island. At a later period, Maine and Vermont were added to the number of New England colonies or commonwealths. The population of these various districts augmented gradually. Many difficulties had to be encountered, one of the most formidable of which was, the hostility of the native tribes of Indians. Several destructive wars were waged with them, ending in the subjection of the aborigines. Meanwhile the work of clearing away the forests, building towns and cities, establishing schools and churches, founding colleges, &c., went on, and at the end of eighty years, the New England colonies embraced a population of nearly 100,000 souls. From that epoch, (1700,) the increase of the population was rapid and without interruption, excepting during the two French wars, as they are called, in 1745-49, and 1754-63, when England being at war with France, involved the colonies in war with the Canadas, (which then belonged to France,) and the war of revolution in 1775-83. During those three periods of war, New England, in common with the other portions of what constitutes the United States, suffered much. It was only, however, a temporary depression. The present population of the six New England States, viz.: Massachusetts, Rhode Island, Connecticut, Vermont, New Hampshire, and Maine, is not far from two millions and a-half. And probably there is not on the globe a country better supplied with a well educated ministry, or the means of popular education. There is probably not a district containing a sufficient population, which has not a school. Besides many academies or high schools, there are twelve colleges, some five or six theological seminaries, and I know not how many medical and law schools in these six states.

Having given a sufficient sketch of the history of New England, I now proceed to describe very briefly, the character of the men who were the founders of the New England colonies, and the authors, under God, of those blessed institutions which have produced many good fruits.

I. The colonists who planted the standard of Christianity and civilization on the shores of New England, were actuated by the noblest motives which could influence men. It is true that they were oppressed and denied some of their dearest rights in their native land. But this could have been borne, nor was redress impossible. Or they could have remained in Holland, and there worshipped God in a manner congenial to their feelings and to their conscience. But they chose to emigrate to an almost unknown land—to inhospitable shores—to an unsubdued wilderness, and this chiefly for the noble purpose of extending the kingdom of the Redeemer. In the statement of the reasons given by the emigrants from Leyden for their removal is the following: "Fifthly and lastly, which was not the least, a great hope and inward zeal they had of laying some good foundations, or, at least, to make some way thereunto for the propagation and advancement of the Gospel of the kingdom of Jesus Christ, in those remote parts of the world; yea, although they should be but as stepping-stones unto others for the performance of so good a work." Eliot and the Mayhews, Sergeant

and Brainerd, did not forget this. Their descendants, although alas! they almost forgot it, are now, blessed be God, in these days endeavouring, in some measure, to fulfil the high project which their fathers had in view. Where should the missionary spirit be constantly felt, if not in the land which it peopled? May that spirit long burn in every Christian heart in New England, for she owes it to the country, to the world, to Christ, to fulfil the high destination, which, in the choice of her Pilgrim Fathers, and the providence of God, has been assigned to her! Somewhat of the same spirit influenced many of the individual emigrants in the other colonies which settled in the United States, but not comparable as to extent, and not at all as to organized form, to that which influenced the colonization of New England.

In vain shall we seek a parallel to this in the colonies of other times or countries. An escape from oppression, and often from the restraints of law; a restless curiosity, and a spirit of hazardous enterprise; commercial pursuits, and love of gain; political measures for the increase of power, or for the abstraction of a redundant population, were the causes which led to the planting of all the colonies in the Old World, and, excepting New England, in the New World also. A desire to extend the kingdom of God had nothing to do with the colonies sent forth from Egypt and Phœnicia, from Greece, from Carthage, and from Rome. And it had little, very little to do with those which went forth from Spain and Portugal, from France and Holland, and from Denmark and Sweden, in modern times.

II. Very many of the first settlers in New England were descendants of the most respectable families in England, and made great sacrifices in going to that land. This was remarkably the case with the colony which founded Boston and the neighbouring places. They were not convicts transported for their crimes; they were not men who fled from justice, to find an asylum in that wilderness; nor were they an ignoble rabble, driven by starvation from their native but L-mished land; but they were almost, to a man, in good circumstances in their native country, and not a few were, for those times, wealthy. The respectability of Winthrop, and Stoughton, and Ames, and Chauncey, and Sherman, and Hobart, and Fisk, and Johnson the founder of Boston, and his wife, Lady Arabella, and many more who might be named, is well known. Almost every important town of New England was settled by respectable emigrants, many of whose descendants are now to be found in those places, inheriting not only their names, but also their virtues and their respectability.

III. They had a noble regard for, and interest in, their fatherland, its customs, and its civil and religious institutions. Although they had suffered wrong, and felt it deeply, yet they never could forget that they were English, nor lose their love for England. One reason why the congregation of Mr Robinson in Leyden did not choose to remain in Holland was, that "their posterity would, in a few generations, become Dutch, and so lose their interest in the English nation, they being rather desirous to enlarge his majesty's dominions, and to live under their natural prince."

IV. The first settlers of New England were generally pious, and many of them eminently so. Their religion was strict, affecting their whole conduct, cheerful in the main, though somewhat stern; their morality was excellent; their observance of the Lord's day most rigid and exemplary. They were industrious, frugal, and temperate in a remarkable degree. No people on earth ever acted more from principle in everything. Custom and habit had their influence; but custom and habit with them were founded in principle. They were emphatically men of principle. They had great regard for the Word of God and its precepts. They paid great

deference to the divine authority, and but little to that which is human, when not supported by that which is divine. They carried their religion into everything. It was a constituent quality of every action, a pervading element, whose influence was seen and felt everywhere. They were remarkable for their regard to providences. They saw God's hand in every event.

V. In doctrine they were "incorrupt." The fall of man, his total alienation from God, the supreme divinity of Jesus Christ, atonement by his sufferings and death, the necessity of regeneration by the influence of the Holy Spirit, the perseverance of believers in holiness, and their kindred truths and doctrines, were cordially embraced, and faithfully preached. They had their defects, no doubt, and their manner of exhibiting truth was not always felicitous and skilful; yet the great doctrines of the Bible were fully, faithfully, and, in general, successfully delivered. Their ministers were much such men as were their contemporaries Owen, Howe, Baxter, and Bates. The religious instruction of their children was faithful and wonderfully successful. No object was felt to be more important than this by the Pilgrims; and it is remarkable what a blessing attended their solicitude and their efforts.

VI. No people on earth ever estimated the importance of learning at a higher rate than did the colonists who settled New England. They were themselves an educated people. They were an intelligent people. They brought with them the love of letters. There were few, if any, among them who could not read. One of the first subjects to which they turned their attention, was suitable provision for the establishment of common schools and academies. And but few years rolled away before they founded a noble institution for the preparation of ministers of the Gospel, and of men to manage the affairs of state. Many of their ministers were eminently successful.

In the following papers I shall have occasion to point out some mistakes which were committed by the ministry and the Churches of New England, the evil influence of which has reached down to the present time. The Pilgrim Fathers were not perfect men, but, take them altogether, they were such men as the world has seldom seen, and they deserve to be long and respectfully remembered by every American Christian.

#### CHANGE PRODUCED BY DEATH:

#### A DISCOURSE.\*

BY THE REV. ROBERT SMITH,

*Minister of Lochwinnoch.*

"And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you; give me a possession of a burying-place with you, that I may bury my dead out of my sight."—GEN. xxiii. 3, 4.

WHEN not merely the whole kingdom, but a large portion of the continent of Europe, has recently been one wide spread scene of disease and suffering, like a great hospital filled with the sick and dying, how much affliction, as well as sin, has passed under that eye which "looketh to the ends of the earth, and beholdeth under the whole heaven." Though the sphere of our vision be more limited, and the range even of our imagination be circumscribed, yet we have seen, or can imagine, many touching scenes of calamity. At present we shall confine ourselves to a view of the

\* Preached during the prevalence of Influenza in this country and on the continent.

revolution produced in our sympathies and feelings by the death of the nearest and dearest relatives and friends, together with one or two reflections thereby suggested.

A remarkable example of this occurs in the eagerness which Abraham shewed to consign his beloved Sarah to the grave, when he said to the sons of Heth, "Give me a possession of a burying-place with you, that I may bury my dead out of my sight." His affection for the wife of his youth, and companion of all his wanderings, the sharer of his fortunes, and the mother of the promised seed, was very remarkable, and led him to do the only thing recorded in his history that seemed to be harsh and cruel. For her sake he banished from his house, not merely his handmaid Hagar, but his son Ishmael, and left them to wander, and, for aught that he knew, to perish in the wilderness; and yet mark what a change death produced in this beloved companion. She is no longer the delight of his eye, and the desire of his heart, but he is fain to have her buried out of his sight. Formerly he felt as if he could not live without her, now he can no longer live beside her. Death has quenched and closed that eye, which beamed with affection and intelligence. A livid paleness has overspread the cheek that glowed with health. The lips are closed on which dwelt the law of kindness. The whole frame has become a piece of inanimate clay, and threatens to spread putrefaction and disease around. And, therefore, Abraham said to the sons of Heth, regarding her whom erewhile he loved as his own soul, "Give me a possession of a burying-place, that I may bury my dead out of my sight."

And who is Sarah, and what has she done, that she has become so offensive to him? Why, she is the companion of his youth, united to him by the ties of consanguinity, as well as the strongest earthly tie that binds one human being to another in this world. They had probably grown up together, and engaged in the same amusements, and followed the same pursuits in their earliest and happiest days. Their affection for one another "had grown with their growth, and strengthened with their strength," till it was firmly and permanently established by the relation in which they stood to one another. Sarah had every quality, not merely to procure, but to retain his affection. Her external appearance was the least recommendation, though, alas! it be a primary object with many persons; and of it, you will observe, it is said, in the 12th chapter of Genesis, ver. 14, 15, "When Abraham was come into Egypt, the Egyptians beheld the woman, that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh; and the woman was taken into Pharaoh's house." But the qualities of her mind were a far higher recommendation. We do not, indeed, know what measure of intelligence she possessed; and there is evidence that she was far inferior to Abraham in faith and patience, in temper and kindness. She, indeed, appears sometimes very unreasonable to her lord,

as well as harsh and cruel to her domestics. But still, with all these imperfections, we know that she was a pious woman; and as such, her faith is spoken of in Scripture, and her example held up for the imitation of others. She is one of the "cloud of witnesses," whose faith is celebrated in the 11th chapter of the Epistle to the Hebrews; and, so far from being habitually disrespectful to her husband, she is set forth as a model of conjugal respect in the 3d chapter of 1 Peter, ver. 5, 6: "After this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement." For his sake, or rather entering into his views, and animated by the same spirit, she renounced the religion of her fathers, and forsook the land of her nativity, relinquished all her possessions and prospects, and became a wanderer and pilgrim on the earth. She attended all his steps, and shared in all his fortunes, entered into all his plans, and participated in all his cares, joined with him in every act of worship, and was inspired with the same hopes. At length she became the mother of the promised seed which had so long exercised their faith and solicitude, and opened up to them the prospect of so much honour and advantage. And after more than one hundred and twenty years spent in this manner, (for we have supposed they grew up together from their youth,) by how many ties were they united, and by how many endearing recollections were their hearts knit together! And yet death came and burst these ties asunder; and so great was the change produced, that Abraham, instead of wishing to keep up the connection any longer, was fain to have her buried out of his sight. Alas! what havoc has sin wrought in the world, and what a melancholy change does death produce, and how desirable is it to have the prospect of meeting our friends in a happier land, where there is no separation, and no sorrow, and where death itself shall die!

Many such events as the one now described have lately occurred, and the peculiarities in the case of every individual will be best suggested by his own experience. I shall not speak of the ties which unite those who have sat upon the same knee, and been fed by the same hand, have reclined on the same couch, and kneeled around the same domestic altar, and "who are dearer to one another than any strangers." Nor shall I speak of those friends who are united by community of sentiment and feeling, whose calling and pursuits have brought them together, and whose esteem and affection have been established by time and habit, but they must all be separated at last. Death bursts every tie, and dissolves every connection that is formed in this world, and makes us glad to be separated from those whom we esteemed most highly, and loved most ardently. The ties which unite parents and child are more tender, and more touching. Even at an age when children are altogether helpless

and dependent, and can do nothing but awaken solicitude and give trouble, they are very dear, especially to the heart of one parent, and she is very loath to have her infant torn from her bosom. There is something truly painful in seeing persons so young struggling with unknown sufferings, and feeling ills which they cannot express. How appalling the stroke of death when it falls upon infants before they have arrived at intelligence, and have done neither good nor evil in their own persons! And, how are the affections of parents torn, and their hopes blasted by such events! Yet, even these little victims of mortality must soon be consigned to the narrow house. Though the feelings, however, awakened in this manner, be peculiarly tender and touching, they are not the most permanent. The longer a child lives, the deeper and more durable is the wound produced by its sickness and death. He may not merely have become, in some sense, independent of his parents, but be able and willing to afford them assistance, and then his death is a temporal loss. But if, besides this, he lived under the influence of religion, and had devoted himself to the service of God—if he possessed such talents, and had received such an education as enabled him to be useful to others, and to promote his own reputation in the world, though he should not have the prospect of rising to such eminence as to occupy "the high places of the earth," and "read his history in a nation's eyes," his decease is then a peculiarly sore bereavement to pious and intelligent parents, as well as a loss to the community at large. For I must take leave to say, that those who, either in a limited or more extensive sphere, are instrumental in promoting the glory of God, by the instruction and improvement of mankind, are better employed, and greater benefactors to their race, than those who are admitted into the councils of nations, and guide the helm of affairs. No wonder, therefore, though parents value highly such children. But when death arrests their labours, their usefulness is terminated, and their society no longer desired. On the other hand, how unwilling are affectionate and dutiful children to part with their beloved parents, even at the most advanced period of life! They feel the advantage of their experience, and the weight of their lessons. They prize their holy example and fervent prayers; and when a pious parent can do nothing but pray for his children, it is a very great boon; for "the effectual fervent prayer of a righteous man availeth much." A pious and dutiful child reveres the hoary head of his venerable parent, and supports his tottering steps till death bring him home to his grave, "like a shock of corn fully ripe, that cometh in in his season." And then he too must say, "give me a possession of a burying-place, that I may bury my dead out of my sight." The case of Abraham, however, is more affecting than any of these; but there is a more touching case still, and you have only to look at the reverse of the picture formerly drawn, in order to see it. Sarah looked up to Abraham,



and called him Lord and master, was guided by his counsel, and supported by his arm, and therefore, his death would have been a far greater calamity than her's was. A believing husband, besides being wise and pious, prudent and industrious, is the head and staff of a family. To him all look up for counsel, and upon him all depend for support. He ought to be able to direct amidst all perplexities, and to soothe under all sorrows, to control on all occasions, and to assist in all emergencies. What, then, are the widowed mother and the fatherless children to do, when deprived of the head which guided them, and the arm that sustained them? And how can they part with such a one, and be cast upon their own resources, or, it may be, obliged to look to the cold hand of charity, and endure the insolent scorn of a heartless and evil generation? And yet such is the change that death produces, that even such a mourning circle are fain to remove from the midst of them, him who occupied the chief place, and to have their dead buried out of their sight.

Now, it is obvious to remark, from so many proofs and illustrations of the ravages of disease and death, how foolish, as well as sinful, it is to set our hearts supremely upon any thing in this world. I speak not merely of those riches and possessions which perish with the using, and which add nothing beyond the bare necessities of life to the happiness of any man; nor of those occupations and indulgencies which soon superinduce weariness and loathing; nor of that honour and authority which involve in perplexity and trouble. But it is both sinful and injurious to love excessively any earthly relative and friend. They are indeed all entitled to their own proper place in our hearts, and may be esteemed and loved very highly for their personal worth or useful qualities. The grace of God does not eradicate any lawful affection of the human mind, but confirms and purifies it. You can depend, far more safely upon the affection of a Christian, than upon that of any other person; and you are sure "he will do you good and not evil, all the days of his life." Divine grace only restrains and modifies every inferior feeling of the human heart. It subordinates the creature to the Creator, and teaches us to love father and mother, wife and child, brother and sister incomparably less than God, to devote them all to his service and resign them all to his will. To love any creature supremely is putting it in the place of God, and giving it that throne in our hearts, which is due only to him. It is as really idolatry as the worshipping of other gods than the Lord; and as such is not merely criminal, but injurious. Such unrestrained and excessive attachment keeps the mind restless and unhappy so long as the beloved object lives, and leaves it disconsolate and miserable when it is gone. Such persons are ready to exclaim, with Micah, "They have taken away my idol, and what have I left behind?"

But the Christian has still God as his por-

tion, and the source of his joy. He loves him supremely, and knows how to bow to his authority, and be resigned to his holy will. He endeavours to engage his relatives and friends in his service, and so far as he succeeds he is not left to mourn over the deceased, even as others who have no hope. He feels an unspeakable complacency in the persuasion that they have passed into glory, and rejoices in the prospect of recovering their society in far holier and happier circumstances than those in which they were united in this world.

It is equally obvious to remark, from the scenes described, how much evil sin has introduced into the universe. For it was sin which "brought death into the world, and all our woe." We should remember habitually, and feel sensibly that it is the root of all evil. We should hate it with a perfect hatred, and flee from it as our greatest calamity. If we escape from sin to the Saviour, we are safe, and will be for ever happy. Now all the ills that we see, and all the sorrows that we feel, admonish us to have recourse to his righteousness and grace, and teach us that "sin is exceedingly sinful." But when it sends famine or pestilence into the land, and converts many habitations into houses of mourning, its malignity becomes more conspicuous. Turn into the abode where the king of terrors has left his victim. Behold the weeping relatives gathered around all that remains of one, erewhile very dear and valuable to them. Mark the heaving sigh, and the bursting tear, and see the pale and ghastly countenance so much changed by the stroke of death, that it can no longer be contemplated without pain. The most affectionate friends cannot always look upon it, and all are soon glad to have it buried out of their sight. But if we could draw aside the veil which hangs upon the future world, we should discover more terrible consequences of sin than any that are seen on this side of the grave. For whilst the souls of believers, at death, pass into glory, the wicked are turned into hell, and lie down in everlasting burnings. And if the body be so much changed by death, then I have no doubt the unpardoned and unrenewed soul will be still more changed. If the dead body become so offensive in a few days, that the most affectionate relatives are glad to have it buried out of their sight, how much more offensive will the guilty and polluted, condemned and ruined soul become? At present we feel as if we could hardly be happy even in heaven unless we had our parents and companions, our children and beloved friends, around us, (and their presence would, no doubt, greatly enhance our bliss;) and we think we could not bear to be separated from them for ever, and to see everlasting destruction come upon them, and yet mark what the numerous facts already adduced in illustration of the text, seem to teach us. We will not merely perceive the rectitude of the divine administration, and acquiesce in the sentence of their condemnation; our love to God, and hatred of sin, will not merely prevail over

every other feeling, but we could not there bear the presence of a guilty and polluted relative, and would be ready to exclaim, "Banish them out of our sight!" And O! say not this is strange, and unnatural language. If a child, even in this sinful world, may so provoke us to anger, as to obliterate, for a time, our tenderness and affection for him, or so defile himself with sin, and cover himself with shame, as to turn our hearts away from him, and provoke us to disown him, and banish him from our presence, think it not strange if the far guiltier and more polluted souls of the wicked, after death, completely destroy the natural sympathies and affections, towards them, of those relatives and friends who have been made perfect in holiness, and stand continually in the presence of God and of the Lamb. It is painful, it is appalling, especially to a husband, or a parent, to contemplate even the bare possibility of such a consummation. But it is just all the more calculated to rouse us from our lethargy, and call forth the most energetic exertions to pluck the souls of those who are near and dear to us like brands out of the everlasting burnings, as well as to use the greater diligence to make our own calling and election sure. And, to quicken our diligence, let us look at the consequences of sin, not merely in the perdition of a single sinner, but of all the children of condemnation. What will that place be, which is the habitation not merely of solitary individuals, as sinful and miserable as we have described them, but of ten thousand times ten thousand, and millions of millions of fallen angels, and of the condemned children of men? And will we, after all, still harbour corruption, and live in the indulgence of sin, that we may have our everlasting portion with the devil and his angels? If there were no remedy for these evils, it might be prudent, and for our comfort, to close our eyes against them. But a complete antidote has been provided. The Lord Jesus Christ assumed human nature into personal union with his divine nature, and came into this world, and laboured, and died, "to bring men out of a state of sin and misery into a state of justification and salvation." Those who are united to him by faith shall not merely be pardoned and rescued from future punishment, but sanctified and qualified for heaven. As soon as the body falls by the stroke of death, "the souls of believers are made perfect in holiness, pass into glory, and shall be for ever with the Lord." Even the body, though left behind in the grave, sleeps in Jesus, and he will raise it up at the last day. It will then not merely put off the hue of death, and the corruption of the tomb, and become as fresh and beautiful as ever it was in its best days on earth, but far lovelier than anything that is ever seen in this world. "It shall be changed and fashioned like unto Christ's glorious body, not having spot nor wrinkle nor any such thing." The soul, too, will be still more changed and improved; and the whole man, soul and body, after the morning of the resurrection and the day of judgment, will be

raised to an exaltation and glory, a perfection and happiness, "which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." The redeemed from amongst men will mingle with the society, and participate in the enjoyments, of angels and archangels, and of the cherubim and seraphim, which surround the throne of the Eternal. They shall come to Jesus, the Mediator of the new covenant, and to God the judge of all, whom they shall see as they are seen, and know even as they are known. "For to him that overcometh," says Christ, "will I grant to sit with me upon my throne, even as I also overcame, and am set down with my Father upon his throne." And for what do men forego all this glory and felicity, and incur all the degradation and misery of the unbelieving and impenitent? For the pleasures of sin, which are but for a season, yea, for those things which are not; for the wicked are, of all men, most miserable even in this life. The line which separates between lawful and unlawful indulgence, at the same time marks out the boundary between happiness and misery; transgress it, and you will soon bring upon yourself a degree of suffering proportioned to the greatness of the transgression; so that sinners contract guilt without the prospect of a compensation, and embrace misery for its own sake. "Let the wicked then forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, who will have mercy upon him, and to our God, for he will abundantly pardon."

## PHILOSOPHY OF THE SOCIAL CONDITION.

### No. II.

By JAMES STARK, Esq., Advocate.

IN a former paper, under this head, I offered some observations on the character and condition of man in general; and brought under the notice of the reader two great principles of conduct, namely, piety and charity, the fear of God and mutual love, by the former of which, every creature is bound in every condition of life, and by the latter, man is bound in every condition of social life.

But man is not merely a social being. In no period of his history do we find the human race associating together in what may be called a general or promiscuous state of society, uninfluenced by the ties of country and kindred; but, on the contrary, at all times distributed into little communities, each differing from the others in language, laws, and manners, and every attempt to amalgamate them under one universal monarchy, is fruitless as it is permanently to unite together the drops of quicksilver.

It seems, therefore, a proper sequel to the observations formerly made, to advert for a little to the principle of attachment implanted in the human constitution: the operation of which is to contract the social circle, and divide mankind into associations, fraternities, friendships.

The purpose and final cause of this principle it is not difficult to perceive. It cannot be to counteract or destroy the social character of man. Such a theory would be an impious arraignment of the all-wise Creator, as if he had endowed man with opposite and contradictory powers, and frustrated the work of his own hands. Yet this has, in many cases, been its actual effect. It

was so among some, and those the most enlightened, of the ancient heathen, whose intellectual vision, limited as it were by the natural horizon which bounded their country, became, at length, so narrow and contracted, that they were in use to regard every man, who did not belong to their little circle, as creatures below notice, barbarians whom they might at pleasure seize, subjugate, and slay. The same notion sprung up among the favoured people of Israel, who, instead of considering themselves stewards of the divine bounty, and vested with privileges for the benefit of the world, entertained a supercilious contempt for other nations, and spoke of them as but *broken branches*, (Rom. xi. 17.) cut off from the divine favour, and themselves grafted in exclusively and deservedly to enjoy the root and fatness of the tree. And even among ourselves the operation of the principle has too often been to raise up arrogant and haughty factions in the state, to set houses at variance with each other, and make the blessed Gospel itself to bring "not peace but a sword."

Nothing of all this, however, is the legitimate consequence of the principle, the true purpose of which evidently is to make amends, as we may say, for the limited faculties of man, and by confining his energies, or, at least, their main efforts, within a circumscribed sphere of action, to give them a power and efficacy which they could not otherwise possess. Its existence is a signal proof of the wisdom and beneficence of the Creator, who has thus, in the very act of confining men, and determining the bounds of their habitation, contrived to impart to them a portion of his own infinity. It restricts every one to a particular spot; but there his character is drawn out, his qualities tried and appreciated, and all his talents effective and available; there he is ever present, filling it with his influence,—an image of the infinitely infinite Jehovah, who pervades all space, and is "not far from every one of us."—(Acts xvii. 27.)

Its direct tendency, in combination with the other principles of our nature, is to place every man in a sort of magic circle, which he cannot cross, and where all his feelings are most powerfully, because most closely, affected. Here he imbibes the sentiments and manners of those about him,—here his character is formed,—here his habits are fixed.

This shows us the incalculable importance of our situation in the world and in society. And should lead those who enjoy the blessings of a free government, which extends civil and religious liberty to all; those whose lot has been cast in a land like ours, a *land of Bibles*, where the Gospel is continually proclaimed, and the Holy Scriptures are constantly open to perusal; and last, not least, those whose infant minds have been sown with the seeds of virtue, and their early years watched over by pious relatives and friends:—to offer up to the Great Disposer of all events, the incense of a grateful heart, in thankful acknowledgments for his goodness, and still more in the rich fragrance of a holy life.

It should also lead every one seriously to reflect on the character and habits of the society which he is accustomed to frequent, and the individuals whom he has chosen for his companions and associates; and, before it be too late, to consider their inevitable effect upon his own. Thoughtlessness here is consummate folly, and procrastination full of peril: he may be sealing his ruin for time and for eternity.

Indeed, when one thinks of the force of example, from the inherent susceptibility of our nature, and, at the same time, the evil influences which everywhere prevail in the world, not merely the wickedness of the wicked and the baseness of the bad, but the frailties of the good, the follies of the wise, and the littlenesses of the great, it may well be questioned whether any thing short of a moral necessity should lead us into connections that endanger our well-being while

they subsist, and when they come to be broken up, as all earthly ties must, will shatter our feelings and un-hinge the mind. It would be wiser far, to hang loose to sublunary good, and to stay our hearts upon that great Being, who is without imperfection and without change; or, in the language of Scripture, "to walk with God," that is to say, to realize his character and make it ever present to our minds, and to act at all times as in his sight, and with a respect to his approbation; till, in a sense of which the unity of human friendship and the closest and most lasting relation of life, (Eph. v. 32.) is but an image, we become *one* with Him, (John xvii. 21.) This would give firmness and consistency to our characters, render our intercourse with the world, in the discharge of the active duties of life, wholesome and salutary, a stream of virtue and of blessing; and fit us for being the supports of society here, and, at length, steadfast pillars in a nobler temple hereafter.—(Rev. iii. 12.)

#### CHRISTIAN TREASURY.

*Redemption.*—When our world fell from its first estate, it became one vast prison; its walls were adamant, and unscalable; its gates were brass, and impregnable; within, the people sat in darkness and in the shadow of death; without, inflexible justice guarded the brazen gate, brandishing the flaming sword of the eternal law. Mercy, as she winged her flight of love through the worlds of the universe, paused to mark the prison aspect of our once paradisaic world. Her eye affected her heart. Her heart melted and bled as the shriek of misery and yell of despair rose upon the four winds of heaven. She could not pass by nor pass on; she descended before the gate, and requested admittance. Justice, raising the flaming sword in awful majesty, exclaimed, "No one can enter here and live!" and the thunder of his voice outspoke the wailings within. Mercy expanded her wings, to renew her flight amongst the unfallen worlds. She reascended into the mid air, but could not proceed, because she could not forget the piercing cries from the prison. She therefore returned to her native throne in the heaven of heavens. It was a glorious high throne from everlasting, both unshaken and untarnished by the fallen fate of man and angels. But even there she could not forget the scene which she had witnessed and wept over. She sat and weighed the claims of all the judicial perfections of Jehovah, all the principles of the eternal law. But, although they rose upon her view in all their vastness, she could not forget the prison. She redescended with a more rapid and radiant flight, and approached the gate with an aspect of equal solicitude and determination, but again she was denied admittance. She stood still; her emotion was visible. Justice ceased to brandish the sword; there was silence in heaven. Is there admittance on no terms whatever? she asked: yes, said Justice: but only on terms which no finite being can fulfil. I demand an atoning death for their eternal life; blood divine for their ransom: and I, said Mercy, at once accept the terms. It was asked on what security, and when they would be fulfilled? there, said Mercy, is the bond, my word, my oath; and four thousand years from this time, demand its payment on Calvary; for I will appear in the incarnate form of the Son of God, and be the Lamb slain for the sin of this world. The bond was accepted without hesitation, and the gate opened at once. Mercy entered leaning on the arm of Justice. She spoke kindly to the prisoners, and gave them some hints of her high undertaking in their behalf. All were amazed, and many melted into tears by this timely and tender interference; and to confirm their hopes, Mercy from time to time led the captivity of some captive, that their salvation might be the pledge and prelude of eventual triumphs. Thus

the gathering in of the first-fruits in the field of redemption went on for ages; and at last the clock of Prophecy struck the fulness of the time. Then Mercy became incarnate in the person of the Son of God, who appeared in the form of a servant publishing his intention and determination to pay the mighty bond,—and soon the awful day of payment arrived, then the whole army of the judicial attributes of Jehovah took their stand on Calvary,—with Justice at their head, bearing the bond of redemption. Angels, and arch-angels, cherubim, and seraphim, principalities, and powers, left their thrones and mansions of glory, and bent over the battlements of heaven, gazing in mute arrangement and breathless suspension upon the solemn scene; for now the Mediator appeared without the gates of Jerusalem, crowned with thorns, and followed by the weeping Church. As he passed along the awful array of the judicial perfections of the divine character, none of them uttered a word of encouragement—none of them glanced a look of sympathy to him, it was the hour and power of darkness. Above him were all the vials of the divine wrath, and the thunders of the eternal law ready to burst on his devoted head. And around him were all the powers of darkness on the tiptoe of infernal expectation, waiting for the failure. But none of these things moved him from the purpose or spirit of redemption. He took the bond from the hand of Justice, and moved on to the cross as a lamb to the slaughter; he resigned himself to the attack of ignominy. Then Justice unsheathed the flaming sword, and marshalling all his terrors went up to the altar to enforce his claims; the rocks rent under his tread, the sun shrank from the glance of his eye. He lifted his right hand to the eternal throne, and exclaimed in thunder,—Fires of heaven descend and consume this sacrifice: the fires of heaven, animated by the call, with living spirit answered,—We come, we come; and when we have consumed that victim we will burn the universe. They burst, blazed, devoured, until the humanity of Immanuel gave up the ghost, but the moment they touched his divinity they expired. That moment Justice dropped the flaming sword at the foot of the Cross, and joined the prophets in witnessing to the righteousness which is by faith: for all had heard the dying Redeemer exclaim in triumph,—“It is finished.” The weeping Church heard it, and lifting up her voice, cried,—“It is finished.” The attending angels caught the shout of victory, and winged their flight to the eternal throne singing,—“It is finished.” The powers of darkness heard the acclamations of the universe, and hurried away from the scene in all the agony of disappointment and despair; for the bond was paid, and eternal redemption obtained.—EVANS.

*Silence under Provocation, a good thing.*—“When our hearts are hot within us, it is good for us to keep silence and hold our peace;” so David did, Psalm xxxix. 2, 3, and when he did so, it was in prayer to God, and not in reply to the wicked that were before him. If the heart be angry, angry words will but inflame it more and more, as wheels are heated by rapid motion. One reflection and repartee begets another, and the beginning of the debate, is like the letting forth of water, hardly stopped when the least breach is made in the dam; and, therefore, meekness saith, by all means keep silence, and leave it off before it be meddled with. When a fire is begun, it is good, if possible, to smother it, and so prevent it spreading. Come on, let us deal wisely, and stife it in its birth, lest afterwards it prove too strong to be dealt with. When the spirits are in a ferment, though it may be some present pain to check and suppress them, and the headstrong passions hardly admit the bridle, yet, afterward, it will be no grief of heart to us. Those who find themselves wronged and aggrieved, think they may have leave to speak; but it is better to be silent than speak amiss, and make work for repent-

ance. At such a time, he that holds his tongue, holds his peace; and if we soberly reflect, we shall find we have often been the worse for our speaking, but seldom the worse for our silence. If others be angry at us without cause, and we have ever so much reason on our side, yet oftentimes it is best to adjourn our own vindication, though we think it necessary, till the passion be over; for there is nothing said or done in passion, but it may be better said and done afterwards. A needful truth spoken in a heat, may do more hurt than good, and offend rather than satisfy. The prophet himself forbore even a message from God, when he saw Amaziah in a passion. (2 Chron. xxv. 16.) Sometimes it may be advisable to get some one else to say that for us which is to be said, rather than say it ourselves. However, we have a righteous God to whom (if we do in meek silence suffer ourselves to be run down unjustly,) we may commit our cause, and having his promise, that he will “bring forth our righteousness as the light, and our judgment as the noon-day,” (Psalm xxxvi. 6.) we had better leave it in his hands, than undertake to manage it ourselves, lest that which we call clearing ourselves, God should call quarrelling with our brethren. David was greatly provoked by those that sought his hurt, and spoke malicious things against him, and yet saith he, “I as a deaf man, heard not, I was as a dumb man that opened not his mouth.” Psalm xxxviii. 13. And why so? It was not because he wanted something to say, or because he knew not how to say it, but, verse 15, “In the O Lord, do I hope, thou wilt hear, O Lord my God; and what need I hear, and God hear too? Let not, therefore, those that do well and suffer for it, spoil their own vindication, by mistiming and mismanaging it, but tread in the steps of the Lord Jesus, “who, when he was reviled, reviled not again; when he suffered, he threatened not, but was as a lamb dumb before the shearers;” “and so committed himself to him that judgeth righteously.” It is indeed a great piece of self-denial, to be silent when we have enough to say, and provocation to say it, but if we do thus control our tongues, out of a pure regard to peace and love, it will turn to a good account, and will be an evidence for us that we are Christ’s disciples, having learned to deny ourselves. It is better by silence to yield to our brother, who is or hath been, or may be our friend, than by angry speaking to yield to the devil, who hath been, and is, and ever will be, our sworn enemy.—MATTHEW HENRY.

*Motives to Repentance.*—God now commanded all men everywhere to repent. I lay this command across your path. You cannot proceed one step farther in a sinful course without treading it under foot. You are urged to an immediate performance of this duty, by a regard to your own interest, for, except ye repent, ye shall all likewise perish. You are urged to it by all the blessed angels, who are waiting with desire to rejoice in your conversion. Above all, you are most powerfully urged to it by the blessed Redeemer, who you are under the strongest possible obligations to love and obey. He has done and suffered much for you. For you he has toiled, bled, and died; for you he cheerfully endured the scoffs and cruelties of men, the rage and malice of devils, and the overwhelming wrath of his Father’s wrath. In return for all this, he merely requests you to repent and be happy. If you comply with this request, he will see of the travail of his soul, and be satisfied. O then, be persuaded to give glory to God, to his Son, and to the blessed angels, to meet this day a festival in heaven, by repenting. Even now your heavenly Father is waiting for your return, and the Redeemer stands ready with expanded arms to receive you. Even now the white robes are ready to be provided, and the fattened calf is made ready to feast returning prodigals. Even now angels and archangels

are ready to pour forth their most joyful songs to celebrate your return. Will you then, by persisting in impenitence, seal up their lips? Will you say there shall be no joy in heaven this day on our account, God shall not be glorified, Christ shall not be gratified, angels shall not rejoice, if we can prevent it? If there be any, of whose feelings and conduct this is the language, I solemnly, but reluctantly, declare unto you, in the name of Jehovah, that God and his Son shall be glorified, and there shall be joy in heaven over you, notwithstanding all your endeavours to prevent it. Never shall any of his creatures rob God of his glory; and if you will not consent that his grace shall be glorified in your salvation, he will be compelled to glorify his justice, in your everlasting destruction. If you will not allow the inhabitants of heaven to rejoice in your repentance, their love of justice, truth, and holiness, will constrain them to rejoice in your condemnation, and to sing Alleluia! while the smoke of your torment ascendeth up for ever and ever.—PAYSON.

*Rules for the government of the conduct.*—I desire to know no other business than to please and honour my God, and serve my generation in the short allowance of time that I have here, before I go hence and be seen no more. Shall I commend to you the lesson I am about to learn? It is to be entirely devoted to the Lord, that I may be able to say after the apostle, "to me to live is Christ." That in all my actions, whether sacred or civil, I may be doing but one work, and pursuing one design. My desire is, that God may be pleased by me, and glorified in me, not only by my praying, and preaching, and almsgiving, but even by my eating, drinking, and sleeping, and visits, and discourses; that I may do all in the name of the Lord Jesus, giving glory to God by him. Too often do I take a wrong aim, and miss my mark; but I will tell you what are the rules I set myself, and strictly impose upon myself, from day to day: Never to lie down, but in the name of God, not barely for natural refreshment, but that a wearied servant of Christ may be recruited and fitted to serve him better the next day; never to rise up, but with this resolution,—well, I will go forth this day in the name of God, and will make my religion my business, and spend the day for eternity; never to enter upon my calling, but first thinking I will do these things as unto God, because he requireth these things at my hands, in the place and station to which he hath appointed me; never to sit down to table, but resolving I will not eat merely to please my appetite, but to strengthen myself for my Master's work; never to make a visit, but upon some holy design, resolving to leave something of God wherever I go. This is that which I have been for some time learning, and hard pressing after, and if I strive not to walk by these rules, let this paper be a witness against me.—REV. J. ALLEINE (in a letter to a friend.)

*The Destruction of the First-born.*—Could I tell you, with the certainty of a divine commission, that God was this night to pass through the midst of your families, to overwhelm you with such a visitation as he sent on Egypt, that at the dead of night his power was to be felt in every dwelling, laying your first-born in the dust, and saddening every household into the solemnity of a funeral; could I tell you that, with a secrecy which defied all precautions, in a way to which you could offer no resistance, and with a power, before which you would be forced to feel your own nothingness, he was to rob you of your dearest treasure, heedless of all the tender ties and dear domestic sympathies which were then to be torn asunder; could I tell you this with a divine authority, and were you to receive it as divine, I should have a communication to make, to which, I am persuaded, not one member of a family now present could be indifferent, whether he himself were marked

out as the destined victim or not, and one which would awaken a sense of instant and pressing danger too importunate to be resisted! And could I tell you at the same time, that by an appointment, assured on the same authority, the life of your children would be spared to you, that there was a way opened for their deliverance, that, whilst you could give nothing sufficiently precious to effect it, God himself had provided a lamb for the ransom,—that its blood had been actually shed, and needed only to be applied for their safety, I am persuaded that I would have a communication to make which would interest every better feeling of your nature, and awaken a desire to participate in its blessings, proportioned to the danger from which it gave you the hope of a sure deliverance! And yet this were fitted to convey a very imperfect idea of the truth which our text declares. The danger under which it supposes you to lie is one far more widely spread, and more fearful in its nature; the deliverance which it announces is one far more precious than even the redemption of your first-born. The reality of the coming woe, and the value of the provided refuge, may be seen in the preciousness of the blood required, in order to avert the one and to insure the other; and we may read at once the reality of our misery, and the reality of our safety, in the declaration, that "Christ our passover is sacrificed for us."—REV. JAMES MARTIN, (*Discourses.*)

*Time is short.*—The drowsy careless temper will not last long. Conversion and condemnation are both of them awakening things, and one of them will make you feel ere long.—BAXTER.

*Aversion of Man to contemplate a future state.*—Let every man judge himself how his natural heart shrinks from the contemplation of a future state of being; how he shudders to look into eternity, as into some dreary and bottomless pit. What a cold and dismal thing does immortality appear; and what a refreshment it is to his spirits to withdraw his thoughts from the consideration, and return to his beloved earth! And then, only observe with what eagerness and desperation he gives up soul and body to the pursuit of things which he knows full well will soon be to him as if they had never been. And yet, this man, if you were to ask him the question, would tell you that he expected to live for ever; and that, when his body was mouldering in the dust, from which it was taken, his soul would plunge into an ocean of spirits, without bottom and without shore. This, he would tell you gravely, as a matter of course, and then only observe him for one week, or for one day, or for this day, which has been sanctified to immortal purposes, and you will find his cares, his hopes, his fears, his wishes, his affections, busied and bustling about this little span of earth, and this little measure of time which he occupies; and death finds this immortal being making playthings of sand, and carries him away from them all, into a land where they shall all be forgotten. This is a strange and astonishing contradiction,—the only thing that looks like a blunder through all the works of nature. Every thing else seems to know its appointed time, and its appointed place; the sun knows his place in the heavens, he does his duty in the firmament, and brings round the seasons in their order; and the ocean knows the boundaries beyond which it must not dare to pass; every animal knows the home that kind nature has provided; "the ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Among all the creatures that surround us, we are the only beings that look not to our native home; the only beings that seem to have broken the laws of nature; to have forgotten our Owner, and the mansions of our Father's house.—*Wolfe's Remains.*

It is better to go to heaven poorly, than it is to go to hell richly.—DYRA.

## SACRED POETRY.

## THE DEATH OF THE SCEPTIC AND CHRISTIAN.

—How will the sceptic brave the hour  
Of death's divine, inexorable power,  
When all this fairy world shall glide away,  
Like midnight dreams before the morning ray?  
See! how he shudders at the thought of death;  
What doubt and horror hang upon his breath;  
The gibb'ring teeth, glaz'd eye, and marble limb,—  
Shades from the tomb stalk out, and stare on him!

Lo! there, in yonder fancy-haunted room,  
What mutter'd curses trembled through the gloom,  
When pale, and shiv'ring, and bedew'd with fear,  
The dying sceptic felt his hour drew near;  
From his parch'd tongue no sainted murmurs fell,  
No bright hopes kindled at his faint farewell;  
As the last throes of death convuls'd his cheek,  
He gnash'd and scowl'd, and raised a hideous shriek;  
Rounded his eyes into a ghastly glare;  
Lock'd his white lips—and all was mute despair!

Go, child of darkness, see a Christian die,  
No horror pales his lip, or rolls his eye;  
No dreadful doubts, or dreamy terrors, start  
The hope Religion pillows on his heart.  
When with a dying hand he waves adieu  
To all who love so well, and weep so true:  
Meek, as an infant to the mother's breast  
Turns fondly longing for its wonted rest,  
He pants for where congenial spirits stray,  
Turns to his God, and sighs his soul away.

MONTGOMERY.

## JOY IN HEAVEN OVER THE PENITENT.

THERE'S joy in heaven when falls the tear  
The mourning sinner sheds;  
And angels hope, when mortal fear,  
In lowliest meekness treads:  
The path of trial Jesus trod,  
To lead the sinner back to God.

Whose strength, the Spirit—hope, the cross,  
And heaven his ceaseless prayer;  
To whom all gain is counted loss,  
Which may not enter there:  
His treasure is laid up above—  
His Saviour's unexhausted love.

WILLS.

## MISCELLANEOUS.

*Neglect no opportunity of doing good.*—At the annual meeting of the Religious Tract Society, in 1832, the Rev. W. W. Robinson, A.M. of Rochford, stated, that in going a few miles from his own parish, to officiate for a brother, he took some tracts in the chaise, and his companion distributed them as he went along; passing a baptist chapel, and seeing a number of persons entering it, he did not think it necessary to give them any tracts, as he considered they where accustomed to hear the sound of the Gospel: but his companion observed that it could do them no harm, a sentiment in which he agreed, and some were given away. A day or two afterwards, the minister of the place sent word that one of his hearers, a married woman, who had received one of these tracts, had been a member of the Church, but her husband persecuted her, and would not allow her to have her dinner whenever she went to chapel, which privation she readily submitted to, so that she might enjoy the privilege of attending the worship of God. On the day in question she went home, and was

treated in the usual way: the tract which she had received she invited her husband to look at: he did so, and in the course of a few minutes burst into tears, and told her she might have her dinner. After reading the tract through, he asked her if she would go to chapel again in the evening, to which she answered in the affirmative, on which he insisted on going with her; and on the following Tuesday he was found at the prayer-meeting. Thus he was first arrested by a tract, and subsequently became converted to God.

*An African Slave.*—The first time the Rev. John Campbell went to Africa, visiting a meeting of slaves, and observing one among them who was particularly attentive, he was induced to make some inquiries respecting him. He was informed that this man had long been an eminent Christian; and that formerly he had endured much opposition from his employer on account of his religion. One day his master assured him, that if he went to hear the missionary preach, he would flog him. The poor slave, with simplicity and Christian meekness, replied, "I must tell the Lord that." The saying so wrought on the mind of his master, that he not only permitted him to go, but his other slaves with him; and after a while, he and his wife were found there also.

*Effect of Early Piety.*—Children, says the Rev. W. Jay, have conveyed religion to those from whom they ought to have derived it. "Well," said a mother one day weeping, her daughter being about to make a public profession of religion by going to the Lord's table, "I will resist no longer. How can I bear to see my dear child love and read the Scriptures, while I never look into the Bible,—to see her retire and seek God, while I never pray,—to see her going to the Lord's table, while his death is nothing to me? Ah," said she, to the minister who called to inform her of her daughter's intention, wiping her eyes, "Yes, Sir, I know she is right, and I am wrong,—I have seen her firm under reproach, and patient under provocation, and cheerful in all her sufferings. When, in her late illness, she was looking for dissolution, heaven stood in her face. O that I was as fit to die! I ought to have taught her, but I am sure she has taught me. How can I bear to see her joining the Church of God, and leaving me behind—perhaps for ever?" From that hour she prayed in earnest, that the God of her child would be her God, and was soon seen walking with her in the way everlasting. Is this mere supposition? More than one eye, in reading this allusion, will drop a testimony to the truth of it. "We speak that we do know, and testify that we have seen." May God bless us, and make us blessings.

*Effect of Consistency.*—Mr Innes, in his work on Domestic Religion, mentions a fact strikingly illustrative of the power of consistent conduct. A young man, when about to be ordained as a Christian minister, stated, that at one period of his life he had been nearly betrayed into the principles of infidelity; "But," he added, "there was one argument in favour of Christianity which I could never refute,—the consistent conduct of my own father!"

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAM & Co., and R. GARDNER, London; W. CORRY, Junr. & Co., Dublin; and W. McCORM, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price 1s. each.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 69.

SATURDAY, JUNE 24, 1837.

PRICE 1½d.

TAKE HEED WHAT YOU READ.

BY THE REV. JOSEPH THORBURN,  
*Minister of Forghlen.*

THESE are few, who are walking in the fear of God, who have not reflected—perhaps compelled by painful experience—on the influence of society upon their minds. It is seldom, however, that we find Christians giving sufficient importance to *the works which they peruse*. Yet, whether we look to facts, or to the fitness of literature to exert a power on the mind, that influence must be allowed to be very great. At the present time, this instrument of good and evil requires to be carefully watched, as every mind is liable to be more or less affected by it. Where men cannot purchase books, there are many who are ready to give or to lend. A man is judged of by his company,—his associates. Do his books form no criterion? When you are ushered into the room of a stranger, for the first time, and see on the elegant *commode*, or the humble book-shelf, an array of authors, does not the hasty glance, which you cannot help casting over the books before you, affix in your mind a certain moral and intellectual character to the person whom you have not yet met, and with whose tastes and pursuits you were hitherto unacquainted? On conversing with the individual, it is every way likely that you will find you have been, upon the whole, correct in your judgment. Do you find the man of pleasure invite the serious Christian to his table, and to the unreserved intercourse of social life? No; and why, but because the conversation of such a man would cast a gloom upon those subjects of thought, those forbidden themes in which he delights to indulge. The very presence of a godly man would itself spoil his entertainment. It is for a similar reason that those who are careless about their best interests, will gather around them such books as tend to establish them in the principles they hold, and afford gratification to their minds.

When any one has been led by the Spirit to hearken to the voice of God, almost the first change which catches the eye of observers is that of his friends and associates. He has connected himself with a different class of persons, with those who are seeking a resting-place on high, at

least who appear to him to have this object in view. Many know what it costs to separate ourselves from those whom we have long called our friends, but there is also a sacrifice to be made to conscience and to duty among our companions of the book-shelf, which is not without suffering. The test of divine truth is applied to them, and it is only when they harmonize with this, that those even which are endeared to us, by many interesting associations, are allowed to remain. Of those persons who were converted by the instrumentality of Paul's preaching at Ephesus, it is recorded that "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." What is eloquence, or taste, or pathos, or intellectual vigour to the believer, if they hinder, nay, if they do not tend to promote that complete change of his moral being, after which he aspires, and which his gradual sanctification causes him to hope he aspires not after in vain? It is interesting to see the young Christian, at such a time, estimating the value of the loftiest minds, and to reflect that his mode of computation is according to the standard of heaven; he uses a balance, so to speak, borrowed from the pattern of that which is deposited in the upper sanctuary. Books, therefore, may be viewed, in some measure, as friends and companions, rising or falling in our esteem and affection, not, however, according to their changes, but our own. But there is even more reason that we should be put on our guard as to the character of books, than of mankind, before we yield up our minds to their influence. A man of dangerous principles carries their refutation, and a warning against their adoption, in his life and conduct. He enunciates his principles,—they seem plausible,—but see him act, and their unsoundness is at once apparent. Only let the principles of an author be ingeniously stated, strong expressions of the excellence of his views set forth, and protestations of candour and virtuous intention on the part of him who recommends them, and, however dangerous his doctrines may be, it is every way likely that they will exert a certain amount of influence in the way of evil upon the reader. There is some-

thing, too, in the manner in which books address us, which makes them more readily received and listened to than individuals. They address themselves to classes, and are therefore exempt from the invidiousness of personality. There is no assumption of superiority. They flatter our pride by calling upon us to judge them, and do not offer to judge us. Hence, while argument seldom ends without irritation, reading is a soothing employment. Error makes its way undisputed, for this very reason, that those powers of the mind, whose peculiar province it is to watch for, and to resist it, are not in active exercise. Stone after stone is laid, and a structure is raised without the sound of the hammer being heard. The moral is, to watch books as you watch men, or rather with more carefulness, as the danger is greater.

It is desirable, in our intercourse with our fellow-men, that we should have good ground for believing that those with whom we associate are deeply convinced of the importance of living to God. Without this preliminary point being settled, there will be continual jarring of views and difference of tastes, not on minor, but on the most important and fundamental questions. And what is more, we shall be exposed, unconsciously, to be drawn away from the principles and practices we have been wont to prize, that is, if we have any love or respect for their persons or judgments. And, for the same reason, is it not equally necessary for our moral well-being, that we shall be well assured before we yield ourselves to the influence of an author, that we are listening to one who is thoroughly convinced of the truth of the great doctrines of the Gospel, beside which, every other subject, in the eye of enlightened reason, must be viewed as insignificant? If the importance of this be denied, true consistency should make us also argue, that there is no call upon us to scrutinize the principles of those with whom we mingle in society, that our intercourse may not be injurious.

It is admitted that some, in order that they may be acquainted with the present state of society, and make advancement in knowledge connected with their particular calling, require to consult books which offer no pretensions to be under the influence of Christian principle. To shut ourselves out entirely from such literature would bring us to the alternative of which the apostle speaks, in reference to those who would decline all intercourse with unbelievers, "we must needs go out of the world." Yet, with this admission, it can scarcely be disputed, that generally, even among serious Christians, there is more dedication to literature uninfluenced by a Christian spirit, than is necessary for performing their part in life intelligently. To render such reading *safe* at all, it will become us to bear upon our mind, that it has a tendency to secularise; and to diminish, in the eyes of the Christian, what ought to be an abiding conviction,—the supreme importance of divine things; and where an author has failed to connect facts in nature or in providence with God,

it will lie with us to supply the deficiency. In this way alone can Christians be safe in perusing books not of a religious character. Some have found the influence of such works so prejudicial, so apt to blunt the sensibility of religious feeling, that they have abandoned all literature that was not strictly Christian.

In his communications with his fellow-men, how often is the Christian compelled to cease from making even the best he meets, his pattern in all things; for God, in his wisdom, has left some marks of imperfection, some remains of a sinful nature upon all, which death only will remove; and how often then does he turn to Him, in whom dwelleth all wisdom! Words are the representatives of conceptions, and human conceptions are more conversant with finite imperfection than with infinite excellence; and we imperceptibly, and often without being able to help it, make heavenly things nothing more than an enlargement of earthly things.

How great a matter of thankfulness, then, that God, in mercy, has given us, for our daily and prayerful perusal, *A BOOK*, wherein is set forth the perfect exhibition of his own wisdom, and power, and holiness,—having no error intermingled,—able, through his blessing, to make us wise unto salvation,—transforming every soul, which yields itself to its influence, into a likeness to God himself,—which tells the earth's eventful history,—which discourses of angels, and which records the transactions of heaven,—even *HIS OWN WORD*. To its guidance let us commit ourselves without hesitation; and the more we are imbued with its spirit, the more meet will we become for a higher and more blessed state of being.

---

#### BIOGRAPHICAL SKETCH OF CAROLINE ELIZABETH SMELT.

EARLY piety is peculiarly engaging, lending, as it does, a lustre, a beauty, and a grace, to the character of the young. And in no instance could the truth of this remark be more strikingly exemplified than in the amiable and accomplished young lady whose life we are about to sketch. Her career was short, but it was long enough to exhibit the brightest and most beautiful traits of the mature Christian. She lived in faith, and died in the joyful hope of a glorious immortality.

Miss Caroline Elizabeth Smelt was born in the city of Augusta, in the State of Georgia, North America, on the 28th December 1800. Her parents were of the highest respectability, and affluent in worldly circumstances. Dr Smelt, her father, was a practising physician of considerable eminence in Augusta, and having realized an independent fortune, he retired from active business to spend the remainder of his days in the bosom of his family. Caroline was much beloved by her parents, and, in very early life, began to exhibit marks of intelligence beyond her years. Her dispositions, too, were remarkably tender and winning. At the age of four she was sent to school, where she made the most satisfactory progress. As soon as she could read she took a peculiar delight in the employment, and shewed a ready understanding of what she read.



When Caroline was in her eighth year, her little heart was grieved by the death of a sister only three years younger than herself. The afflictive dispensation produced a deep impression upon her mind, and from that period she was accustomed to date her first serious thoughts of religion. She was observed now to lend greater attention to the instructions which her parents sedulously endeavoured to impart, and when her mother, as was frequently her practice, invited her to retire along with her for private prayer, Caroline evinced a readiness to engage in the exercise which was remarkably pleasing. In the beauties of nature she felt an inexpressible enjoyment. She was an enthusiastic lover of flowers, both on account of their beauty, and as bearing the stamp of the divine perfections. In the acquisition of knowledge she spent much of her time, so that before she had reached her sixteenth year, though her bodily constitution was weak, her mind was stored with much valuable information.

The time had now arrived when Caroline, having completed her education, was about to be ushered into society. This was, of course, a season of much anxiety to her affectionate mother, who was naturally afraid lest the allurements of a vain and fascinating world should prove injurious to the spiritual interests of her dear child. Resorting, therefore, to a throne of grace, Mrs Smelt prayed earnestly that Caroline's tender mind might be kept in the fear of God. And her prayers were heard. Caroline took no delight in fashionable parties; her chief enjoyment was found at home amid the peaceful comforts of domestic life. Though cheerful, she seemed to have a peculiar relish for retirement, and her mind seemed to be more than ever occupied with the great objects which concern an immortal being. Her mother often tried to lead her into conversation on matters of religion, but whenever reference was made to her own experience, Caroline would invariably weep, without giving her kind and anxious parent any definite information upon the subject.

In the course of the winter of 1815, Caroline engaged in a Scripture class, composed of young ladies, for improvement in their knowledge of divine truth. About this time Mrs Smelt felt more than usually anxious about the eternal interests of her dear child, and frequently retired with her to secret prayer. She was apprehensive that the naturally delicate frame of Caroline would, ere long, yield, and to many of her friends she expressed a fear that she would soon lose her. "I fear that the worm," she said, on one occasion, "is already at the root of my gourd; I feel an awful presentiment that my Caroline will descend to an early tomb." A feeling of this kind led her mother to be doubly solicitous about her spiritual condition. Caroline, however, still preserved the same invariable reserve, in reference to her own personal experience. At length, when her mother urged her, on one occasion, to be more communicative on a point so important, she replied, "My dear mamma, I have no confidence in myself; I hope to do that which is right when I shall have more experience. I desire to belong to the little flock, but I am too unstable."

Some time after this interview Mrs Smelt was seized with a severe attack of fever, in consequence of waiting by the bed-side of an orphan child, who had died of fever in their neighbourhood. Caroline paid her mother

the most devoted attention during her illness, and she could scarcely be prevailed upon to quit her bed-side. A conversation which took place between them we extract from the published memoir.

"Mrs Smelt, although her symptoms were favourable, yet felt great depression of spirits. Caroline perceived it, and tried every way to comfort her. She would say, 'My dear mamma, you will get well; I feel a happy assurance that you will recover.' To this Mrs Smelt replied, 'You may be mistaken, and you are one of my greatest causes of distress.' 'Why so, my dear mamma!' said Caroline. 'Because,' said Mrs Smelt, 'I have never discharged my duty as a responsible mother, in the way in which I ought to have done it; and I fear that at the bar of God I shall be found awfully delinquent; I have not been as much engaged for your eternal welfare as for the perishing things of time. And now, should I be removed, how soon may you forget the feeble instructions I have given you! whereas had I been more zealously engaged in pointing out to you the way that leads to eternal happiness, I might have hoped that the Lord would not only acquit me, but take you under his special care in this life, and in his own good time receive you to himself.'

"Caroline then burst into tears, drew near to her mother, and with great feeling said, 'My dear mamma, you will stand acquitted. What could you have done that you have not done, to bring me to Christ? If I have been inflexible, that is not your fault. I am truly distressed to think I should occasion you one uneasy moment. I desire to comfort you. Oh! tell me not that you feel any condemnation on my account; indeed you are clear of my blood; and I hope you will live to see all you so earnestly desire. I am not so graceless, perhaps, as you may suppose. The Lord has been striving with me for many years, and I have not been entirely thoughtless. No, indeed; for I have long wished for an interest in the great atonement. I have long desired to become one of the little flock; but I feared I was too inexperienced, too ignorant, too unstable, and too unworthy, to make a public profession of my faith in Christ. O mamma! I have long wished to tell you what was passing in my heart; but I feared to excite hopes in your affectionate breast which might never be realized, and the greater condemnation would be my portion. But I have now come to a decided stand. It may give you some comfort to hear some of my late exercises. I feel as if I could no longer keep them a secret from you. I ought to have told you them before, and you would have strengthened me. I felt this the other night, when I thought I should lose you; and I then determined, that if the Lord spared your life, you should know all. Oh! I see in the hour of sore distress, that all created comforts are but broken reeds; that if we have not God for our friend, 'vain is the help of man.' This I realized in the night when you were taken sick. It was the first time I ever tasted the bitterness of real sorrow. I had been that afternoon and evening much exercised, at the dying bed of our little friend. I never had such feelings all my life; I viewed with horror the change in her countenance—I saw her struggles—the sight was more than I could bear: I said, is this death? He is indeed the king of terrors. I was about to hasten home. I stopped a little longer; I thought I would summon fortitude to stay and see the end—a convulsion came on—I was exceedingly alarmed—I thought I must retire; but in an instant it occurred to me, that I too would have to die; and if every one who might be around my dying couch, should act towards me as I was about to do towards her, not one would have firmness enough to see my end; and how should I feel, to be deserted at such an awful moment? I prayed for strength to enable me to stay and be useful, and that

the whole scene might be sanctified to my soul. I felt more composed, and strove to do some acts of kindness to the poor little girl. I tried to fan her, and to wipe the cold drops from her face; but my nerves were too feeble, and my agitation too great to do anything. I sat down and meditated on what was passing. I felt concerned for the soul of the child. She had entered on her fourteenth year—I thought her at an accountable age. She had been brought up in Christian principles; but during her tedious illness, had not uttered one pious expression, one holy desire, but had manifested great alarm at the idea of death; and until deprived of speech, had expressed strong hopes, or a firm belief, that she should recover. I felt deep regret that this was the case with too many that were older than she. I then asked myself this question, Had you been called to such a bed as this, would you have been ready or willing to go? The answer was, No. I felt at that moment as if death were armed with ten thousand terrors. Oh! how fervently did I desire that the Lord would not call me till I was made fit for his acceptance. I wanted to feel that love casteth out fear; but I was tempest-tossed, and could realize nothing that was comfortable. I returned home melancholy and oppressed, and found you had retired to bed with a high fever. My heart was overwhelmed with apprehensions for your life, and for my own soul. I could not conceal my distress. Papa thought I would alarm you, and insisted on my going to bed. I was compelled to retire, but sleep I could not. When I entered my room, I prostrated myself at the footstool of mercy. Oh! how I entreated the Lord to spare your precious life, and to seal me his own for ever. I felt as if no power on earth could relieve me. Some such reflections as these then passed through my mind:—You see now what a vain bauble this world is. What a change have a few hours made in your feelings! and a few more may produce still greater. You may lose your mother, and what will become of you then? who will guide your erring footsteps? who will give you sweet counsel? who will soothe and comfort you in the hour of sickness, as she has done? with a bursting heart, I answered, No one. My agitation increased violently,—I could not lay my troubles before you. I was alone, and, for the first time in my life, I felt deserted. The fear that I should lose you was uppermost. I saw that I deserved chastisement, and felt the frowns of Providence which I had deserved. At this moment I thought I heard you groan—I could no longer keep from you—I ran down stairs, and entreated papa to let me remain with you. He kindly consented; and the residue of the night was spent in prayer to God, and serious reflections; for I could not sleep. I sometime thought I would give worlds, if I possessed them, to know that the Lord was my friend. I clearly saw that no power but his could deliver me, and that it was vain to expect relief from any other quarter. I felt as if the world would contain nothing that could afford me any consolation, if you were removed; and particularly, I should never forgive myself for not having improved, as I ought, the many lessons of useful instruction you have given me.”

This was the first free, unrestrained communication of her religious views and feelings, which Caroline had made to her mother, and from that hour she conversed readily on experimental religion. Mrs Smelt's recovery was rapid, and Caroline felt grateful to the Almighty in having prolonged the life of so valuable a parent. The days, however, of the amiable Caroline herself were fast drawing to a close. On the morning of the 28th of August 1816, little more than a fortnight after she had been so alarmed on account of her mother's illness, she was seized with a violent and dangerous fever. The disease advanced with singular rapidity, and her parents

began to dread the worst. Mrs Smelt was frequently engaged in prayer for the dear child, not so much for her recovery, as for the salvation of her soul. A few passages from the dying experience of this interesting young woman will no doubt be acceptable to our readers:—

“In the course of the day, Mrs Smelt said to her, ‘My dear Caroline, you are now on the bed of affliction; I hope you do not neglect to call upon the Lord.’ She replied, ‘Oh! mamma, do you think I could neglect so important a duty?’

“In the afternoon, some friends called to see her. She did not converse much, but was to appearance entirely calm. When they were about to leave the house, Mrs Smelt accompanied them to the door. Having felt an unusual degree of peace and comfort all that day, she detained one of the ladies for a few moments, to converse about Caroline's case, and her own views of the subject. They had not stood long, before she was informed by a servant, that her daughter wanted her. She hastened to her; and as she approached her bedside, Caroline addressed her in these words: ‘My dear mamma! I do not want you to leave me at all; you are such a rich blessing to me, that I wish you constantly in view.’

“Mrs Smelt then sat down, and was requested by her to read a portion of Scripture; which was done. She then said, ‘My dear mamma, I have been much disturbed in mind to-day; but I felt reluctant to oppress you with more trouble than you have already, and therefore forebore telling you. But I cannot conceal it any longer.’ Her mother then invited her to tell her all. She said, ‘that she had all day been disturbed by this passage of Scripture, “The harvest is past, the summer is ended, and we are not saved.” It is continually in my mind, and fills me with dreadful apprehensions.’ Mrs Smelt then observed, ‘if that passage gives my darling distress, let your mother direct you to a few of the precious promises: “Come unto me, all ye that are weary and heavy laden, and I will give you rest.” Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.’ She said she felt oppressed with a sense of sin. Her mother then repeated, ‘Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’

“Mrs Smelt observing her to be much agitated at that time, was enabled, with great energy, to say to her, ‘My beloved daughter, the Lord says, “Turn ye to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.” This promise is sent to you, my child, as certainly as it was sent to me many years ago.’ She replied, ‘Do you indeed think so, my mother?’ Her mother assured her that it was her belief. She then requested her mother to pray with her. A female friend being present, they kneeled by her bedside, and addressed the throne of grace in her behalf. The necessity of exercising a lively faith in the merits of a Redeemer was then strongly urged upon her. She said she wanted to feel that she had an interest in Christ—that she feared she had never been regenerated; repeating, ‘Except a man be born again, he cannot enter into the kingdom of God.’ ‘O that I could know that I had passed through the new birth!’ Her mother begged her to look to the compassionate Saviour, and be comforted.”

The resignation and calm serenity which Caroline evinced during her illness, were truly remarkable. She was not only resigned to the will of God, but spent much of her time in consoling her afflicted parents, adducing such arguments, and such passages of Scripture, as she considered suitable to their situation. Thus, on the 8th of September, we find the following description given of her frame of mind:—

"Several dear friends sat up with her that night. A little before midnight she became silent; and it was hoped that she had fallen asleep. She lay very quiet for some time—perhaps an hour. She then spoke, and asked for her mother. Mrs Smelt was sitting by her; but the room had been somewhat darkened to favour sleep, and she did not at first distinguish her from her other friends.

"She then said, 'My beloved mother, I have been praying that your faith may be strengthened, and that the Lord would comfort you and my dear father. Her mother then embraced her, and desired her to try, if possible, to get a little sleep. To this request Caroline readily yielded obedience; and lay for a considerable time as if asleep. She then spoke audibly, and said, 'Shadrach, Meshach, and Abednego, passed through the fiery furnace, and not a hair of their heads was singed; for they loved God, and he was with them. I love him also, and he is with me. Oh! my mother, the fever is high; but the Lord will sustain me, and will bring me through like gold tried and purified. He has been very gracious to me to-night. I calculated on a very painful one; but I said nothing, knowing that my heavenly Father would not inflict one unnecessary pain, but would order all things well. Notwithstanding my faith was strong, I felt my feeble nature shrink from the idea of fresh blisters to my body, and cataplasms to my feet. And when my medical friends suggested the necessity of their immediate application, I made no resistance; for I had resolved, when I was first taken sick, to be a submissive patient, if the Lord would strengthen me to improve the visitation to his honour. I knew that my dear father and mother would be much distressed,—that they would feel anxious that every effort should be made for my relief. How unkind! how undutiful, then, would it appear in me, to disappoint their wishes, and increase their anxiety, by refusing to use the appointed means! But when I heard the plan for the night, my heart sunk within me. In a few moments, I was enabled to raise my soul in prayer to my heavenly Father. I petitioned for grace, divine grace, to sustain me. I immediately had such a view of my Redeemer's sufferings, that I felt willing, yea happy, to submit to any pain. When the blisters began to draw, I felt the anguish most sensibly. I raised my heart again in prayer; and in a very short time was enabled to say, with great sincerity, Not my will, O heavenly Parent, but thine be done. I soon felt not only comfortable, but such a sweet composure of mind,—so heavenly, so entirely peaceful, that I fell into a delightful sleep. When I awoke, I found those precious lines of Dr Watts present to my memory:—

"Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast I lean my head,  
And breathe my life out sweetly there."

The next morning she spoke as if she felt that death was at hand. She admonished her friends who came to visit her, to strive above all things after an interest in the Redeemer; and upon her mother she enforced that holy submission to the divine will, by which we most effectually glorify God. An entire and unreserved acquiescence in all the dispensations of Providence, Caroline knew to be the privilege, no less than the duty, of the true Christian. And while, therefore, she manifested in her own department, a readiness to say in all things, "Thy will be done," she felt that her beloved parents were about to endure a trial in which faith and patience were peculiarly requisite:—

"With a countenance beaming with divine love, and a voice most harmonious, she said to her mother, 'O my beloved mother! weep not for me. My sufferings will soon terminate. Blessed be God! who hath not

turned away my prayer from him, nor his mercy from me. Through the blood of the cross, death is disarmed of all his terrors; the grave, to which I am hastening, is deprived of all victory. Oh, the boundless goodness of God! thus to support a frail worm of the dust: What is man, that he should be mindful of him? or the son of man, that he should visit him? I am going to that happy land, so finely described by Dr Watts;' repeating the following lines with great emphasis:—

"There is a land of pure delight,  
Where saints immortal reign:  
Infinite day excludes the night,  
And pleasures banish pain.

There everlasting spring abides,  
And never-withering flowers:  
Death, like a narrow sea, divides  
This heavenly land from ours.

Sweet fields beyond the swelling flood  
Stand dress'd in living green;  
So to the Jews old Canaan stood,  
While Jordan roll'd between."

"She did not finish the hymn, but addressed some young friends who had just entered the room:—'You see before you,' said she, 'a young, timid, delicate female, not seventeen years old—the only child of my beloved parents—surrounded with all the comforts of life—nurtured with peculiar tenderness, in the bosom of parental affection, from my earliest infancy, and always sheltered from the rude blasts of misfortune—blessed with the friendship of an extensive acquaintance, and beloved by all my dear relations. I could add many other considerations calculated to attach me to this world; but I can say, with holy joy, farewell to all! yea, I desire to depart, and be with Christ, which is far better. I am going to my Redeemer's kingdom; his arms are open to receive me. O! the incalculable benefits resulting from the religion of Jesus, the once crucified, but now gloriously exalted Son of God. What but this, my friends, could sustain me in this trying hour? My sensibility is not blunted. My heart was formed for sympathy and the sweets of friendship. I am sensible of the sorrow which my departure will occasion in the breasts of those whom I tenderly love; but I commit them to the care of One who is able to console them, and who will, I trust, prepare them to join me in the regions of eternal glory, where we shall part no more. O! my dear young friends, allow me to entreat you to embrace this religion. To a bed of death you will all have to come; and at the bar of judgment you will have to give an account of all the deeds done by you in this world; and if the Saviour is not then your friend, I tremble to think of your fate. O! close with the offers of mercy. Now is the accepted time; to-day is the day of salvation. When I am gone, will you ever think of me? Will you strive to remember the displays of God's mercy to me? and, will you endeavour to obtain his favour also, that you may finish your course, as I hope to finish mine, rejoicing in redeeming love, comforted and sustained against every fear? I feel peace in my heart, and joy unspeakable and full of glory."

"After being some time silent, she said to Mrs Smelt, 'My mother, let me see you put on the Christian's beautiful robe—*holy submission*. You will not be left alone, for the Lord is your friend, and he can be more to you than ten sons and daughters. Your case is by no means a new one. Recollect the trials of the mother of our blessed Redeemer. She was called upon to give up her only child—she did so. He died a most cruel and ignominious death. He had none of the temporal comforts which I enjoy,—no friends to soothe his sorrows,—no bed on which to rest his weary limbs,—no kind attendants to administer a cooling draught to quench a parching thirst; no, he had to drink vinegar and gall. His blessed mother was not allowed to sit by him, as you sit by me, and receive divine comfort from his sacred lips. O my dear mo-

ther I think of these things, and believe yourself blessed. Let your faith rise in lively exercise, to the sufferings of the Son of God. View him in the garden; go with him to Pilate. See his patient meekness! Like a lamb dumb before his shearers, so he opened not his mouth. He suffered, the just for the unjust, and by his stripes I am healed. He died that we might live. He bore our sins in his own body. He was God over all, blessed for ever, and yet he submitted to the death of the cross, that a perishing world might be saved. When I take a view of his compassionate mercy to rebellious sinners, I am lost in wonder. When I see his sacred temples perforated, and encircled with a crown of thorns, I am ready to cry out, And did my Saviour suffer thus? for whom and for what was he thus afflicted and scourged? In a moment, I answer, For me—poor unworthy me; and not only for sinful me, but for you, my mother, and for as many as will believe in his all-sufficient atonement. When, with the eye of faith, I see my immaculate Saviour extended on the cross, my heart dissolves with tenderness and gratitude. I feel humble and submissive—ready and willing to suffer anything; yea, feel happy in being thought worthy to suffer, for you know, whom the Lord loveth he chasteneth."

To her young friends she spoke with the utmost freedom, calling upon them to seek the Lord early, and they would assuredly find him. On the subject of worldly amusement she thus expressed herself:—

"Let no person, endowed with rational powers, call them innocent or harmless. How can that be innocent, which leads to a prodigal waste of precious time? How can that thing be called harmless, which leads to an unnecessary exposure of health? How can that amusement be innocent, which has not the glory of God for its object? How can that amusement be harmless, which has a direct tendency to unfit the mind for devotional exercises? We are such frail creatures that we constantly require some excitement to lead us to God, and not to estrange us from him. Will any venture to say, that they have been brought to love the Lord Jesus better, by having attended a theatre or a ball-room? I presume not. I can say, from my own experience, that I never derived solid improvement, or real pleasure, from either. From neither of them have I ever derived anything which could afford my mind the least satisfaction in hours devoted to self-examination, nor anything to strengthen the soul against the terrors of death and judgment. I consider them worse than vanity—they are exceedingly sinful."

For a time she appeared to rally, and hopes of her recovery were entertained. But these, alas! were fallacious and delusive. She felt that, ere long, she would be called to cross the Jordan of death. Her last farewell to her flowers and little garden is peculiarly beautiful and affecting.

"It was near sunset, and a most beautiful evening. As soon as she saw her flowering shrubs, (several of which were loaded with rich flowers,) she broke forth in the most exalted strains of admiration, and adoring ejaculations, to the Great Architect of the universe. She commented sweetly on the particular time of the evening;—it was admirably adapted to sacred contemplation;—then on the serenity of the azure vault of heaven; then on a floating white cloud, and remarked the harmony which subsisted, and was apparent, in all the works of God. She then asked, 'Why do frail mortals seek pleasure in noisy, tumultuous amusements, when such an ample volume lies open to their view?' She then took leave of a favourite shrub, saying, 'Farewell, my innocent friend; your fragrant blossoms have often regaled my senses, while my thoughts have ascended to Him that made both you and me. I have often plucked your flowers, and ran with delight to pre-

sent them to my mother; but other hands will now gather your blossoms. Farewell, my tree; I long to be in the garden above."

'The finest flower that ever blow'd  
Open'd on Calvary's tree,  
When Jesus' blood in rivers flow'd,  
For love of worthless me.

Its deepest hue, its sweetest smell,  
No mortal can declare;  
Nor can the tongue of angels tell  
How bright the colours are.

But soon, on yonder banks above,  
Shall every blossom here  
Appear a full-blown flower of love,  
Like him, transplanted there."

"Her countenance beamed with radiance, when she said, 'Farewell, garden, delightful spot for innocent amusement! My infant feet have often trod your walks;' and smiling when she repeated, 'they will never walk them again.' She then listened, with apparent rapture, to the notes of a little bird, that was perched on a tree near her window, until her soul seemed transported to heaven. She soon afterwards desired her mother to bring the Bible to her, and read the 121st Psalm, the whole of which she was enabled to apply to herself. Mrs Smelt then read to her some passages in Isaiah. Caroline exclaimed, 'It is the word of God; I feel it in my very soul. Isaiah is a divine prophet; he is my prophet!'

"A friend entered soon afterwards, to whom Caroline said, 'My dear aunt, I have taken leave of the garden this evening, and have felt so happy, so entirely filled with divine love, that my room has appeared like a little Bethel, or the gate of heaven.' She then desired her mother to read to her aunt the same psalm over again, saying, 'Every word of that psalm is applicable to me, for the Lord has preserved, and will keep me to the end, even for ever and ever.' She then repeated to her friend many of the sentiments which she had just before uttered to her mother, on the subject of the garden. After which she said, she had never before seen nature dressed in so beautiful a robe, that a peculiar brightness or lustre appeared to rest upon every flower, and upon every leaf—that the whole sky, and even the little cloud, seemed to bear a strong impress of her Maker's glory, and concluded with the following beautiful lines:—

'The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim."

The closing scene was calm and peaceful. She had earnestly prayed that her dear parents might be spared the anguish of witnessing, in her case, the agonies of death. And her prayer was remarkably fulfilled.

"Her father, during the remission of his fever, was enabled to visit her chamber, in company with her mother, during the time of her sleep, which immediately preceded her decease. They saw that it was the sleep of death; for to their repeated calls she made no answer. Once, and only once, when standing by her bed side, they united their voices in calling 'Caroline, oh Caroline! our beloved daughter, shall we never more hear the sound of your harmonious voice? It is your father and mother that thus call you.' She made an effort to open her eyes, and to move her lips to speak, but could not. However, she was enabled to smile. She lay like one reposing in health, perfectly calm. They impressed a kiss of affection on her lips, repeating, 'It is your father—it is your mother.' She made no signal of sensibility except another smile. Mrs Smelt repeated her visits again and again to her, before she departed. She viewed her dying daughter with a solemn pleasure, and found herself frequently breathing, 'O may my last end be like her's!' The fervent prayers of two friends, who called in a little before she fell asleep in Jesus, contributed much to her

comfort. She felt indeed that the cup which she had to drink was bitter; but she was enabled to say, with submission, 'Not my will, but thine, O God, be done.'

Thus died, in her seventeenth year, the excellent and devotedly pious Caroline Elizabeth Smelt. And how earnestly ought we to pray, on perusing such a narrative as this, that we also may be privileged to "die the death of the righteous." Such a wish and prayer, however, is often breathed without any sincere desire to live in faith that we may die in peace. Holy living is the grand preparative for holy dying, and to expect that we shall attain the latter, without a habitual anxiety to cultivate the former, is to entertain a delusion fostered by the great enemy of souls, for the accomplishment of our spiritual and everlasting ruin.

#### THE COUNTRY OF THE CHALDEES.

CHALDEA OR CHASDIM, *like demons, like plunderers, like beasts, or like fields*, is a name often used synonymously with *Babylonia*, and applied to the Plain of Shinar; but the country of Chaldea in its limited extent lay south of *Babylonia*. Its right name is not Chaldea, as it was called by the Greeks and Romans and is translated in our Bibles, but *Chasdia* and *Chusdia*, as it is written in the Hebrew text; and the inhabitants were termed *Chasdim* and *Chusdim*, or the children of Chush, the son of Ham and grandson of Noah. Various opinions, however, have been maintained by the learned respecting the origin of the Chaldeans. Michaelis considers them to have been a foreign race in Assyria, and is inclined to derive them from the Chalybes of the Greek geographers, who are called *Chaldi* by Stephen Byzantium. His chief reason for this opinion is founded on the names of the Chaldean or Babylonian kings, preserved in Scripture and also mentioned by Ptolemy, which differ from the Assyrian names, and bear an apparent resemblance to those of some northern nations of Slavonic origin. On the other hand, Adelung contends that all these names are resolvable into the Hebrew or its cognate dialects, and he considers the Chaldeans or Chasdim as a mountaineer people from the north of Mesopotamia, but belonging to the Assyrian or Semitic race. One thing at least is certain, that the Chaldeans and Babylonians are generally mentioned as the same people, from which we may infer that they were of the same origin; and when they came to reside in the same country there could be no difference between them. There were nevertheless some tribes who were eminently distinguished by the name of Chaldeans. These were celebrated for philosophy and divination, from whom emanated the Magi, the Aruspices, and the Soothsayers, from whom and from the Egyptians, according to Strabo, the learning of Greece was derived; but how the term Chaldeans, which originally belonged to a people, became limited to a priesthood, can never be satisfactorily ascertained.

Next to the Hebrews, the Chaldeans were the most ancient people among the Eastern nations who were in a general sense acquainted with philosophy. The Egyptians always maintained that the Chaldeans were a colony from Egypt, from which they derived their learning; but it cannot be denied that the kingdom of Babylon, of which Chaldea was a part, existed before the Egyptian monarchy, and it is probable that the Egyptians were rather indebted to the Chaldeans. There is little dependence to be placed on the accounts transmitted to us of the Chaldean philosophy. Our knowledge of it is chiefly derived from the Greeks, whose pride induced them to consider the Oriental nations as barbarians, and whose vanity led them to despise and ridicule their learning. The Chaldeans themselves, having adopted a symbolical mode of instruction, considerably obscured and mystified their

own doctrines. About the beginning of the Christian era, moreover, a race of pretended philosophers appeared, who, in order to attract notice to their extravagant and fanciful theories, pretended that they held the opinions and taught the wisdom of the ancient Chaldeans and Persians, from spurious books which they ascribed to Zoroaster, or to some other Eastern philosopher. Astronomy, or rather astrology, formed a great branch of their learning; and whatever may have been the perfection to which they had carried that science, it is undeniable that at the time of Alexander's conquest of Babylon, astronomical observations existed which are affirmed to have reached back for nineteen centuries, thus commencing shortly after the time of Nimrod. They were probably the first people who made regular observations upon the heavenly bodies, and hence, in subsequent times and in various countries, the name astronomer became synonymous with that of Chaldean. At Babylon the continual clearness of the sky and the peculiar brightness of the stars greatly facilitated their astronomical observations. Yet all these, according to Strabo and other ancient writers, were applied to establish the credit of judicial astrology, by which those called the *Chaldeans*, of whom we read in the Book of Daniel, or the college of the Magi, maintained their authority and influence in the state. They employed their pretended skill in calculating nativities, in foretelling the weather, predicting good and bad fortune, and other practices of a similar nature. The Chaldean priesthood was not strictly hereditary, for we find, in the case of the Prophet Daniel and his companions, that even foreigners might be admitted into it, if fitted for it by early education. At their head was the Master of the Magicians whose influence was considerable, if the statement of Josephus is correct, that upon the death of the father of Nebuchadnezzar, which took place when that prince was absent on a military expedition, the High Magician, administered the affairs of the kingdom until his arrival. They were divided into the several classes of interpreters of dreams, astronomers, and soothsayers. If they had any sacred writings, they would be the expounders of them to the initiated. They did not confine their residence to Babylon, but resided in various places throughout the plain of Shinar. Their character was similar to that of the Persian Magi, with whom they are often confounded by the Greek historians. The influence they possessed was undoubtedly founded on their pretensions to knowledge; yet their power appears never to have been so great at Babylon as it was in the Persian court, if we are to judge of the manner in which they were treated by Nebuchadnezzar, who threatened them with the most summary vengeance if they did not recall to his recollection the dream which he had forgotten, and explain it to his satisfaction.

Like other ancient systems, the Chaldean philosophy consisted of what was taught generally to the people, and what was exclusively explained to the initiated. To the former they pretended that all human affairs were regulated by the stars, and that they only were acquainted with the nature and laws of their influence; thus affecting the power of prying into futurity, which encouraged the most superstitious, and sanctioned the most idle, fraudulent, and dishonest practices. The Chaldean priests were careful to prevent the spread of information amongst the people; they delivered their opinions under the disguise of dogmas, thus wisely accommodating themselves to the exigencies of the times, or the pleasure of the ruling powers, without the hazard of detection. They enjoined the worship of the sun, moon, stars, and planets, whence they derived the arts for which they have been celebrated—magic and astrology. The former had no connection with what is commonly understood by the term witchcraft, or a supposed intercourse with evil spirits, but consisted

in certain religious rites or incantations, which were supposed to produce beneficial effects, aided by the influence of good dæmons or other invisible agents. The latter was founded, as is already hinted, on the supposition that the stars have an influence either beneficial or malignant on the destinies of men.

A different course of instruction was communicated to the initiated. They were taught the great truth that there is one God, the Father and Lord of all, who governs the world by infinite wisdom, and superintends the affairs of men. The admission of this truth was indispensable to substantiate their religious rites, for those rites were addressed to a supposed race of spiritual beings who derived their existence from the Supreme Being, the source of all intelligence. But this belief was not peculiar to the Chaldeans. From the most remote times men always believed in one Supreme Deity, the fountain of all those divinities which they supposed to preside over all the several parts of the material world; and this, as Dr Enfield remarks, was the true origin of all religious worship, however idolatrous, not excepting even that which consisted in paying honours to dead men.

The Chaldeans held that the world originally consisted of chaotic masses of earth and water, enveloped in the most impenetrable darkness, and that the supreme deity, whom they designated Belus or Baal, formed the present globe by dividing this humid mass. They taught that the human mind is an emanation of the divine nature. Plutarch informs us, that they asserted lunar eclipses to result from that part of the body of the moon which is destitute of fire, being turned towards the earth; and Seneca records another of their tenets, that when the planets shall meet in Cancer, the world will be consumed by fire; and when they shall meet in Capricorn, the world will be destroyed by an inundation. They alleged that the form of the earth resembled that of a boat. It is singular that the Chaldeans should have illustrated the dimensions of the earth, by estimating that a man who walked constantly a league an hour would make the tour of the globe in one year, which gives a diameter not very distant from the actual fact. From this circumstance it has been well observed, that the records of the human race do not present a contrast more striking than that between the primeval magnificence of Babylon and its long desolation; and there are few reflections more interesting than this, that in the solitary spot now covered by vast heaps of undistinguished rubbish, we have still the remains of a people who made the first astronomical observations many centuries before the site of London was probably trodden by human foot.

Such are a few notices respecting the Chaldean learning or philosophy, which from its great antiquity is necessarily uncertain and limited. The ancient writers generally agree that Zoroaster was the founder of this system, but vain have been the attempts to draw aside the veil of obscurity which covers this celebrated name; and Fabricius appropriately remarks, that the accounts which have been given of him are so confused and contradictory, that it would be a task of much greater labour than profit to compare them. It is altogether conjectural whence the name of Zoroaster is derived, or to how many eminent men it belonged. Some have maintained that he was a Persian; others, that there were six distinguished founders of philosophy of this name. Ham, the son of Noah, Moses, Osiris, Mithras, and others, both gods and men, are asserted to have been different names of Zoroaster. "No greater uncertainty, however," says Dr Enfield, "attends the history of Zoroaster than that of other ancient heroes and wise men who were the first authors of civilization or inventors of arts and sciences, with respect to whom it is now scarcely possible to separate the real incidents of their lives from the fables with which they are involved."

The Chaldee language is a dialect of the Hebrew, and its forms, names, pronunciation, and divisions of the letters, are the same. It was anciently spoken throughout all Assyria, Babylonia, Syria, and Palestine, and is still the language of the Churches of the Nestorians and the Maronites, in the same manner as the Latin is the language of the Roman or Western Church, the members of which are hence often called Latin Christians, to distinguish them from the Greek, Armenian, and other communions.

The "land of the Chaldees" has long been a scene of "perpetual desolation." Its "storehouses" are empty, its "treasures" are robbed, the "abundance of its treasures" has disappeared, and the country is now so dry and barren that it cannot be tilled. The ancient cities it contained are either desolate, or their sites cannot be discovered, and the whole country "is strewn over with the débris of Grecian, Roman, and Arabian towns, confounded in the same mass of rubbish."

[This article is extracted from the "Scripture Gazetteer," now in course of publication,—a work which, from the extent of information it contains, as well as the care and general accuracy evinced in the preparation of its articles, is well deserving of the public attention.]

#### MAN CREATED IN THE IMAGE OF GOD:

#### A DISCOURSE.

BY THE REV. WILLIAM NISBET,

*Minister of New Street Parish, Edinburgh.*

"So God created man in his own image."—GEN. i. 27.

MANY delight in being able to relate the famous deeds of the renowned individuals from whom they are descended, take much pleasure in having it in their power to speak of a long line of honoured and illustrious ancestors, and love to let their neighbours and associates know that they are connected with the high and noble of the land; and, by people of such a character and turn of mind, the genealogical tree is inspected with earnestness of spirit; the book of heraldry is studied with uncommon care, and the age-worn chronicle is looked into, with anxious eyes, to see if they can possibly discover that they belong to the house and the lineage of those who have held a conspicuous place in the historic page. But, assisted by the Sacred Volume, the meanest, no less than the mightiest, of the offspring of Adam, are allowed to cast their contemplations backward, to the important period when time began its course, and to behold, in imagination, the originally happy and unfallen pair who first set foot upon the surface of our globe, and so to learn that, in dignity and rank, the founders of their family were far above themselves; for Moses, in his inspired and beautiful account of the creation, presents to our astonished view the world without form and void, and thick darkness brooding over the face of the deep; he proceeds to unveil the stupendous work through its different steps, and its various stages, and lets us see object after object, in regular succession, rise from the chaos, at Jehovah's resistless command, until a few faint rays of his underived glory were reflected in the fabric which his hands had reared, until he pronounced the things which he had made to be very good, until the heavens and the earth, and the host of them were finished, and the morning stars sang together, and the sons

of God did shout for joy. When this spot of earth had been formed by the Almighty Father; when the solid ground had been severed from the swelling surge; when the greater and the lesser lights had been set in the firmament to shed lustre and influence below, to show the loveliness of nature's external aspect, "to divide the day from the night," and to be "for signs, and for seasons, and for days, and years;" when the fish of the sea, and the fowls of the air, and the beasts of the field, had been summoned from nonentity forth into existence; and when an abode, that was certainly fair to the sight, and exceeding rich in the bounties of Providence, and largely stored with the benefits and luxuries of life, had been thus prepared for the reception of our favoured race, we find that he called a solemn council in the sanctuary above, to decide upon breathing the vital breath into the nostrils of a being made after his own likeness, and nearly resembling himself; and "so," as we are informed in the emphatic language of our text, "so God created man in his own image."

In discoursing from these words, we merely intend to inquire in what respects the human race may be said to have been, at first, created in their Maker's image, and then to apply the subject.

The God whom we adore is, in the Scriptures, described as a spotless Spirit, possessed of every conceivable perfection; and although, in kind accommodation to our weak capacities and feeble powers, he is sometimes represented as a Being having bodily organs and corporeal parts, we are assured that the Most High hath no visible shape; it is distinctly declared that he dwelleth amid light that is inaccessible, and we are informed that no one hath seen his face, and therefore it could not be in outward form or external aspect that man, in the beginning, resembled the Almighty, and we must look for the likeness in his soul, or, at least, we must suppose that it consisted in something that lay concealed from mortal view. It is true that when Moses, the servant of the Lord, descended from the summit of the holy hill, where he had seen the lightnings flash, where he had heard the thunders roar, and where the law had been delivered into his hand, the fashion of his countenance was altered in such a manner, and so celestial a lustre encircled it, that the people of Israel were unable to look upon it, and he was compelled, for a season, to put over it a veil; it is true that the visage of Jesus did shine with surpassing brightness, and his robes were radiant, and his garments glistening and white, when he stood upon the mount of transfiguration; and it is true that one of the angelic ministers, whom John beheld whilst he sojourned on the isle of Patmos, was "clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire;" and therefore we may, with the utmost safety, imagine that he who inhabited Eden, and kept up constant communication with the regions of righteousness, had a measure of majesty in his mein, of which his

posterity have been deprived; but we believe and maintain that his resemblance to our Sovereign Ruler lay in the knowledge with which his mind was endued, and the faculties with which he was favoured, in his purity of character and rectitude of conduct, and in his dominion over the inferior creatures, and the glory, and honour, and immortality with which he was crowned.

1. Man may be said to have been created in his Maker's image, because of the knowledge with which his mind was endued, and the faculties with which he was favoured.

If we look within ourselves and cast our eyes without upon the numberless animals by which we are surrounded; if we consider the noble nature of the faculties with which we are endowed, and take into account the want of intelligence which the wisest and the most sagacious of the inferior creatures display, we cannot fail, even at first sight, to perceive that we are favoured with more knowledge than the beasts of the field, and with much greater understanding than the fowls of the air; that we are fitted to burst in sunder the fetters that bind us to this transient scene, and soar away upon the wings of thought to worlds far distant from our own, and rise above this cloudy clime to that lovelier land, where the cares of life are no longer known,—the land that lieth beyond death and the grave; but we have good and substantial ground to believe that the powers of our mind have been sadly impaired by our apostasy and fall, that our talents have been fearfully deteriorated by our departure from the paths of peace, and that our reason, even in its workings about temporal affairs, has, in our lost estate, become woefully weak; and been robbed of that light and illumination by which it was once characterised.

We do still, indeed, in our thinking and immortal part, bear a faint resemblance to the Father of our spirits; in our being able to form skilful and consistent schemes, and to devise various and complicated plans, and to carry them on to their completion; we show a shadowy likeness to the Lord of all; but before our understandings were darkened by sin, we certainly saw with much clearer eyes, and bore a much closer similitude to "Him whose wisdom is unsearchable, and whose ways are past finding out; who is wonderful in counsel and excellent in working;" for our thoughts could, doubtless, grasp things about which they now grovel in the dust, and our acquaintance with divine doctrines and incumbent duties was extensive, and accurate, and full. Adam might not be able to comprehend the mysterious fact that there is a trinity of persons in the Godhead, nor to explain how the co-existent, and co-equal, and co-eternal Three are One; he might not be able to read, with absolute precision, the book of Providence, and he might not be able to penetrate the thickly woven veil that hid from human view the future fate of material and intelligent worlds; but, as it was said by Paul, in his epistle to the Colossians, that those whom he addressed had "put on the new man, which is renewed in knowledge, after the

image of Him that created him," we are warranted to draw the conclusion that he was not ignorant of the existence of the Father, and the Son, and the Holy Ghost, that he was fit to deduce inferences from considering the objects wherewith he was surrounded, and that he could climb, so to speak, the battlements of heaven, and that, in consequence of these things, it might be said that he was like unto the King of kings; and who can deny this, that takes the pains to reflect, that we argue the existence and the intelligence of the Deity from our own faculties and powers, and that on the infidel we can triumphantly urge the questions, "He that planted the ear, shall he not hear? He that framed the eye shall he not see? He that teacheth man knowledge, shall he not know?" And who can deny this, that takes the pains to reflect, that from the movements of the muscles of our body, we can form a faint idea of the method in which the divine mind is able to operate on inert matter, is able to keep the sun, and the moon, and the stars, in their settled courses, and to wield the weapons of his warfare, and ride on the tempest and direct the storm?

2. Man may be said to have been created in his Maker's image, because of his original purity of character and rectitude of conduct.

We have already seen that Adam resembled the Ruler amongst the nations, inasmuch as he was possessed of exalted faculties and powers far superior to those of the beasts that perish: but, as the inhabitants of hell and the dwellers in the place of woe, are by no means devoid of intellect and understanding, and yet they are wretched so worthless and so wicked that they cannot think a good thought nor do a good deed; as many of the gifted of our race have been backsliding and rebellious; and as painters and poets, with their splendid endowments, and the votaries of learning and the sons of science, have been often impious and profane, have set at defiance the sovereign of all, and have been carnal, and sensual, and devilish, we believe that man's likeness to the Lord of Sabaoth principally lay in his perfect and unsullied purity of character; and we believe that, according to the language of Paul, when alluding to the new man in his epistle to the Ephesians, his likeness to the Lord of Sabaoth chiefly consisted in "righteousness and true holiness." No evil passion rankled in his breast, but the signs of undisturbed serenity were stamped upon his brow, his will was in unison with the will of his Father,—his affections were fixed on proper objects,—he walked in the ordinances and commandments of the Almighty blameless,—he was acquainted with his duty, and he was fit to perform it faithfully and well. He was devout and just in his disposition, for he gave Jehovah the honour which was due, and he generously loved the animated beings that had sprung from the teeming earth,—his conscience was calm, and his heart was kind, and he was neither assailed nor led away by "the lust of the flesh," nor "the lust of the eyes," nor "the pride of life." Innocence, as in letters of gold, was written on his

forehead and his hand, and he was like an instrument of music which is complete in all its parts, and which, when tuned and touched by a skilful master of melody, sends forth enchanting strains and emits harmonious sounds,—he was like an unmarred vessel, in whose formation the potter has taken more than ordinary interest, and on which he hath bestowed peculiar pains and uncommon care; and his soul was like a sea of glass, on which there does not blow one unseasonable blast, whose smooth and smiling surface is not broken by one breath of wind, and which from morn to noon, and from noon to night, is unruffled by a single breeze. In our lapsed and low estate we cannot take delight in any object without our delight being tinged with the alloy of guilt, and we cannot grieve or be angry without mingling much that is bad with these feelings of the mind, but, at the beginning, his spirit was free from blemish and from spot, and his body was obedient to that spirit, and so our covenant-head was created in his Maker's image, in the image of Him "in whose sight the heavens are not clean, and who charged his angels with folly;" in the image of Him "who is of purer eyes than to behold iniquity," and who cannot look upon sin except with detestation and abhorrence; in the image of Him before whom cherubim and seraphim, those bright and burning ones, veil their feet and their faces with their wings, and thrones, and dominions, and principalities, and powers, fall prostrate; in the image of Him who is great and marvellous in his works, and just and true in all his ways, and who, as the Hebrews sang on the shore of the Red Sea, when they had been led by Israel's Shepherd and sheltered by Israel's Shield, when the armies of Egypt had been buried in the deep, and when Miriam, the sister of Moses, and the other women, went out with the timbrel and the dance, who is "glorious in holiness, fearful in praises, doing wonders."

3. Man may be said to have been created in his Maker's image, because of his dominion over the inferior creatures, and the glory, and honour, and immortality, with which he was crowned.

When our first father was formed of the dust and was placed in his pleasant and peaceful abode, he was constituted head over the creatures that crowd this world, and he was invested with authority and power as the representative and viceroy of the universal Sovereign; for we are informed, that he gave names to the various tribes of animals that moved upon the face of the earth. We learn, that the Almighty made him but a little lower than the angels, and crowned him with glory and with honour, and commanded him to hold undisputed dominion over the works of his hands; and we are told, in the eighth Psalm, that he "put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas;" and therefore, although we be now timid, and fear the tenants of the forest, although we be easily inspired with dismay when we meet the monster of



the desert, and although we often-times take causeless alarm, and flee when none pursueth, we thus once resembled the lofty One who sitteth on the throne that is high and lifted up, who swayeth the sceptre of unbounded empire, who ruleth in the armies of heaven, and who is to reign whilst eternity rolls on; and, as the seeds of dissolution were not sown in Adam's frame, as the undying and imperishable spirit embalmed, so to speak, its material tenement, its tabernacle-house, its cottage of clay, and as he was happy, and would have certainly continued surrounded by the signs of gladness and of joy, either in the land below, or the land of felicity above, we may well believe and maintain that he was created in Jehovah's image, in the image of Him who is the same yesterday, and to-day, and for ever, who is without variableness or the least shadow of turning, who is emphatically called "the King Eternal, Immortal, Invisible, and who is from everlasting to everlasting God."

We would now employ a few words by way of application.

It is evident that our silver hath been converted into dross, and our wine been mingled with water; that the gold hath become dim, and the fine gold been fearfully changed; that "Ichabod," the glory hath departed, hath been written upon the foreheads of the members of our race, and that the temple, reared by the Lord, hath been laid in ruins; but a gracious covenant was entered into between the Father and the Son, "to deliver us out of the estate of sin and misery, and to bring us into an estate of salvation;" and we are told, that we may be reconciled to God "through the blood of the cross," and that we may be blessed "with all spiritual blessings in heavenly places in Christ." Let us seek, then, the Holy Ghost to be given from on high, in order that we may be united to the divine Redeemer by a true and living faith, and so may be accepted in Jesus "the beloved," in order that we may be sanctified and rendered meet for "the land of uprightness." Lamentable, it ought to be borne in mind, must be the lot of those who trust in any vain ground of confidence, and who refuse to lay aside every weight, and to act as if crucified unto the world; for such build their house, as it were, upon the shifting sand of the sea-shore, and despise and reject Him who suffered the just for the unjust, and who is the only Mediator; and, as our first parents were banished from the bowers of the terrestrial paradise, when they had eaten of the forbidden fruit, the celestial paradise shall be kept incorrupt and pure, and nothing that is defiled can enter "the new Jerusalem." But though surrounded by the signs of desolation, believers may rejoice; and, amid causes for mourning and the exercise of sorrow, believers may be glad, for the beauty of Jehovah is upon the favoured ones who are born again: their moral features are marvellously altered, and, "with open face beholding as in a glass the glory of the Lord," they are "changed into the same image from glory to glory, as by the Spirit of the Lord:" and it doth

not yet appear what the children of the kingdom shall be; but we know that, when He, who is the great King, and the great Judge, shall appear, they "shall be like him," for they "shall see him as he is."

#### EXPERIENCE OF THE HEATHEN.

BY THE REV. J. A. WALLACE,

*Minister of Hawick.*

No. V.

#### THEIR RESPONSIBILITY.

THE most opposite opinions have been entertained by different men as to the precise limits to which the human mind is capable of extending its discoveries in regard to matters of religion. On the one hand, it has been confidently affirmed by some, "That men are fully able, of themselves, without foreign assistance, to discover all the articles of natural religion that are necessary to their happiness; and that a wise and good God can impose upon mankind nothing relating to religion, that is not discoverable by the human mind." On the other hand, it has been boldly maintained by others, "That mankind, left to themselves, without supernatural instruction, are not able, by their reason alone, to discover the being of God, and the immortality of the human soul, in the knowledge and belief of which all religion is founded." The former of these opinions, expressed as it is in terms so positive and unequivocal, is liable to the strongest objections, because it exalts the powers of unassisted reason to a degree that is inconsistent with right conceptions of the ignorance and depravity of human nature, and in the spirit of undisguised infidelity sets the Bible aside, as altogether unnecessary either for our happiness or instruction. And the latter, though advocated by men of Christian character, and with the laudable design too of placing, in the strongest light, the paramount and indispensable necessity of divine revelation, is carried, we conceive, to the opposite extreme, and is open also to objection, inasmuch as it seems to imply that there is no such thing as natural religion, which is tantamount to the affirmation, that every man shut out from the light of Christianity, must be doomed to a state of hopeless and irrecoverable darkness as to every thing like moral obligation, and, of course, divested of the character of a responsible being.

But whilst we hesitate to give an unqualified assent to either of the opinions to which we have adverted, we may gather sufficient information from the Word of God to enable us to come to a right conclusion on the subject. For what is the argument of the Apostle Paul? Why, he declares, in the plainest and most decisive terms, "That God will render to every man according to his deeds, to the Jew first, and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law: For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness,

and their thoughts the meanwhile accusing or else excusing one another."

Now, from these statements, we conceive ourselves warranted to infer, that the *means* of attaining, in *some way*, to the knowledge of the great truths of natural religion, have certainly been placed within reach of the heathen world. In what way, however, we do not pretend to determine. For aught that we can prove to the contrary, it may be, to some extent at least, by the exercise of unassisted reason, or through the instrumentality of ancient traditions, or even by means of some communicated fragments of revealed truth. But whether it be by these, or by any other means, is not a question which we take upon ourselves to decide. For it is, we think, a matter of little consequence what the means are, or how they operate, or in what way they become accessible to the great majority of mankind, provided only they are capable of bringing them to a right understanding of their own position as religious and accountable beings. And such, we conceive, is the point which may, on scriptural grounds, be maintained in regard to the heathen world in general. At the same time, it does not necessarily follow, that the means to which they have access, are, in all cases, productive of their legitimate results; or, in other words, that they so operate on their consciences, as to lead them invariably to the choice of that which is good, and the renunciation of that which is evil. It is, on the contrary, an undeniable fact, that there are multitudes amongst them, who are not only living in direct opposition to the law of nature, but who are even involved in the grossest ignorance respecting the first principles of religion. Such a fact, however, is not to be accounted for by supposing that the means of attaining both to clearer views and to holier conduct have been placed absolutely beyond their reach. It is rather the result of their own carelessness and depravity, in running counter to the dictates of their own consciences, and recklessly neglecting the very means which, as reasonable beings, they were bound to have improved to the utmost of their power. And therefore, we conclude, that they are chargeable with guilt, and obnoxious to condemnation, just as truly, though not certainly to the same extent, as the men who, though encompassed with all the privileges of a Christian land, are nevertheless walking on in darkness and in vice, going astray after vanity and lies, and altogether alienated from the life of God through the ignorance that is in them.

In illustration of these remarks, we make the following extract from the Memoirs of the Rev. David Brainerd, relative to the religious opinions of the Indian tribes amongst whom he laboured:—

"I have taken much pains," he says, "to inquire of my Christian people, whether, before their acquaintance with Christianity, they imagined there was a plurality of great invisible powers, or whether they supposed but one such being, and worshipped him in a variety of forms and shapes; but I cannot learn anything of them so as to be fully satisfied upon the point. Their notions in that state were so prodigiously dark and confused, that they seemed not to know what they thought themselves! But so far as I can learn, they had a notion of a plurality of invisible deities, and paid some kind of homage to them promiscuously, under a great variety of forms and shapes. It is certain that those who yet remain pagans pay some kind of superstitious reverence to beasts, birds, fishes, and even

reptiles; that is, some to one kind of animal, and some to another. They do not indeed suppose a divine power essential to, or inhering in, these creatures, but that some invisible beings, not distinguished from each other by certain names, but only notionally, communicate to these animals a great power, either one or other of them, just as it happens, or perhaps sometimes all of them, and so make these creatures the immediate authors of good to certain persons. Hence such an animal becomes *sacred* to the persons to whom he is supposed to be the immediate author of good, and through him they must worship the invisible powers, though, to others, he is no more than another creature. Another animal, perhaps, is looked upon to be the immediate author of good to another person, and, consequently, he must worship the invisible powers in that animal.

"After the strictest inquiry respecting their notions of the Deity, I find that in ancient times, before the coming of the white people, some supposed that there were four invisible powers, who presided over the four corners of the earth. Others imagined the sun to be the only deity, and that all things were made by him; others, at the same time, having a confused notion of a certain body or fountain of deity, somewhat like the *anima mundi*, so frequently mentioned by the more learned ancient heathens, diffusing itself to various animals, and even to inanimate things, making them the immediate authors of good to certain persons, as was before observed, with respect to various supposed deities. But after the coming of the white people, they seemed to suppose there were three deities, and three only, because they saw people of three different kinds of complexion, viz., English, negroes, and themselves.

"It is a notion pretty generally prevailing among them, that it was not the same God made them who made us, but that they were made after the white people; which further shews, that they imagine a plurality of divine powers. And I fancy they suppose their god gained some special skill by seeing the white people made, and so made *them* better; for it is certain they look upon themselves, and their methods of living, which they say their god expressly prescribed for them, as greatly preferable to the white people, and their methods. Hence they will frequently sit and laugh at them, as being good for nothing else but to fatigue themselves with hard labour, while *they* enjoy the satisfaction of stretching themselves on the ground, and sleeping as much as they please; and have no other trouble but now and then to chase the deer, which is often attended with pleasure rather than pain. Hence, also, many of them look upon it as disgraceful for them to become Christians, as it would be esteemed among Christians for any to become pagans. But though they suppose our religion will do well enough for us, because prescribed by *our* God, yet it is noways proper for them, because they are not of the same make and original. This they have sometimes offered as a reason why they did not incline to hearken to Christianity.

"They seem to have some confused notion about a future state of existence, and many of them imagine that the shadow, or what survives the body, will at death go *southward*, and in an unknown but certain place, will enjoy some kind of happiness, such as hunting, feasting, dancing, and the like. And what they suppose will contribute much to their happiness in that state is, that they shall never be weary of those entertainments. It seems by this notion of their going southward to obtain happiness, as if they had their course into these parts of the world from some very cold climate, and found, the further they went southward the more comfortable they were; and thence concluded that perfect felicity was to be found further towards the same point.

"They appear to entertain some faint and glimmering notion about rewards and punishments, or at least happiness and misery in a future state, that is, some

that I have conversed with, though others seem to know of no such thing. Those who suppose this, seem to imagine that most will be happy, and that those who are not so will be punished only with privation, being only excluded the walls of that good world where happy souls shall dwell. These rewards and punishments they suppose to depend entirely on their conduct as to the duties of the *second* table; that is, their behaviour towards mankind, and seem, so far as I can see, not to imagine that they have any reference to their *religious* notions or practices, or any thing that relates to the worship of God. I remember I once consulted a very ancient but intelligent Indian upon this point, for my own satisfaction. I asked him whether the Indians of old times supposed there was any thing of the man that survived the body? He replied, 'Yes.' I asked him where they supposed its abode would be? He replied, 'It would go southward.' I asked him further, whether it would be happy there? He answered, after a considerable pause, 'That the souls of good folks would be happy, and the souls of bad folks miserable.' I then asked him who he called bad folks? His answer was, 'Those who lie, steal, quarrel with their neighbours, are unkind to their friends, and especially to aged parents, and, in a word, such as are a plague to mankind.' These were his 'bad folks,' but not a word was said about their neglect of divine worship, and their badness in that respect.

"They have indeed some kind of religious worship, are frequently offering sacrifices to some supposed invisible powers, and are very ready to impute their calamities, in the present world, to the neglect of these sacrifices, but there is no appearance of reverence or devotion in the homage they pay them; and what they do of this nature, seems to be done only to appease the supposed anger of their deities, to engage them to be placable to themselves, and do them no hurt, or, at most, only to invite these powers to succeed them in those enterprises they are engaged in, respecting the present life. In offering these sacrifices they seem to have no reference to a future state, but only to present comfort; and this is the account my interpreter always gives me of this matter. 'They sacrifice,' says he, 'that they may have success in hunting and other affairs, and that sickness and other calamities may not befall them, which they fear in the present world, in case of neglect; but they do not suppose God will ever punish them in the coming world, for neglecting to sacrifice.' Indeed they seem to imagine that those whom they call 'bad folks' are excluded from the company of good people in that state, not so much because God remembers and is determined to punish them for sin of any kind, either immediately against himself or their neighbour, as because they would be a 'plague' to society, and would render others unhappy if admitted to dwell with them. So that they are excluded rather of necessity, than by the act of a righteous judge.

"The Indians also give much heed to *dreams*, because they suppose the invisible powers give them directions at such times about certain affairs, and inform them what animal they would choose to be worshipped in. They are likewise much attached to the traditions and fabulous notions of their fathers, who have informed them of divers miracles that were anciently wrought among the Indians, which they firmly believe, and thence look upon their ancestors to have been the best of men.

"To these superstitious notions and traditions, and this kind of ridiculous worship, the Indians are extremely attached; and the prejudice they have imbibed in favour of these things, renders them not a little averse to the doctrines of Christianity. Hence some of them have told me when I have endeavoured to instruct them, 'that their fathers had taught them already, and that they did not want to learn now'"

We make no attempt to trace out the path by which these heathen tribes were guided to the religious notions which they entertained. The fact, however, is unquestionable, that in one way or other they were made acquainted with the leading principles of natural religion. They knew enough, for example, of a God, of a future state, of the distinction between right and wrong, of the separation of the righteous from the wicked, and of a good world beyond the grave, as needed only to be faithfully observed, to become, as it were, "a law unto themselves," bringing them under the weight of solemn obligations, and inferring their responsibility at the bar of God.

But accountable as we must admit them to be for all that they knew, or were capable of knowing, we are far indeed from affirming that their responsibility was felt by themselves in such a way as was suited to their circumstances, or conducive to the best interests of their souls. The reverse of this was the case, if not universally, at least with the great majority of them. In point of fact, we find them still attached to the most degrading superstitions, subject to the influence of the strongest delusions, and removed to an immeasurable distance from the holiness without which no man shall see the Lord. And thus, though we cannot resist the conviction that the means placed at their disposal were ample enough to establish their responsibility, and in the case of their neglect to bring them in as guilty before God, yet we see at the same time, in the depravity that still reigned with unrivalled supremacy in their hearts, an argument altogether irresistible, in demonstration of the urgent and indispensable necessity for the mightiest of all the engines which have ever borne with effect on the otherwise impregnable corruptions of our fallen nature—even that Gospel which is the wisdom of God, and the power of God unto salvation, unto every one that believeth, to the Jew first, and also to the Gentile.

#### CHRISTIAN TREASURY.

*He went about doing good.*—This is the pattern for every Christian. He is a counterfeit one who does not strive to imitate it. The strength, the alacrity, the joy of the soul is connected with this imitation. Religious people are heavy, and moping, and cast down, principally because they are idle and selfish. The active benevolent spirit of watching for opportunities to do essential service to our fellow-creatures, they often feel no more than the profane. What then avail doctrines believed to no good purpose? Usefulness is the very excellency of life. No man, in the real Church of Christ, liveth unto himself. Every true Christian is a tree of righteousness, whose fruits are good and profitable unto men. He is glad to help and to comfort others. He is diligent and industrious. He speaks to edification; dwells in peace, and gentleness, and love. He reproves what is wrong by an excellent example, and recommends, by his own practice, what is pleasing to God.—VENN.

*The opinions of the World.*—The opinions of the world, as to virtue and vice, are not only ruinously false, but they are as changeable as they are false. What, in one age of the world, would have branded a man with infamy as long as he breathed, becomes not only pardonable, but reputable in another. The customs of the world, and the fashionable crimes of society, are shifting from age to age. For one instance out of a hundred: some time ago, there existed a nation where theft was

honoured, as a proof of skill and dexterity; while, in that very same nation, drunkenness and immodesty—intemperance of any kind—would have ruined a man's reputation for ever. Now look at the change! In our days, the *one* is stigmatized with punishment and dishonour, while men often boast of their achievements in the *other*. How is a man to be guided by this childish and despicable world, that has not yet learned, in six thousand years, to guide and regulate itself; that calls a thing virtue at one time, and vice at another; that call evils good, and good evil; that puts bitter for sweet, and sweet for bitter? Let him put it aside from him with contempt, and let him "remember his Creator." *He* will not shift and change with times and seasons. The fashions and opinions of the world may turn round and round with the world itself; but the law of God stands unchanged and unchangeable as the God that endureth for ever and ever: *they* have perished, and shall perish; but *He* hath remained and shall still remain; the fashions and opinions of the world shall all "wax old as doth a garment, and he shall fold them up, and they shall be changed; but he is the same, and his years shall not fail."—*Wolfe's Remains*.

### HEBREW IDYLS.

BY PROFESSOR TENNANT.

No. IV.

REUEL, THE SEER;

FOUNDED ON THE 20TH CHAPTER OF 2D CHRONICLES.

SCENE—Engedi, and its Neighbourhood, on the Western Shore of the Dead Sea.

GLADNESS at eve fill'd Maon's plains;  
The vintage-feast rejoiced her swains;  
And sound of tabret, pipe, and song,  
Rose from each happy hamlet-throng;  
Whilst, underneath the palm-tree's shade,  
The dance's tangled sports were play'd;  
But, ere the day-spring, loud around,  
Was heard of rushing foes the sound;  
And Peace's dance-directing voice  
Was changed for Warriors' clanging noise:  
Mount Seir's pass, with din and shout,  
Had pour'd the desert's children out;  
The Moabite, with javelin long,  
And quiver charged with arrows strong;  
The Ammonite, from th' eastern land,  
For battle busk'd, with sword in hand;  
And Dedan's troops, in rich attire,  
Hot from the desert, breathing ire;  
And Midian's sun-burnt children bold,  
Their camels collar'd gay with gold;  
Chariots of high and glancing wheel,  
And steeds restrain'd by burnish'd steel,  
Filling each vineyard, field, and way,  
With battle's terrible array.

Engedi's people, from repose  
Wak'd by that rush of raging foes,  
Fled fast from village, field, and fold,  
To mountain-top, or cavern-hold,  
There, safety for a space to find  
From Israel's foes in wrath combin'd:  
Engedi's hill, and dell, and den,  
Were fill'd with terror-stricken men;  
Thither the shepherd drove his flocks,  
Up to the stronghold of her rocks;  
Thither the hurrying herdsman sped;  
Thither the vineyard-keeper fled;  
Grape-gatherer and husbandman  
Thither confus'd and trembling ran,  
With household train of wife and child,  
Weeping, as up the rocks they toil'd,  
To embrace the refuge of her wild.

Amid the crowd that fled by night  
From Maon to Engedi's height,  
Reuel, the shepherd-seer, (bereft  
Of sight, but bless'd with better gift!)  
Had left his peaceful cot, that stood  
Embower'd mid Maon's myrtle wood,  
And by his sons, was, up the steep,  
Led to Engedi's deserts deep:  
As up he clomb the weary road,  
And tottering, trembling, onward trod,  
"Bear me," he cries, "my children dear!  
To Ziph's high cliff, that riseth near;  
So shall your journey short'ned be,  
For these your little ones and me;  
And better thence ye shall decree  
The rout of Israel's enemy!"

His children dear, at these commands,  
Uptook him gently in their hands,  
And bore him up to where on high  
Ziph's soaring crag invades the sky.

The sun had o'er the sea of Lot  
His shafts of morning radiance shot,  
And all the cliff's dusk summits now  
Were blazing with the golden glow;  
When Reuel's children up had clomb  
The long ascent; and now were come  
Ev'n to its topmost peak, that stands  
High-towering o'er the neighbour-lands  
Commanding prospect wide and far,  
Thence south to Edom's mountain-bar,  
All the fair vineyards spread below,  
Engedi's groves of stately show,  
Hebron's far hill, and Mamre's plain,  
And Hormah, Arad's old domain.

They set their sire, the seer, upon  
His rugged resting-place of stone;  
And, round and near him, where he sat,  
With gentle ministrations wait:—  
A song of thanks then first arose  
To Him, from whom all safety flows,  
The true, th' eternal refuge-rock,  
Whereto his own, his chosen flock,  
In day of terror, wrath, and woe,  
Flee, and are saved from deathful foe:—  
"Thanks, heavenly Father! God of love!  
Whose arm, down-reaching from above,  
In hour of danger and alarm,  
Uplifts thy people safe from harm!  
Thanks, ever fervent and sincere,  
From these thy children gather'd here!"

The sun had now, some steps more high,  
Clomb the great ladder of the sky,  
And fill'd with whiter, proner, rays,  
Hazon-Tamar's winding ways,  
When to his sons and grandsons near,  
Spoke from his rocky chair the seer:—  
"Look down, my children! look afar  
Down on the vale of Moab's war,  
And tell me what ye spy below  
Of harness'd steeds and martial show!"

"I see, (his first-born at his side  
Took up the word, and thus reply'd,)  
I see the bands of Moab's war,  
King Saraph's pride, the pomp of Ar,  
All congregate with spears and shields,  
Amid our vineyards, streets, and fields;  
I see beside them, marshal'd bright,  
The idol-vaunting Ammonite,  
Confederate with Moab still,  
Against Jehovah's tribes for ill;  
I see their gay-forg'd god of gold,  
Their Milcom, dazzling to behold,

High held, with glory, and with boast,  
 Proud Rabbah's ensign, o'er their host,  
 Insulting with brute emblem dead  
 The living God that heav'n outspread!  
 I see, our gardens camp'd among,  
 Mount Seir's sun-burnt children strong;  
 The Kenite from his nest of rocks,  
 Rapacious of our herds and flocks;  
 The Dedanite, Arabia's pride,  
 With car and camel at his side,  
 All glancing in his war-attire,  
 Helm, mail, and sword that shine like fire:  
 All these I see with bristly show  
 Of war, prepar'd to find a foe,  
 And cast forth Judah from the land,  
 The gift of his Jehovah's hand:  
 Great is that host; their boasting great;  
 The valley rings with sound of threat;  
 And loud-clash'd shield, and brandish'd spear,  
 Announce assault and fury near.  
 Save us, O God! for nought can we  
 Against this mighty company!"

He thus, and straight the father said:  
 "Fear not, my sons, nor be dismay'd;  
 Pause but a little space, and ye  
 Soon shall the foe's destruction see;  
 For our's to-day is not the fight;  
 'Tis His, whose arm is great in might!"

A space they paus'd, and shortly then  
 The seer and father spake again:  
 "Look down, my children, and behold  
 Where Moab hath his war unroll'd;  
 Tell me if He, whose is the fight,  
 Hath lifted yet his arm to smite!"

"I see the vale from east to west  
 Convuls'd, and reeling with unrest!  
 A spirit of confusion, sent  
 Down from on high in chastisement,  
 Hath seiz'd the mingled hosts beneath,  
 Upstirring them to wounds and death;  
 Madness hath stricken Moab's sons,  
 The Ammonite distracted runs;  
 Wild Dedan's warriors to and fro  
 Are tost like waves when tempests blow;  
 Camel and steed have burst their reins,  
 And bound tumultuous o'er the plains;  
 'Gainst Seir's sons the hosts conspire,  
 Inflam'd at once with mortal ire;  
 I see their plum'd helms nod on high,  
 I see their glistening javelins fly,  
 I see their swords, all red imbued,  
 Play fierce, insatiate yet of blood;  
 Each against other wroth they fight,  
 But most against the Edomite;  
 They hurl! they smite! they stab! they fall!  
 One murderous rage infuriates all!  
 And heaps on heaps of bleeding slain  
 Do gather, and upchoke the plain!  
 O God of Israel! here we see  
 Thy hand, and thank and worship thee!"

"Look northward now, my son, and tell  
 What thou discern'st in Jeruel."

"I see, amongst the brook afar,  
 A moving host in march of war,  
 With banners terribly outspread,  
 And bristling spears held high o'er head;  
 They come—they come—with speed they pour  
 Down by Tekoa's white watch-tower,  
 And through her winding wilderness,  
 Like torrent of the mountains, press!  
 I see—I see—I note them well—  
 'Tis Judah's force in Jeruel!  
 Behold the singers, harp in hand,  
 March on before, a solemn band,

With trump and cymbal sounding high,  
 And many-chorded psaltery,  
 Chaunting aloud the mighty name,  
 The God that guards Jerusalem!  
 I hear their cymbals as they ring,  
 I hear their voices, as they sing,  
 'Praise be to Judah's God! O praise  
 To Him whose mercy lasts always!  
 My father! hear'st thou not their song,  
 Their cymbals, as they march along?"

"I list their hymn! Mine aged ear  
 A little takes—but sweet to hear!  
 The Almighty name, through Judah's coasts  
 Rever'd, doth go before his hosts;  
 And, in that name, we shall, though few,  
 Our multitude of foes pursue;  
 Look downward still, my sons, and see  
 If yet the war completed be."

"Down, down Engedi's winding way  
 Our people rush as on their prey;  
 They mingle, Judah's valiant ones,  
 With Moab's terror-smitten sons;  
 They charge; one moment lasts the fight,  
 Mad Moab's sons have taken flight;  
 The Ammonite is fled; I see  
 His remnant down the vallies flee!  
 His glancing, gay, gold-forged god  
 Hath fall'n, and now in dust is trod;  
 The brute dead idol on the way  
 Lies motionless, now Israel's prey!  
 Victorious Israel takes the spoil;  
 Gems, gold, and jewels, crown his toil.  
 'Tis done, O father! Triumph waits  
 Our tribes returning to their gates.  
 Glory, O glory, great and high,  
 To Him who gives the victory."

He spoke, and for a while the sound  
 From Ziph's rude tops was echo'd round,  
 "Glory, O glory, great and high,  
 To Him who gives the victory!"

They look'd along Engedi's vale,  
 Their joyous friends possessed the dale;  
 Again they turned their steps to go  
 Adown the steep cliff, winding slow;  
 Again the blind and aged seer,  
 Uplifted by his children dear,  
 Downward was borne, in joyous mood,  
 Home to his vine-twined cot that stood  
 Embowered in Maon's fragrant wood.

The rising sun had seen their tears  
 Fast flowing amid fight and fears;  
 The moon that rose on Moab's plain,  
 Saw all their sorrows wip'd again;  
 Again before the cot appear'd  
 Fresh altar, of green turf up-rear'd,  
 Whereon thank-offering rich consumés,  
 Saluting heaven with savoury fumes;  
 Again the sound of pipe and song  
 Rose from each happy hamlet-through;  
 Whilst underneath the plane-tree's shade  
 The dance's tangled sports were play'd,  
 And Maon's maids in joy's attire,  
 Spread to the moon their jocund choir,  
 Aye singing, "glory, great and high,  
 To Him who gave the victory!"  
 The youths responding to the song,  
 Hymn'd loud their blooming ranks along,  
 "Glory, O glory, great and high,  
 To Him who gave the victory!"  
 Whilst aged parents sat apart,  
 Responding, too, with grateful heart,  
 "Glory, O glory, great and high,  
 To Him who gave the victory!"

## MISCELLANEOUS.

*A Preacher and Hearer.*—"THERE was some years ago," says Dr Krummacher of Elberfeld, in his work entitled, "Elijah the Tishbite," "there was not far from this place, a very gifted preacher, who, for several years, preached with great earnestness and success the doctrine of the cross; but who, on that very account, was violently opposed. One of his opponents, a well informed person, who had for a long time absent-ed himself from the church, thought, one Sabbath morning, that he would go and hear the gloomy man once more, to see whether his preaching might be more tolerable to him than it had been heretofore. He went, and that morning the preacher was speaking of the narrow way, which he did not make either narrower or broader than the Word of God describes it. "A new creature in Christ, or eternal condemnation," was the theme of his discourse; and he spoke, with power and not as a mere learned reasoner. During the sermon, the question forced itself upon this hearer's conscience, "How is it with myself? Does this man declare the real truth? If he does, what must inevitably follow from it?" This thought took such a hold upon him, that he could not get rid of it, amidst any of his engagements and amusements. But it became from day to day more and more troublesome, more and more penetrating, and threatened to embitter every joy of his life; so that at last he thought he would go to the preacher himself, and ask him, upon his conscience, if he were convinced of the truth of that which he had lately preached. He fulfilled his intention, and went to the preacher. "Sir," said he to him, with great earnestness, "I was one of your hearers, when you spoke, a short time since, of the only way of salvation. I confess to you, that you have disturbed my peace of mind, and I cannot refrain from asking you solemnly, before God, and upon your conscience, if you can prove what you asserted, or whether it was an unfounded alarm." The preacher, not a little surprised at this address, replied, with convincing certainty, that he had spoken the Word of God, and consequently infallible truth. "What, then, is to become of us?" replied the visitor. His last word, *us*, startled the preacher, but he rallied his thoughts, and began to explain the plan of salvation to the inquirer, and to exhort him to repent and believe. But the latter, as though he heard not one syllable of what the preacher said, interrupted him in the midst of it, and repeated, with increasing emotion, the anxious exclamation, "If it be truth, Sir, I beseech you what are *we* to do?" Terrified, the preacher staggers back. "*We*," thinks he, "what means this *we*?" and, endeavouring to stifle his inward uneasiness and embarrassment, he resumed his exhortation and advice. Tears came into the eyes of the visitor; he smote his hands together, like one in despair, and exclaimed, in an accent which might have moved a heart of stone, "Sir, if it be truth, *we* are undone." The preacher stood pale, trembling, and speechless. Then, overwhelmed with astonishment, with downcast eyes and convulsive sobbings, he exclaimed, "Friend, down on your knees, let us cry for mercy." They knelt down and prayed, and shortly afterwards the visitor took his leave. The preacher shut himself up in his closet. Next Sabbath word was sent that the minister was unwell, and could not appear. The same thing happened the Sabbath following. On the third Sabbath the preacher made his appearance before his congregation, worn with his inward conflict, and pale, but his eyes beaming with joy, and commenced his discourse with the surprising and affecting declaration, that he had now, for the first time, passed through the strait gate. You will ask what had occurred to him in his chamber, during the interval which had elapsed? "A storm passed over him, but the Lord was not in the

storm; an earthquake, but the Lord was not in the earthquake; a fire, but the Lord was not in the fire. Then came a still small voice, on which the man enveloped his face in his mantle, and from that time knew what was the Gospel, and what was grace."

*A Sabbath Scholar.*—The Rev. Dr Morrison, who has been so eminently useful in his missionary labour at Canton, in China, particularly in the translation of the Sacred Volume into the Chinese language, was once a scholar in the High Bridge Sunday School, Newcastle-on-Tyne; and, in a letter to the minister of that congregation, a very few years ago, he referred, with deep feeling, to his standing up in the gallery to be catechised. How much good may be done in the world by Sunday school children, when they devote their hearts entirely to the service of God! And who can tell how great a matter a little fire may kindle? The great benefits produced by means of Sunday schools will never be fully known till the last great day shall reveal them. Then shall be fully seen the blessed results of the instructions and the prayers of the pious teacher. How ought this delightful consideration to encourage those who now devote their time and energies to promote the welfare of the young; and with what fervour should Sabbath scholars pray that they be "made meet for the inheritance of the saints in light!"

*Sabbath School Teachers.*—The Rev. Richard Knill wrote from St. Petersburg, in 1819, as follows:—"As an individual, I feel particularly indebted to such instructions, and to the glory of God I record it, that all the blessings which have been given to others, through my instrumentality, may be traced up to a Sunday school. It was my privilege to be a teacher in a Sunday school at Bideford; hearing a sermon preached in behalf of the institution led me first to think of being a missionary; most of my fellow-students at Axminster had been Sunday school teachers; and out of twenty missionaries, who were my colleagues at Gosport, three-fourths of them had been engaged in the same way."

*The reasoning of an African Boy.*—Mr Read, a missionary in South Africa, when writing to the directors of the London Missionary Society, in the year 1815, gives a very pleasing account of a conversation he had then recently held with a poor boy, whose heart had been impressed by the grace of God. He asked the boy if he knew himself to be a sinner; and the boy asked him in return, if he knew any one who was not. The missionary then asked who could save him? The reply was, "Christ." He was asked, what Christ had done to save sinners? He replied, that he died upon the cross. Mr Read inquired, if he believed Jesus Christ would save him? He said, "Yes." "Why do you believe it?" "I feel it," said he; "and not only so, but I consider that after he died, and has sent his servants, the missionaries, from such a far country to publish salvation, it would be very strange if, after all, he should reject a sinner."

Separate Numbers from the commencement may at all times be had.—Volume 1., elegantly bound in embossed cloth, Price 7s. or in Two Parts, Price 8s.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 18, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; and W. M'COMA, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and at the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

“THE FEAR OF THE LORD, THAT IS WISDOM.”

No. 70.

SATURDAY, JULY 1, 1837.

PRICE 1½d.

ILLUSTRATIONS OF FAITH.

BY THE REV. JOHN CORMACK, D.D.,  
*Minister of Stow.*

No. I.

FAITH VIEWED SIMPLY AS A PRINCIPLE WITHOUT  
REFERENCE TO ITS OBJECT.

THERE is probably none of the pilgrims to the Zion above “with their faces thitherward,” and none of those now in possession of the glorious inheritance, who have not had many doubts and difficulties concerning the nature of faith, and many sad misgivings of heart, as to its being their own personal acquisition. They have read much, and thought much, and even prayed much, that their views might be clear, and scriptural, and saving; and yet in proportion as they have been thus devoutly, and humbly, and earnestly engaged on that in which they justly deemed their eternal salvation to be involved, they have found the darkness deepen, the doubts multiply, and the discomforts increase. The more they have read, and the more they have attempted to think, or rather to remember, for generally they have surrendered the exercise of thought and judgment to the pious and learned divines, by whom they were willing to be led, the more have they been bewildered, and the more of a hazy and obscuring medium has been interposed between them and the glorious effulgence of the Sun of Righteousness.

There can be no doubt that this great evil originates mainly in the multitude of meanings usually attached to the word Faith, and to which I shall not advert at present, farther than to observe, that, in a recent able and learned “Introduction to the Critical Study of the Scriptures,” the author has given us no less than twelve different meanings of the word, while two more, namely, “historical faith,” and the “faith of devils,” usually introduced by divines, have been omitted. He concludes his enumeration with this caution, “These various senses of the word *faith* ought, as much as possible, to be kept in mind when perusing the sacred writings, lest we fall into the mistake, so commonly committed, of always understanding the same thing by it.” But who shall remember the twelve or fourteen meanings, and remembering them, who shall be found capable of

applying them with precision and accuracy? And as to its being a “mistake” always to understand the same thing by it, it will be my endeavour to show that it is “a mistake” to do any thing else. It is proper, at the same time, to remark, that faith, like other words, is sometimes employed with a latitude or comprehensiveness, which its connection at once indicates and explains; as when Jude speaks of “the *faith* once delivered to the saints,” I believe there is not a mind, that thinks at all, but will understand by it the things delivered to the saints, to be, by them, believed and acted upon, and yet this is not included in the above fourteen meanings. Let it be distinctly understood, that what I propose is, to show the simplicity and the identity, in all cases, of that operation or act of the mind, which we call *faith* or *believing*; and in regard of the remarks I have to make, I address my readers in the language of the inspired Paul, “I speak as unto wise men; judge ye what I say.” Reflect on the operations of your own minds, and take the Scriptures for your guide.

I begin with some remarks on the nature of faith in general; for taken as an act of the mind it matters not what be its object. It has been already hinted that there are few subjects less understood, even by those who possess it. This appears to originate in no cause so much as the simplicity of its nature, and the ease with which it may be understood. Finding that this principle is represented in Scripture as of paramount importance, that it is the link which connects earth with heaven, and which distinguishes the redeemed of God from the world that lieth in iniquity, and that it is the principle by which a meetness for the inheritance of the saints in light is produced; knowing, in short, that it is by faith that the healing efficacy of the blood of Christ is applied to the soul, that without faith it is impossible to please God, and that with faith it is impossible not to please him, men seem unwilling to discover, in what is simple and obvious, a principle which is so noble and renovating,—a principle which is heaven-born, and leads to heaven.

A due consideration, however, of those very characteristics of faith, which have led men to throw so much mystery around it, will create a strong presumption that it must be simple in its nature

and of easy comprehension. We are naturally led to infer, that what is of indispensable necessity to all, must be attainable by all. For although "great be the mystery of godliness," and though, in many respects, we at present see through a glass darkly, yet in everything essential to salvation, and therefore, particularly in that, without which it is impossible to please God, the Scriptures represent all things as so simple, that he who runs may read, and the way-faring man, though a fool, or rather, though unlearned, shall not err therein. In connection with this observation, it is to be particularly remarked, that the word *faith* is never once explained, or defined, from the beginning of the Bible to the end of it. Much is said of its distinguishing characteristics, of its blessed effects, and of its heavenly fruits; much, in short, of what it *does*, but nothing of what it *is*. Even the heathen jailer at Philippi, accordingly, is supposed to understand, without one syllable of explanation, the words, "*believe in the Lord Jesus Christ, and thou shalt be saved.*"

The word *faith* corresponds exactly with *belief*; so that to believe, and to have faith, signify precisely the same thing. Speaking of Abraham, Paul says, that "his faith was reckoned to him for righteousness;" and expressing the same sentiment, a little before, he says, "Abraham believed God, and it was counted unto him for righteousness," (Rom. iv. 9; v. 3.) Whatever is meant by faith, then, and whatever healing efficacy and regenerating power it may imply, is all included in the word *believe*. Farther proof of this would be superfluous: and surely it cannot be necessary to prove, that the words of Scripture are used in the common acceptation; for if it were not so, the Bible would be unintelligible, a tibus of riddles and enigmas; and it would not be true, that, to the unlearned, and "to the poor, the Gospel is preached."

It being clear, then, that *faith* signifies the same thing as *belief*; I may now remark, that this last is so well understood, and so simple in itself, as to admit of no explanation. Every man has a distinct idea in his own mind when he says, I believe this, and I disbelieve that; and so has every one to whom he says so. But any explanation of the import of *belief* is neither necessary nor possible.

Every one knows that, in order to explain any thing, we must do it by something plainer; and, therefore, when we have come to the plainest of all things, our farther attempts at successful explanation, at least, must cease. Faith, or belief, is of this last kind. It is one of the simple ideas of consciousness; and therefore, as in the case of all simple ideas, words may obscure, but cannot illustrate its import. Although, however, it cannot be defined, or in other words, explained by simpler terms, which in this case do not exist, it has been generally described as "an assent of the understanding to some proposition or narration, which has been proposed to the mind." But if faith, or belief, were not otherwise understood,

this would not avail to render it intelligible. We may just remark, too, that this "assent of the understanding," which can mean nothing beyond mere acquiescence, by no means comes up to the full import of faith, or belief.

Having proceeded thus far, I must recall the reader's attention to the statement already made, that throughout the whole Bible there is no explanation of the word *faith* or *belief*; that much is said of what it does, but nothing of what it is. And I recall the remark, because there are few who have not read or heard of what has been called a *definition of faith*, contained in the first verse of the eleventh chapter of Hebrews. It runs thus: "Now faith is the substance of things hoped for, the evidence of things not seen." That these words should ever have passed for a definition with men of learning and talent, as they unquestionably have, can be accounted for only by the fact, that men of the most profound reflection sometimes repeat, without reflection, things that have been repeated before. Even Mr Horne, the only author to whom we have alluded, calls it a "definition," a distinct evidence that the import of that word had not crossed his acute and well-furnished mind at the time. If this be a "definition," then *faith is a substance*, and farther, it is a substance of a particular kind, the "substance of things hoped for." Now, "things hoped for," are things that are absent, "for what a man seeth, why doth he yet hope for?" So then faith is a substance, and it is an *absent substance*, while yet its presence and activity as a spiritual and active principle in the believer's mind, are the very things that constitute him a believer! The absurdity of all this is too manifest to admit of a single remark farther; and so we revert to our proposition, that, through the whole of Scripture, without excepting this passage, we are taught what faith *does*, and not what it *is*. This idea appears not to have been absent from the minds of our venerable translators, for their marginal reading runs thus: "Now, faith is the ground or confidence of things hoped for." But what is most remarkable is, that Mr Horne himself, in the explanation he gives of it as a definition, completely establishes the view I have given. "Faith," he says, "is defined to be the substance of things hoped for, and the evidence of things not seen, that is, the giving of a present subsistence to things future, which are fully expected, and the proving and demonstrating of things which are not seen." Is not this, then, telling us what faith *does*, and not what it *is*?

The intelligent reader will perceive that what has been hitherto said of faith is said of that acting of the mind to which this name is given. Hitherto nothing has been said of what that acting implies or presupposes; nothing of the objects on which it acts,—they may be secular or divine; nay, they may be true or false, and yet the acting itself may and must preserve its characteristic of *believing*. Nothing has been said of the objects of the Christian's faith; but let it be remembered



that the acting of the mind, and the object on which it acts, are as different from one another as the agent and the material on which his skill and power are exercised. Nothing has been said of the divine power requisite to put corrupt human nature into a capacity of seeing and *believing* divine truth, and putting forth the energies of that nature into a holy and exclusive devotion to the glory of God. These things have not even been alluded to, in order that the simple acting of the mind, as exercised in *faith* or *believing*, might be viewed in its native and essential characteristics, disencumbered of all that concerns its objects and circumstantials, and the peculiarities that may, in some cases, originate in these objects or circumstantials. Some of these interesting matters, entering into the very essentials of the economy of grace, may afterwards, if it please God, engage our attention. In the meantime, let the writer and his readers pray, in regard of what has been said, that God would send forth his Holy Spirit into our hearts to lead us into all the truth.

#### THE EDINBURGH SESSIONAL SCHOOL,— MR JOHN WOOD.

THERE are few subjects more important than that which relates to popular education; and there are scarcely any individuals who have higher claims upon the gratitude of the public, than those who successfully devote themselves to the work of improving the system of general tuition. In this respect we know of no one who holds so high a place as Mr John Wood; and we have, therefore, witnessed with great satisfaction the proceedings which have recently taken place, for the purpose of conferring on that gentleman some mark of the estimation in which his extraordinary services in the cause of education are held by the country. It has not yet, we believe, been fixed upon, in what form the public gratitude should be expressed, but a committee has been appointed with power to raise funds, and to determine on the most proper mode of their application. The contributions, we observe, are proceeding upon a liberal scale; but, as we conceive that they should extend much wider than they have hitherto done, we think that we may perform a useful service to our readers, by giving a brief account of the Sessional School, and of the connection of Mr Wood with that institution. Mr Wood may be considered as a great national benefactor, and we conceive it to be merely an act of justice to aid in making his merits known among all classes; and in doing so, we will be led to make some extracts from Mr Wood's writings, from which parents and teachers, who have not hitherto attended to the subject, may derive hints that they may render available in the practical business of education.

The Sessional School forms a branch of the parochial institutions which were established in Edinburgh in 1812, in consequence of the melancholy disclosures to which the riots that took place on the 1st January of that year led, as to the lamentable extent of juvenile delinquency. The necessity of schools for the religious instruction of the poor on the Lord's day was universally acknowledged; and a body of directors was appointed for organizing parochial Sabbath schools. It being soon discovered that many of the children who were induced to attend these schools were unable to read, the expediency or necessity was forced upon the directors, of establishing a day school where the children of the poor might be instructed gratis, or at low rates, in the ordinary elements of reading and writing.

An institution of this description, accordingly, was opened in Leith Wynd, under the name of the Sessional School, from its connection with the different kirk-sessions. This was on the 29th April 1813. In this school, the system known by the name of Lancastrian was chiefly followed in the arrangements of the classroom, the classification of the scholars, and other external matters. At a subsequent period, many valuable suggestions were received from Dr Bell, which were carried into effect by Dr Brunton\* and the late Dr Andrew Thomson, both of whom, for some time, gave daily attendance in the school-room. It was about this period that Mr Wood's connection with the Sessional School commenced. The account of this we think it right to give at full length, in Mr Wood's own words, as forming an era in the history of education:—

"The author's first acquaintance with the Sessional School arose from his connection with the Society for Suppression of Begging, who had placed at that seminary the children that were under their care. It was at that time in its first stage, and was taught by a Mr Brown. The writer's visits at this period, though few, impressed him with a very high opinion of the utility of the monitorial system, if rightly conducted, in furthering the important object of general education. He also paid several visits to the school, after it had received the improvements suggested by Dr Brunton, on his return from London, when it was under the tuition of Mr Bathgate, now one of the burgh teachers in Peebles, and was satisfied that it had indeed, in the meantime, undergone very great improvements, which amply compensated the meritorious exertions of its directors. A circumstance soon after this occurred, which rendered his visits to the school daily. In the course of the winter 1819-20, he had a particular charge allotted to him of the fund subscribed for behoof of the operative weavers, thrown out of employment by the pressure of the times. By a wise resolution of the managers of that fund, it was determined that the *draw-boys* under their charge should be sent to school; and the very favourable opinion that he entertained of the high state of order and discipline to which the Sessional School had been brought by the exertions of its directors, induced him immediately to suggest that seminary for the purpose. Lads of this description, of course, required incessant superintendence. In consequence of the regular visits which he thus found necessary, he had a good opportunity afforded him of becoming acquainted both with the conduct and progress of the pupils under his own immediate charge, and also with the general condition of the whole school. He was also induced personally to examine the lads, in order to ascertain their proficiency. This was at first done only at intervals, but as his interest in their improvement increased, became more and more frequent, and at length daily. These examinations awakened in the youth additional ardour, which communicated itself to their companions in the same classes. Mr Bathgate, whose zeal never allowed him to omit anything which promised advantage to his school, respectfully requested that he would not confine his attention to these classes only, but would take an interest also in the other classes of the seminary, a wish which was afterwards also communicated in a most liberal and gratifying manner, in a letter from the secretary in name of the directors. In consequence of this request, he did not think himself at liberty to close his labours, when the circumstances which first called them forth were at an end, and they were accordingly continued.

"While he was thus employed, very serious doubts used frequently to come across his mind, whether he was doing all the good, which others were, perhaps, too easily inclined to imagine. The children were taught,

\* Dr Brunton has all along acted as secretary to the parochial institutions, and his zealous services have been eminently useful.

indeed, to read, but the doubt was, whether they had been made such masters of their own language, as, in future life, to give them any pleasure in reading, or to enable them to derive much profit from it. They had learned their catechism, but were they much wiser, with regard to the truths which it contained? The Bible was read as a task, but was it not, also like a task, forgotten? The more he inquired into the actual condition of the lower orders, the more he was convinced that reading, together with *spelling out* the meaning of what they read, was too formidable an attempt to be frequently resorted to by them, and that even of those who did read, few had recourse to the books calculated to give them the most useful instruction, because they were unable to understand their language, while most resorted to works of a lighter and unfortunately less unexceptionable kind, which they found it not so difficult to comprehend. This evil called loudly for a remedy, which the meagre explanations, introduced along with the other practices of the Madras System (however useful to a certain limited extent) did not supply. He, therefore, felt an extremely strong anxiety to give the school more of an intellectual tone, not only to enable the pupils better to understand what they read there, but also to give them a taste for profitable reading, and make them understand whatever they should afterwards have occasion to read. The task did not appear to him to be without difficulty, nor was he unconscious of the presumptuous nature of any such attempt upon his part. Still, however, if he left it untried, the opportunity which he now possessed of doing something, however little, in this way, might be entirely lost. Were he to content himself with proposing the scheme to others, it might, and in all probability would, be treated as visionary. He therefore resolved, silently, to do his best. And so silently indeed, and with so little stir did the thing proceed, that neither the directors, nor even the master, knew what was going on, till they heard the children of the highest class, to whom he first confined his attempt, answering questions of an unusual nature. In the commencement of the attempt, he received even far stronger proofs than he had at all previously anticipated, of its extreme necessity. He found, that he had by no means formed an adequate conception of the gross misapprehensions into which even the ablest children fall, regarding the meaning of what they read. He saw, of course, still more strongly, the necessity of perseverance, and in order the better to accomplish his object, he, with the cordial approbation of the directors, compiled a new school-book, better adapted to his purpose than the highest one at that time in use. As soon as it was sufficiently proved that the plan was both practicable and beneficial, a series of works was prepared for the same purpose, and with the like approbation. The result is well known to all who are acquainted with the school. He shall only now remark that those who imagine that it was from the first anticipated by him in its full extent, pay a compliment to his discernment, to which he feels that he can have no just claim. A far more moderate degree of success was all he then ventured to expect, and an insurance to that extent would have amply satisfied him.—*Account of the Edinburgh Sessional School, &c.*, pp. 25, 29.

Along with the improvements in the reading department new life was given to that of arithmetic. Grammar, geography, and other branches were afterwards introduced, among which was the most important of all, *viz.*, *religious knowledge*, instruction in which forms a regular part of the daily work of the Sessional School.

In the particulars mentioned by Mr Wood, in the very interesting extract which we have quoted, we find a satisfactory explanation of the wonderful success that has crowned his efforts. He came into a school conducted upon the best principles of education then

known, and these principles were carried into effect by an energetic teacher, under the personal direction and superintendence of such men as Dr Thomson and Dr Brunton. In the Madras system there is much that is truly admirable, particularly in the great principle of mutual tuition, and in the scope which the classification of the children affords for the exercise of the principle of emulation. Along with many fooleries, it must be allowed that Joseph Lancaster had ingrafted various important improvements upon the system which he borrowed from Dr Bell. And in a school where the combined excellencies of the Madras and Lancasterian methods were exhibited, many advantages were enjoyed. Mr Wood duly appreciated these advantages, and soon carried them to the utmost extent that their authors could have anticipated.

If Mr Wood had been an ordinary man, he would have rested satisfied with what he had done, and the Sessional School would have been considered merely as one of the best conducted seminaries under the monitorial system. Or if he had been a mere enthusiast or empiric in education, like too many others, upon perceiving that there were defects under the previous systems, he would have set all that had been done by his predecessors wholly aside, and would have proceeded upon some new scheme that was to supersede all the past, and prove a specific for the removal of ignorance, without labour to the teacher or the pupil. But Mr Wood was neither the one nor the other, and, like all men of true genius in whatever department, he appropriated all that was valuable in the labours of those who had gone before him, and made their discoveries the vantage ground from which he rose to new improvements. The essential defects of the Madras and Lancasterian systems consisted in their attaching too much importance to mere forms, and in their addressing themselves to a limited class of faculties. Their machinery, however, afforded scope for calling forth all the mental powers, and of this Mr Wood fully availed himself.

It is obvious that nature has given to Mr Wood that, without which there never will be a good teacher,—we mean delight in the work of tuition for its own sake. It must be taken into account also, when inquiring into the causes of his success, that he was a man of liberal education, and had enjoyed the benefit of the instructions of Dr Adam, rector of the High School, one of the most distinguished teachers under the old system. Mr Wood also engaged in the work, not as a professional schoolmaster, but as a philanthropist. His object was not to establish a high character as a teacher, but to do good to the young persons whom he found in the school. In this way he was freed from any temptation to aim at singularity or novelty, merely for its own sake. He silently made his experiments one by one, ever following nature as his guide; and it was not till an extraordinary improvement was witnessed in his pupils, that even he himself was led to suppose that there was anything remarkable in the method he was following. To this hour it is not the least honourable trait in Mr Wood's character, nor the least distinctive feature in his system, that he makes no pretensions to having introduced a method either essentially new in all its principles, or complete in all its parts. The interesting experiments that are continually going on are ever suggesting new views; and, holding by the same great principles, improvements in detail are introduced, we believe, up to the present hour.

The most remarkable circumstances connected with the Sessional School, are the extent and accuracy of the information of the pupils—the intelligence and wonderful readiness displayed in their answers to the questions put to them upon general subjects—and the life and spirit with which their various tasks are performed. We have been particularly struck with the amount of their scriptural knowledge, and the clearness of their

statements upon doctrinal topics; and few visitors, we believe, are present at an examination of any of the classes upon the Scriptures, without being delighted with the views of divine truth that are brought forward, or even without having something new suggested to their minds.

The extraordinary proficiency of the pupils in the Sessional School is, in no inconsiderable degree, to be ascribed to matters of arrangement and order, of which our limits prevent us from giving an account here, and which cannot, perhaps, be fully understood without personal inspection. Much also is owing to the remarkable combination of qualities by which Mr Wood is so eminently fitted for imparting knowledge, and for calling forth into activity the youthful faculties. The general principles, however, on which Mr Wood proceeds, are of such a nature, that every judicious parent, and every teacher of ordinary intelligence, may, to a certain extent, avail himself of them.

"In all their arrangements, they have regarded their youngest pupil, not as a machine, or an irrational animal that must be driven, but as an intellectual being who may be led; endowed, not merely with sensation and memory, but with perception, judgment, conscience, affections, and passions; capable, to a certain degree, of receiving favourable or unfavourable impressions, of imbibing right or wrong sentiments, of acquiring good or bad habits; strongly averse to application, where its object is unperceived or remote, but, on the other hand, ardently curious, and infinitely delighting in the display of every new attainment which he makes. It has accordingly been their anxious aim to interest, no less than to task—to make the pupil understand (as much as possible) what he is doing, no less than to exact from him its performance—familiarily to illustrate, and copiously to exemplify, the principle, no less than to hear him repeat the words of a rule—to speak to him, and by all means to encourage him to speak, in a natural language, which he understands, rather than in irksome technicalities, which the pedant might approve—to keep him, while in school, not only constantly, but actively, energetically employed, to inspire him with a zeal for excelling in whatever is his present occupation, (whether it be study or amusement,) and even where he is incapable of excelling others, still, by noticing, with approbation, every step, however little, which he makes towards improvement, to delight him with the consciousness of excelling his former self." *Ibid.* pp. 2, 3.

Acting upon these principles, Mr Wood, as soon as the children know their letters, and are able to form them into words of one syllable, takes care that the intellect, and, in so far as possible, the heart and the affections, should be called into exercise, in the performance of every task. The following illustration is given by Mr Wood, from the lessons in words not having more than four letters:—

"God bids the sun to rise, and he bids it set. He doth give the rain and the dew to wet the soil; and at his will it is made dry. The heat and the cold come from him. He doth send the snow, and the ice, and the hail; and at his word, they melt away. He now bids the tree to put on its leaf, but ere long he will bid the leaf to fade, and make the tree to be bare. He bids the wind to blow, and it is he who bids it to be calm. He sets a door as it were on the sea, and says to it, Thus far only must thou come."

"On the above passage, the child is asked some such questions as the following: Who bids the sun to rise? What is meant by the sun rising? Where it rises? When it rises? What its rising occasions? Who bids it set? What is meant by setting? What is meant by dew? What is meant by soil? What good is done by wetting the soil? When the tree puts on its leaf? What is meant by the leaf fading, and the tree being bare? When this happens? What are snow, and ice, and hail?" &c. *Ibid.* pp. 184, 195.

The same method is pursued in every succeeding step. No word is employed without its meaning being explained: no sentence read, without its separate parts being analysed. There is nothing merely mechanical. The memory is never exercised to the neglect of the other powers. In the religious department, the questions founded on the answers in the Shorter Catechism, the explanations of the parables, and the exercises on Scripture biography, appear to us particularly excellent. We shall conclude our extracts with an illustration of the last named subject, which we give in the hope that it may induce such of our readers as are engaged in the instruction of youth, and especially Sabbath school teachers, to procure Mr Wood's little work on Scripture Biography, and employ it in the work of tuition.

"John the Baptist.—Do you remember any of the prophecies concerning him? (Isaiah xl. Malachi iii. iv.) Who was his father? and his mother? Relate the circumstances attending his birth. Why did he receive the name of John? What is said of him in his early years? Where were those years passed? (Luke i.) What was the occupation of his riper years? Where did he preach? (Mat. iii. Mark i. Luke iii.) Was there any thing particular in his dress? or in his food? (Mat. iii. Mark i.) What remark did the unbelieving Jews make upon the singularity of his mode of life? (Mat. xi. Luke vii.) What duty did he particularly enforce? (Mat. iii. Mark i. Luke iii.) Was he at pains to shew them that repentance implied reformation of life? What did he say upon this subject? (Mat. iii. Luke iii.) What answer did he give to the people when they, before being baptized, asked what they should do? What answer did he give to the publicans, when they asked the same question? What answer did he give to the soldiers? (Luke iii.) Who was the principal personage that he baptized? Relate the circumstances attending that baptism. (Mat. iii. Mark i. Luke iii.) What account did the Baptist give of himself? (John i.) What account did he give of Christ? (Mat. iii. Mark i. Luke iii. John i.) What did he say when he pointed out Christ to his disciples? Do you remember who any of these disciples were? (John i.) What message did John send to Christ? What answer did Christ return? What account did Christ give of John? (Mat. xi. Luke vii.) What death did John die? Relate the circumstances. (Mark vi. Mat. xvi. Luke ix.)"

Mr Wood has now for twenty years devoted himself to the labour of gratuitously instructing the children of the lower classes. In the Sessional School, his success has been complete. But the fruits of his labours have by no means been confined to that seminary. He has given a powerful and general impulse to the cause of education throughout Scotland, and indeed in many other parts of the world. Many of his pupils are now conducting extensive seminaries of education upon his principles. All the teachers employed by the committees of the General Assembly in their schools in the Highlands and Islands, undergo a course of preparatory training under the care of Mr Wood; and teachers from all quarters visit the Sessional School, and carry many of its plans along with them. In consequence of this, more enlarged views are generally entertained on the subject of education, higher qualifications are required in teachers, and views of incalculable benefit open on the intellectual and moral condition of future generations.

#### THE RAINBOW, A SIGN OF THE COVENANT.

BY THE REV. JOHN ANDERSON,  
*Helensburgh.*

"I do set my bow in the cloud."—GEN. ix. 13.  
"And there was a rainbow round about the throne, like unto an emerald."—REV. iv. 3.

LET the philosopher consider the rainbow as a phenomenon of nature; it is for the theologian to deal with it as

a token of grace. Let others write its history; we prefer to explain and to illustrate its mystery. The bow which, after the deluge, God is said to have "set in the cloud," is not to be considered as having been set there for the first time as a natural sign. From these words we are not to infer that the rainbow was an after thought and an after production of the Creator,—that it was unknown to the antediluvians,—that it neither spanned their skies, nor gladdened their hearts, nor glittered on their mountains; or that the first time it shone forth it served only to gild their graves. All that is to be inferred from these words is, that it was "set," or, as the word signifies more truly, "appointed," then and there, for the first time, as a token of grace, as a sign and seal of the covenant which God had made with Noah. The rainbow which the apostolic seer saw in vision, encircling the throne of God, is generally supposed to have been a sign of the covenant made with Christ, and which, by way of eminence, is usually called the covenant of grace, and of which the covenant made with Noah was a type. The correspondence between the rainbow and the covenant, it may be interesting and perhaps instructive to some to have pointed out and illustrated; and this we now propose to do.

1. Was the bow of God's setting in the cloud?—the covenant was of God's making. "I do set my bow in the cloud," is his language respecting the one. "I have made a covenant with my chosen," is his language respecting the other. The "bow in the cloud," is indeed "the bow of God." That stupendous arch of light, who but He could have cast over the earth? That sacred sign, who could have set "in the cloud" but He who has the treasures of the cloud in his keeping,—its tempests and its thunders. He "who holds the winds in his fists, and the waters in the hollow of his hand?" Yet not more visibly is the "bow in the cloud" the "bow of God," than the covenant of grace is the covenant of God. Not more evident is it that that sacred sign is of God's setting in the sky, than that his is the "rainbow round about the throne." Of the covenant God was not only the maker, but of its making he was the mover; hence these words, "Deliver from going down to the pit, for I have found a ransom." To find out this ransom did he summon a general assembly of angels; did he call a council even of the Trinity? No, the only council called by the eternal Father was held in his own heart; his only advisers were his own thoughts in that council; the only orator that spake was his own grace. Of his making with Christ it is of his making also with man. The acceptance of the covenant on our part indeed, in virtue of which it becomes ours,—ours its righteousness, and ours its rewards,—is a personal act; with our heart it is received, with our hand it is signed; but the will to do the one and the power to do the other are of God. The making of the covenant with us, then, as well as with Christ, is his work, and is to the praise and the glory of his grace; and hence the language of David, "He hath made with me an everlasting covenant, ordered in all things and sure." As "the bow in the cloud," then, is of God's setting, the covenant, whether considered in relation to the transactions of eternity with Christ, or in relation to the transactions of time with the Christian, is of God's making.

2. Was the "bow set in the cloud" as a sign and a security that the "waters shall no more become a flood to destroy all flesh?" Was it on this account that to the world's "grey fathers" it was an object of wonder and delight? Was it on this account that, in the early ages of the world, when as yet, on the majestic but melancholy face of nature, the scars of the deluge were distinct and deep; when every sight that met the eye of the beholder bore upon it the impress of ruin, and when every sound that broke upon his ear seemed to echo the shriekings of those waters that had so lately

rolled their waves of death over the highest mountains, burying, in their unsounded depths, the vast population of a world? Was it, we ask, in these circumstances, when remembrance was so fresh, and when apprehension was so fearful, on this account, that the mother, as she held up her child to gaze on its radiant form, taught him to hail and to bless it as the "bow of God?" To us and to all the tribes of man, wherever its sacred character is known, is it, on this account, an object of highest interest still? While spanning the sky above and brightening the earth beneath, but exercising, as a natural phenomenon, not the slightest influence over its winds and its waves, is the "bow in the cloud" a greater security to the earth, that the waters shall not again overflow it, than the sands by which it is embanked, and the rocks by which it is fenced and girdled? In these respects it resembles the covenant of grace, and answers to the "rainbow round about the throne, and which, in sight, is like unto an emerald." When the winds are up,—when the tempest is forth,—when day is suddenly and awfully obscured,—when it seems as if the windows of heaven were once more about to be opened, and as if the fountains of the great deep were once more about to be unsealed,—when the sea is roaring and the hearts of men are failing them for fear, not only on the open seas in frail and foundering ships, but on the solid land; does a sight of the "bow in the cloud" hush our fears, and banish our apprehensions of a second flood? Thus it is with the sinner when awakened to a sense of his sin and misery, and when filled, for the first time, with apprehensions of the divine wrath, convinced that he is a sinner, but ignorant of Christ as a Saviour; filled with an apprehension of the divine wrath, but without an idea of the divine mercy; brought to a discovery of God as a sin-avenger, but having no knowledge of him as a sin-forgiver—of the law with its penalties, but ignorant of the Gospel with its promises—of Sinai with its tempests, and threatenings, and terrors, but ignorant of Zion with its seal and its sceptre of mercy, its visions of peace, its voices of love and its invitations of grace; he is overwhelmed with a sense of his guilt, and under an apprehension of the wrath revealed against all unrighteousness and ungodliness of men, and so justly due to him. The day darkens around him, hope dies within him, and he is all but driven to despair; darkness thus without, and despair within, deep calling unto deep, wave dashing upon wave, the windows of heaven opening, and the fountains of the great deep rending. The Word of God is read by him, or it is addressed to him; "its entrance giveth light." The rainbow round about the throne bursts upon his view; he is struck with its absorbing brilliance and glory; like the "bow in the cloud," he is assured that it is a symbol of mercy, a token of grace; that he who sits on the throne is a God of mercy and of grace; that on that rainbow-circled throne he sits not only willing but waiting to be gracious; that just as every man for whom the rainbow gilds the heavens, who lives beneath its all-embracing arch is safe from the waters of a second flood, so every man who will take hold of the covenant, who will accept of Christ "as the covenant of the people," who will place himself beneath the "rainbow that is round about the throne," is as safe and secure from the wrath to come as if no such wrath were revealed or deserved; he believes, he obeys, he places himself beneath the bow of God, and is saved; nor is he saved only, he feels that he is saved; the burden falls from his heart, the sunbeams play around his head, the calm of heaven descends and dwells upon his soul, the earth brightens at his feet, his closed lips are opened, he breaks into singing, and the burden of his song is, "O Lord I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortedst me." "Behold God is my salvation: I will trust and not be afraid, for the Lord Jehovah is

my strength and my song, he also is become my salvation."

That the believer never loses this sense of security we do not say, for this were to contradict at once all experience and all Scripture: "Zion hath said, the Lord hath forsaken me, and my God hath forgotten me." "They that fear the Lord, and obey the voice of his servants," are addressed as "walking in darkness, and having no light." The heart of the believer is often burdened, his peace is often disturbed, his hopes—those hopes which soared into heaven—are often darkened, and his lips are often sealed. For a small moment, however, will God forsake him, yes, with great mercies will he gather him. The rainbow that girds and that gilds the throne of God, hidden for a time, bursts upon his view again, and, ere long, while he, who sits "upon the throne" and "the flood," proclaims, "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I should not be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—These words, in the dark and desolate hour of the believer, "makes all things new."

3. Was the "bow set in the cloud" consequently to Noah's sacrifice, in "which God smelled a sweet savour?" The covenant was ratified and revealed, in consequence of Christ's sacrifice, and of God's "smelling a sweet savour" in it.

On the waters "assuaging and abating from off the face of the earth," and on Noah's leaving the ark, which, after floating for months on the bosom of the flood, with the few survivors in its keeping of the race that lay sleeping in death below, rested at last upon the mountain of Ararat, he built an altar to the Lord, and on that altar offered sacrifice, in which it is said that the Lord "smelled a sweet savour;" and because of his being pleased with it, or, as the word signifies, propitiated by it, "He said in his heart, that for man's sake he would not curse the ground any more, and that he would not smite any more every living thing as he had done;" "which things are an allegory." The wrath of God being due to sin, being revealed against it, how was it that, on the entrance of sin, it was not forthwith and fully poured out upon it? Why, instead of darkness gathering around the throne of God, and "thick clouds of the sky," was it encircled with, a "rainbow?" Or if it be said that, on the entrance of sin, darkness gathered there, and "thick clouds of the sky," why did not these clouds burst, and discharge their thunder stores upon the earth? Why, in these clouds, black with "death and woe," as they doubtless were, did he "set his bow" as a sign of grace? Why, in one word, instead of a proclamation of banishment from God's presence, did there go forth from his throne a proclamation of pardon to the guilty, and an invitation of recall to the apostate race of man? For an answer, we bid you turn to the altar and the sacrifice of Christ, "who," says the apostle, "loved us, and gave himself for us, an offering and a sweet smelling savour unto God." The truth of Christ's sacrifice it is not our object at present to establish; we would observe merely that its necessity was absolute. Mercy might have her seat and her sceptre, but justice must have her sacrifice and her sword; a rainbow might be lighted up around the throne of God in heaven, but on the altar of justice a fire must be lighted up on earth; mercy might brighten the throne of God, but justice and judgment must sustain it; it might be converted into a throne of grace, but it must not cease the less to be a throne of glory; for which end, so loving and so lofty, so glorious to God and so gracious to man, Christ

gave himself an "offering and a sacrifice of a sweet smelling savour unto God;" while, in token to all the tribes of the earth that this end has been effected, there is a "bow in the cloud," "a rainbow round about the throne."

4. Is "the bow in the cloud" formed by the rays of the sun? Without the sun, would there be no rainbow? Without Christ, the "Sun of Righteousness," there would be no covenant, no "sure mercies of David," no enlightening mercies for the ignorant, no pardoning mercies for the guilty, no adopting mercies for the outcast, no sanctifying mercies for the polluted, and no saving mercies for the lost; but for Him, whose symbol is the sun, there would have been "no rainbow round about the throne."

Again, is the rainbow formed not only by means of the rays of light, but does it present these rays collected and condensed? In the covenant, in like manner, we have not an exhibition merely of single and separate perfections of the divine character, but an assemblage of the whole; not like the light that is everywhere diffused, but like the light, when so collected and so commingling, as to form the radiant bow of heaven. Thus, as the rainbow is the glory of light, the covenant is the glory of God. While creation emits a ray of his wisdom, a ray of his power, a ray of his holiness, a ray of his justice, a ray of his goodness, and a ray of his truth, as a ray of light is emitted from some dim and distant star, from this assemblage of his perfections in the covenant there bursts forth a perfect blaze, as from a constellation of ten thousand suns, when each of them shineth in his strength; and thus, while on creation's scroll the character of God is but half and dimly written, and while those who would decypher its marred and mutilated legends, are perplexed and pained, on the roll of the covenant it is written fully and clearly, so that he "who runs may read," and he who reads must be filled with wonder and joy. Nor is this wonder and joy confined to the bosoms of men; they have been created in the bosoms of angels,—into these "things the angels desire to look." Nor among the objects that have attracted their attention, have any excited a deeper admiration, or rivetted a gladder gaze, or called forth a louder and loftier doxology from their adoring ranks, than when first burst on their view "the rainbow round about the throne."

Lastly, is the "bow in the cloud" indebted not only to the sun for its existence, but to the cloud itself in which it is set, and on which it shines?

It is so with the covenant; not only is it indebted for its existence to the "Sun of Righteousness," but to the dark cloud of sin and hell. Were there no cloud, there would be no rainbow; and had it not been for sin, and death, and hell, there would have been no covenant. As a cloud is the prerequisite of the rainbow, sin is the prerequisite of grace. Had not the sword of justice been unsheathed, the sceptre of mercy would not have been outstretched. Had not the throne of God been insulted by the sin of man, by the Saviour of man it had never become a throne of grace; while, to woo us back to its foot, and to win us back to kneel and to adore there with those elders of light and immortality who surround it, no rainbow had been ever lighted up to encircle and to adorn it. Thus has God brought good out of evil, light out of darkness, and life out of death,—thus, where "sin abounded, grace has been made much more to abound,"—"thus, as it often happens to the evening sun that the clouds which accompanied it in its journey through the firmament, and oft hid its brightness from the observer's eye, form themselves into a gorgeous couch of gold and vermilion, on which the descending luminary seems to settle in majesty, giving beauty to its appearance, and brilliance to its departure,"—and thus, as on the bosom of the cloud, light is reflected in the glories of the bow, and

the darker bosom of sin and death, God makes, and will for ever make, to be reflected, the glories of his grace,—and thus, as on the clouds that gather and blacken in our skies, God sets his bow, where it shines in beauty undecaying, and serenity undisturbed, an object of wonder and delight to all the tribes of this lower world, forming on, and reflected from, the clouds that will gather and blacken on the world of woe, the “rainbow that is round about the throne” of God will shine an object of matchless wonder and delight in the gaze of an adoring universe for ever.

While we think, then, on the entrance of sin into the earth, on all that it is, and on all it has done; and while, over the miseries with which this guilty world is full, over its bodily pains, over its mortal anguish, over its blighted hopes, over its broken hearts, over its darkened chambers, over its dying beds, over its crowds of mourners, over its peopled sepulchres, over its sights of sorrow, over its sounds of woe, sounds which, whether issuing from mansions of marble or cottages of clay, from foundering ships, from famishing cities, from plague-struck lands, from the living or the dying, have never ceased to be uttered, and blending in one mighty wail to ascend unto heaven; and while over the new and unexperienced miseries it has yet to be smitten with and yet to endure, over the smouldering fires, over the gathering terrors of its DYING DAY, while, we say, over miseries like these, and over the miseries of the world to come, of which these are but the type, we cannot but “weep and lament;”—is it true that, but for the sacrifice and the death of Christ, the wickedness of man, great as it is in the earth, would have been a thousand times greater;—is it true that, owing to his death, the wickedness of man has not only been stayed from increasing, but the wrath which is treasured up against it from bursting;—is it true that, from all this wickedness, and all this wrath, a way of escape has been effected for us, and revealed to us;—is it true that if, from the entrance of sin, God has taken occasion to demonstrate the inflexibility of his justice, and to pour around it a most awful illustration, he has, at the same time, snatched the occasion, to demonstrate the riches and extent of his mercy, yea, to reveal the very existence of that attribute to his creatures, a perfection till that time unsignalized and unknown;—is it true that if, by the entrance of sin into our world, creation has been covered with ruin, by the blood of the covenant this ruin has not only been retrieved, but gloriously reversed;—is it true, that if the first paradise has been lost, a more blissful paradise has been won;—is it true, that the way to this paradise has been made known, that its gates to all the tribes of man have been thrown open;—and is it true that, with the majestic rainbow of the covenant for their arch, they stand in all their majesty of mercy, open night and day? Say then if, while over the existence, and aboundings, and miseries of sin, we have cause to weep and lament, if, over the existence, and aboundings, and blessings of grace, we have not cause to wonder and to rejoice?

THE NATURAL DEPRAVITY OF THE HUMAN  
HEART:

A DISCOURSE.

BY THE REV. JAMES FERGUSON, A. M.

Minister of Inch, Wigtonshire.

“The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.”—ECCLES. ix. 3.

THE scope of the book of Ecclesiastes is to teach the vanity of all earthly objects, and the “chief end,”—the highest good of man. Undoubtedly,

man viewed merely as an inhabitant of this world, entirely engrossed with its pursuits and pleasures, “at his best state is altogether vanity.” He passes his life “in a vain show,” disappears from the field of human existence, and his place knows him no more. It is only by connecting the visible with the invisible world that this earth is redeemed from its vanity. It is immortality that imparts to human existence its grandeur and glory. It is religion that gives to the actions of men an attitude of true dignity.

It is true that this world and its inhabitants, as being the works of God, are all great and glorious. They are full of evidences of divine power, wisdom, and goodness, and are not to be vilified. The royal preacher does not denominate these things vanity. It is the misapplication or perversion of earthly good that is vanity,—resting in the objects of this world alone, without reference to that great Being from whose supreme will they derived their existence, and whose will is also the law of their continuance, and without reference to the ultimate end of creation, and the advancement of the divine glory. Man, in himself, separated from the great Author of his existence, is altogether mean and insignificant. It is God that made him, that preserves him, that redeems him, that designs him for high destinies. It is on God that he depends for the least and greatest of his enjoyments, for the life that now is, and the prospect of a better and immortal life. But if man lives “without God in the world,” and acts independently of him; if his actions have no reference to immortality, then “vanity of vanities” is the characteristic of him, and of all his pursuits.

It is a sad truth, that, by nature, our affections are estranged from God, and our lives contrary to his pure laws. Although He is the fountain of all our happiness, we are alienated from him, and studiously seek to find our happiness from other sources. This is the great malady of our nature, this is the origin of all those exhibitions of vanity which characterise our pursuits. It is, however, the characteristic of the renewed and sanctified creature, that he is, in some measure, delivered from this evil, and led to place his delights in God, and to direct his views to future glory.

It is said in the text, “the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.” This is a true and just description of man in his natural state,—unrestrained by religion—alienated from God—and without that dignified direction of his powers and faculties which ought to distinguish the immortal creature.

I. The text says, “the heart of the sons of men is full of evil.”

“The imagination of man’s heart is evil from his youth.” “The heart is deceitful above all things, and desperately wicked.” We have within us a “carnal mind,” which “is enmity against God.

for it is not subject to the law of God." There is an "evil treasure" in our hearts, which "bringeth forth evil things." "As a fountain casteth out her waters," so do our hearts cast out wickedness. It is from the heart that the evil actions of the life proceed. It is the well-spring of corruption that is within us, that stains and deforms the outward man.

A pure, perfect, exalted, and truly virtuous frame of mind, implies that God will be revered, and loved, and delighted in, and thought of, as he ought to be. He is in himself all that is glorious and excellent, all that can engage the affections of holy creatures. Can that frame of mind be sound and good which repudiates the love and service of the High and Holy One? Can those rational creatures be pursuing the end and glory of their existence who know not and fear not God? No. This implies a distempered frame of mind, a depraved and degraded nature in the creature. There is no purity, perfection, and soundness in that soul that neglects and despises Him who is the source and centre of all good. And can we say that we reverence and love God as we ought? Can we say that we make him the object of our supreme delight? Can we say that our souls are full of glowing piety? Do our spirits rejoice to seek communion with our great and Almighty Father? Alas! how little are our affections and delights directed to him, how little of pious intercourse have our spirits with him. Sustainer of our hourly existence, and source of all our joys and blessings, though he be, must it not be said of many of us, that he is not in all our thoughts? Must it not be said of many, that they are insensible to all the grandeur of his power, and to all the attractive charms of his mercy? They "live without God in the world," they disown his sovereignty over the affairs of men, they say, "we will not have the Lord to reign over us." The perishing vanities of an hour receive all that homage of the heart which God claims as his due, and which it should be our delight to give. This latent impiety breaks forth in neglect of the ordinances of God, in profanation of his holy name, in acts of irreverence and disobedience. Shall we not, therefore, conclude that "the heart of the sons of men is full of evil?" It is destitute of the prime and most essential virtue, it is full of impiety, the most malignant kind of sin.

The heart that is pure and virtuous will feel candidly, generously, and kindly with regard to others; it will love their persons, and desire their happiness. No malevolent passion will darken it, or obstruct the play of its benevolent sympathies. It will feel for others with lively sensibility, and have a sincere interest in their welfare. But where is the heart that is thus pure and virtuous? Where is the heart, the lustre of whose charity is never darkened? Where is the heart that feels for the happiness of others with all the solicitude of a personal interest? Alas! such pure and virgin gold can scarcely be found in the

barren wastes of this world. Is it not the case that the heart is often full of bitterness, and malice, and wrath, and envy, and impatient irritability? Does it not swell with hatred? does it not boil with anger? Instead of rejoicing in the happiness of others, and contemplating their success with complacency, it often pines with secret envy. How often do slight differences divest it of all candid and charitable feeling? How often do trifling injuries awaken the flames of violent resentment, or the smouldering fire of lasting rancour? Does not the heart often derive malevolent pleasure from contemplating the frailties and crimes of others, or feel a cruel joy in their misfortunes and failures? Verily, "the heart of the sons of men is full of evil," full of gall and bitterness and fiendish passions.

The heart that is pure and virtuous will be well regulated, and free from the stains of licentious appetite; its thoughts, and feelings, and inclinations will rise above all that is low, and sensual, and criminal. But where is the heart that is thus pure and virtuous? Does not the imagination too often wander uncontrolled to forbidden and sinful objects? Do not unchaste thoughts and desires sully the purity of the soul? Does not the heart delight in carnal and criminal joys, in pleasures that are low, gross, and sensual? It rises not to the bright atmosphere of moral purity, but broods over the taint and corruption of the world. Verily, "the heart of the sons of men is full of evil," full of criminal thoughts and carnal passions.

The truly excellent soul will be raised above all mean and mercenary motives; it will have no strong and unhallowed love for the gains of mammon. But, alas, how large a share of the affections is engrossed by the wealth of this world! How often is the love of gain the master passion of the heart! How often are the worship, and esteem, and trust, which ought to be given to God alone, given to the perishing treasures of the earth! So distorted is the care and devotion of the heart,—so mean and unworthy are the objects of its affection and pursuit. Again we are forced to the conclusion, that "the heart of the sons of men is full of evil."

We refrain from filling up the picture by materials drawn from the darker passages of the world's history, or the records of crime; we speak of the general state of man, and general history and experience do sufficiently prove that "the heart of the sons of men is full of evil."

Search the heart closely and candidly, and you will discover with what unseemly furniture you have replenished its chambers. The God who made it is denied admittance. Its doors are barred against the light of that heaven for which it was destined; but all that is dark, and vile, and vicious, find within it a welcome and secure abode.

II. The text says, that "madness is in the hearts of men while they live."

No man, however infatuated or absurd, has much self-consciousness of such qualities. He

may be sometimes aware that his conduct is different from that of those around him, but his self-love prevents any suspicion that the difference arises from any deficiency of wisdom in himself. In the wildest sallies of his folly he enjoys the complacent regards of his own heart and deals out his unsparing censures on the infatuation of his neighbours. The self-complacency of men, in their most extravagant eccentricities and strangest phrenzies, is often quite imperturbable. Hence arise mutual accusations of folly and madness, often equally just in their application to the mutual accusers, but thrown out with equal blindness of any applicability to themselves. A degree of varied infatuation seems to be the universal characteristic of man. It is in this light that many of our fancies and pursuits must appear in the sight of superior orders of intelligence.

Is there any thing more incompatible with the dictates of reason than the conduct of the miser? To amass riches, not for the sake of their use, not for the sake of the necessaries and comforts which they may procure, but for the mere pleasure of amassing and contemplating the magnitude of the heap, is so inexpressibly absurd that it has been a fertile theme for the satirist in every age. To aim after an honest independence, to seek wealth as the means of procuring the necessaries and comforts of life, are not only intelligible things, but we are prompted to them by a law of our nature. But is there anything in the records of lunacy that can rival the absurdity of heaping up riches, merely for the strange pleasure of contemplating a hoard? This, surely, is one instance in which we are justified in saying that "madness is in the heart." While the miser lives, the whole of his care and affection is devoted to the most stupid and senseless of objects.

But the opposite character of the spendthrift gives us an equal exhibition of the folly and madness of the heart. His thoughtless extravagance, his reckless waste of the means of doing good, his unprofitable squandering of his property, his entailing on himself embarrassment and poverty, are sufficient to evince his infatuation, even in the estimation of sober-minded worldly men.

All the devotees of sinful pleasure are convicted of madness. What can be more insane than to follow those things which lead to lasting regret or painful remorse? How often do men bitterly rue and curse the moments they have devoted to false delights; they feel agonizingly their madness, and loathe it and mourn over it; but, ah! with infatuation still greater, they again plunge into the same guilty excesses, and again suffer all the bitterness of self-condemnation.

Can we conceive madness greater than that of the victim of intemperance? He cannot be blind to the ruin he is inflicting upon himself. He makes his constitution a wreck,—he exposes his life to continual hazard and danger,—he involves his affairs in disorder and confusion,—he impoverishes and neglects the care and interests of his family; his eyes are open to all these sad conse-

quences, and yet, with an infatuation greater than that of the most outrageous lunatic, he clings to that which is the source of all these evils.

The dominion of any passion is a temporary insanity. During a fit of anger a man is blind to the suggestions of reason, he scarcely knows what he is doing,—he does not see the consequences of his conduct,—he is hurried on by a wild impetuosity which he cannot restrain.

These are instances which prove that "madness is in the hearts of men while they live." But we have not yet stated the case in all its melancholy magnitude. The perverse opposition of men to the will, to the threatenings, to the merciful invitations of God, and the indifference which they exhibit to the eternal interests of their souls, still farther prove the marvellous infatuation of the heart.

That the will of the supreme Being is the law to which we ought to be conformed, is what sober and unprejudiced reason declares. The Sovereign of the universe is both capable of enjoining what is best, and has an unquestionable right to demand what service he pleases. Is that heart, then, wise and reasonable which prefers its own pleasures and inclinations to the will of God? Is that mind influenced by sound principles which, in its wretched frailty, follows its own direction, and sets at naught the commands of the Lord of all? We cannot designate, by any softer term, than that of madness, the opposition of heart and life which the creature manifests to the glorious and all-perfect Creator.

Our lives are in the hands of God; "in him we live, move, and have our being." It is in him, also, that our souls will find their highest good and their worthiest object of pursuit. How contrary, then, to every principle of reason and wisdom, is that aversion and alienation to God which prevail so strongly in the human heart! How absurd to seek no communion and intercourse with him whose awful presence ever surrounds us, and whose merciful providence ever upholds us! How foolish and senseless to cast away all our thoughts and affections on worthless objects, and to bestow none of them on the everlasting and unchangeable excellence of God!

Has not God denounced the most fearful threatenings against impenitence and guilt? Can these awful denunciations be read without making our hearts shudder with horror and dismay? Should not the menaced vengeance of the Almighty awaken an awful dread of offending him, paralyze every guilty emotion, and restrain every sinful act? Is it consistent with prudence, with common discretion, to brave the thunders of divine wrath? What, then, are we to say of the strange apathy of the human heart to God's threatenings, of the hardened impenitency which no denunciations of judgment to come, can alarm? What are we to say of those who go on in their wicked course in defiance of the divine displeasure? This must be infatuation! This must be madness! For a frail creature, called from the dust by the power of



God, and continually dependent on his pleasure, to stand forth in an attitude of lofty defiance, and to brave the threatened vengeance of that God, in all its most terrible emblazonry, is insanity, unmatched in its kind and degree. Who but a maniac would bare his bosom to the lightning? Who but a maniac would walk through the consuming fire? And shall that man remain unconvinced of madness who provokes all the pains that Omnipotence can inflict?

God's invitations to repentance, and his promises to the truly penitent, are abundant, and full of the tenderest mercy. In his marvellous love he reveals a scheme of recovery and salvation to his ruined creatures; he provides means of assistance and grace adapted to our wants and feebleness; he places before our minds powerful inducements, and stirs our hearts by earnest persuasions. How welcome to the ruined sinner, it might be thought, must be these invitations and schemes of grace. It might be thought that the heart of every fallen man would rejoice at the coming of a Saviour, and would gladly accept of these aids to its feebleness, provided by a gracious God. Nothing must appear so singularly absurd, as that man, in the indifference or carelessness of his heart, or in the pride of his self-confidence, should reject the wisdom and power of God for his salvation. Nothing can be greater infatuation, than that man should despise the treasures of heaven's benignity, and turn a deaf ear to affectionate counsels, and recklessly neglect all those means by which his spirit might be sanctified and adorned for the enjoyment of everlasting bliss; yet, of all this absurdity and infatuation the human heart is guilty. How coldly are the offers of salvation received—how frequently is the grace of God rejected—with what impenetrable resistance does the heart receive the calls and persuasions of the divine Word! All day long does God stretch forth his hands; but, ah! it is to a disobedient and gainsaying people. Is there not infatuation in the hearts of men? Verily there "is madness in their hearts while they live."

That the salvation of the soul is precious—that the attainment of everlasting life is desirable—that our well-being through eternity is of supreme importance—that the happiness of heaven infinitely transcends all the pleasures of this world, are propositions to which our reason instantaneously assents. That these things should have influence on our present lives is acknowledged to be wise and prudent. But, ah! how little do men occupy themselves with the care of their souls! How little do they think of their future well-being! How little do they prepare for that awful eternity, within whose unfathomed abyss they must soon be embosomed! Do not multitudes live as if there was no judgment to come—no land of glory to hope for—no souls to be saved or lost? This surely argues a frenzied state of mind. What! Is there no instinct of self-preservation, that the precious soul should thus be wantonly destroyed? Inconceivable madness! that the happiness of heaven

should be relinquished without a sigh, and forfeited without a grudge. What wild infatuation, to court everlasting misery—to expose ourselves to the awful danger of the inextinguishable fire! Yet such is the infatuation the human heart often exhibits. Verily, "there is madness in the hearts of men while they live."

We have now seen, that the "heart of the sons of men is full of evil," and that "madness is in their hearts while they live."

III. The text says, "after that they go to the dead." After a brief existence of evil, of folly, of infatuation, they descend to the grave. This is the end of their days, the termination of their career. The vapour appeareth for a little, and then vanisheth away. The spark gleams for a moment, and then is extinguished amid surrounding ashes. So unsubstantial and fleeting is man's earthly existence.

One might think, that all the ambition, and bustle, and activity, which are displayed on the theatre of the world, would have some more illustrious destiny. One might think, that the world, which awakened such ardent devotion, would bestow some more splendid reward. But all that the world can at last give us is a grave. This is all the reward it will bestow on its most devoted servants. Man frets his brief hour on the stage of time, and then mingles with the dust. "Like sheep they are laid in the grave, death shall feed upon them, and their beauty shall consume in the grave from their dwelling."

The grave is the house appointed for all living. We must soon be called to resign our souls to the God that gave them, and to commit our bodies to the earth. The living, active frame, must become a mass of loathsome putrefaction, food for revelling worms, and be resolved into its original dust. "Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Thus the dark night of death closes our earthly existence, and, as far as nature can certainly discern, our future prospects. Strain our natural vision to the utmost we cannot see beyond the grave. The bodily eye can discern no blissful isle of future repose beyond the ocean of death. The body possesses no innate power of revivifying itself—of gathering its scattered particles into a fairer and more glorious fabric. It lies "a kneaded clod in the valley," and "shall any following spring revive the ashes of the urn?"

The imagination may dream of purer climes, of calm and verdant regions, to which the soul shall be transported after death; but man has no power in himself, either to prolong or renew his existence. He cannot wing his way to the seat of bliss. He cannot make himself immortal. He lives a life of vanity and wickedness, and then descends to the grave. This is all of his existence that appears to the eye of nature.

Such, then, is man. "Evil is in his heart" continually. "Madness is in his heart while he lives," and after a short and feverish existence "he goes to the dead." How little is there, in this vain show, to fan our pride! Candid self-examination must abase us, and dispel every self-flattering emotion, all self-confidence, and fancied excellence; it should lead us to go to something beyond ourselves, on which to build our hopes, and to dignify our existence.

Ah! what can we expect from ourselves? What can we demand from God? What right can we have to the happiness of heaven, or how can we be prepared to enjoy it? What has there been in a life of evil, folly, and madness, to qualify for communion with God and everlasting blessedness? The withering curse of sin rests upon us. We lie under a sentence of condemnation, and we have no fitness for enjoying the holy beatitude of heaven.

Such is our condition by nature. It is grace that opens up more goodly prospects. The door of mercy is open, and the tree of life expands and flourishes in glorious majesty. The arm of salvation has been revealed, and recovery has been proclaimed to the ruined. "The gift of God is everlasting life, through Jesus Christ." This everlasting life consists not altogether in an immortal existence after death. It is not entirely prospective. It is a spiritual vitality, which must be begun in the present world, and shall be perfected in the skies. It consists in the possession of remission of sins and newness of life, in the enjoyment of divine favour, and the expansion of spiritual graces. In order to possess the everlasting life that is in Christ Jesus, we must be redeemed from the evil, the madness, and the guilt of the heart, and also from the power of the grave. We must be raised now, from the death of sin to the life of righteousness, and hereafter we shall enjoy unfading happiness. Christ conquers all our spiritual enemies, he takes away our guilt, he bestows power to escape the corruption that is in the world, he raises us from the tomb, and brings us to his Father's throne, where is fulness of joy, and pleasures for evermore.

Let it be our holy object to escape the evil and corruption of our hearts. Let us no longer madly oppose ourselves to the will, and threatenings, and invitations of God, and ruin our own souls. Let our conversation be in heaven, from whence we look for the appearance of the Lord Jesus, who shall change our vile bodies, and make them like unto his glorious body. Let us always pray for divine grace to sanctify us; and let us make

a diligent use of the means whereby Christ communicates the benefits of redemption.

## ALL CHRISTIANS ARE NOT ALIKE.

BY THE REV. DUNCAN MACFARLAN,

*Minister of Renfrew.*

### SECTION VII.

#### RELIGIOUS CHARACTER IN DIFFERENT STATES OF SOCIETY.

THIS branch might be divided into many particulars. There is not a distinction in society which does not go to modify religious character. Some of these, however, stand out more prominently than others, and have, from their importance, special claims on our attention.

Of these, the difference between religious character in large towns and retired country places, is observable. To persons living in the country, who know the religion of large towns chiefly through newspapers, and what they observe of many coming from such places, desecrating the Sabbath and despising every thing strictly religious, it seems to consist very much in bustle, speech-making, and money-gathering, and to be greatly wanting in practical godliness. On the other hand, the inhabitants of towns are very apt to imagine, that every thing in the country is in a very dead and unprosperous state. And should some of the more active among town Christians happen to sojourn for a time in the country, they are disappointed in not finding the same religious machinery at work, with which they were accustomed in towns. There is truth at the bottom of both opinions. The besetting sin of Christians in the country is comparative deadness, or at least inactivity. They want the sharpening of the iron, so much enjoyed in towns. And the besetting sin of townsmen is, the comparative neglect of what is personal and domestic, and the evaporation of religious principle in religious excitement. We will, moreover, admit that an infusion of the zeal of towns may be advantageously applied to many parts in the country, and that some of the habits of the country might be naturalized in towns. But still, means suited to the one may be very unsuitable to the other; and while method is essential to success in both, it must, in both, be adapted to circumstances. In the country, families are apart from each other, or are, at least, less congregated than in towns. They generally know each other, and are often connected by ties of blood and affinity. And even where this is not the case, neighbourhood supplies the place of friendship, or, like it, erects, perhaps, between them an inseparable barrier of distance and discord. Each pious family has about it much of the individuality of a little church, and may command within its own sphere a very decided religious influence. And where several of these live near each other, no formal association could be more efficient than the natural and spontaneous intercourse which springs up between them. In the field, by the way side, in markets, and in each other's houses, they frequently meet, and their intercourse may be perfectly free and unembarrassed. On the other hand, the inhabitants of large towns are collected from all quarters, live often together as the floating tenants of some lodging-house or hotel; know little of each other, except when they meet in public. They are also accustomed to do every thing in public. Business, and politics, and economic arrangements are all discussed in public, and plans connected with them are often carried into effect by associations; and so is also their attempts to do good. It is well that it is so. The thing is practicable. It is suited to their circumstances,—it is so designed of God. In the country, the

same means are neither necessary nor suitable. Let us, then, together admire the wisdom of God, in providing for the dissemination and cultivation of practical religion, both in town and country, and by means springing out of their respective circumstances. And while we admire, let us learn to judge charitably of each other. Moreover, it is well known to such as are acquainted with both, that the peculiarities on which a superficial observer is apt to fasten, are but as the shadings of what is complete and substantial underneath. There is much true devotion and deep Christian experience in towns, and there is much of the actual leavening process in the country, though the one be not regulated by the terms of a joint stock company, and the other be away from the retirements of the field and under other canopies than those of heaven.

Considerable diversity of religious character may be also observed in different ranks of society. A well bred gentleman does not cease to be so, on his becoming a Christian. And yet the entire absence of certain forms and peculiarities may induce the belief that he is less serious than if he had conformed to these. Persons of different manners and habits very naturally associate religious principle with its ordinary modes of expression. And as the great bulk of society are accustomed to see but little of the religion of the great, it is not to be wondered at, that they should be mistaken with regard to their mode of expressing it. But this is an obstacle very easily removed. A gentleman of truly Christian character will not find it difficult to establish himself in the good opinion of his poorer brethren. A little friendly intercourse will remove every misapprehension, and procure for him a place in their affections, which gold and silver cannot purchase. But it is not so easy for the great and the noble to become all at once reconciled to the Christianity of the poor. Looking down on the humbler ranks of society, the man of high breeding misses the usual elegancies and refinements which he has been accustomed to associate with the objects of his regard, and in their room he meets with peculiarities that are, perhaps, positively offensive, and he is accordingly apt to impute to principle what is due only to circumstances. But to a mind truly enlightened, there is in all this nothing but what is natural. Religion does not change men's places in society, and as little does it destroy such peculiarities of character. Two circumstances, however, show how parties so dissimilar may be brought together. The one is the sanctifying effect of the Gospel. Sin and sinful habits naturally degrade and brutalize man, and a deliverance from sin, and with it progressive sanctification, do as naturally elevate and refine the whole moral constitution of man. On the other hand, it is sin which makes a man proud of his rank or wealth, and haughty to his inferiors, and, therefore, if he also become the subject of divine grace, he will find a way of expressing himself in a less offensive, if not more kind and winning, even to the poorest of those who are his brethren in Christ. It is thus that, when men's moral distance from Christ has been removed, they become near even to each other. The other circumstance is the sympathy of a believer's heart. We cleave to those whom we love, be their circumstances what they may, and they who truly love Christ, will also love the brethren. In the meantime, we ought all to be on our guard against undervaluing the Christianity of others, because of their different circumstances.

There is yet one other form of diversity to which we are desirous of adverting. Different periods of the same country often differ more from each other than different ranks or even different countries of the same age. During the reformation, for example, the teaching of the Bible, as opposed to will worship, the doctrine of justification by faith, as opposed to human merits, and morality, as opposed to ritual observances,

occupied the chief attention of the clergy. And hence the general character of their writings, and with these of that generation of believers. The Bible and the doctrines of the cross were dear to them as religion itself. And yet in some of the subordinate departments of their belief, they were less perfect than after generations. Towards the end of Charles the first's reign, and onwards to the revolution, the special concerns of the Scottish Church were the perfecting of the Presbyterian system, and the maintenance of a covenanted work of reformation. And accordingly, it will be found that these gave a special character to the religious feelings and opinions of that period. These points were of sufficient importance to claim attention in any circumstances, but, as matters were, they were engraven on every pious heart as a necessary part of vital godliness. And accordingly, the prayers and holy exercises of private individuals were usually imbued with a covenanting spirit. Some, disapproving of these matters, deny them even the credit of personal religion, as if it had been merely zeal for the covenants, forgetting that in many cases it was zeal for God which made them zealous for these. Others will have them to be ignorant and superstitious, because, forsooth, they living in the seventeenth century were not imbued with the philosophy of the nineteenth. And others will have it, that they were either insane or gross deceivers, because of their apparent familiarity with God, and their extraordinary confidence in his providence, and in answers to their prayers; equally forgetting the promise, "As thy day is, so shall thy strength be," and that their day was one of sore trial, great suffering, and great devotedness.

Similar changes will be observed in later times. Our country has, more than almost any other, changed during the last sixty or seventy years. The character of the people has changed, their habits of living, of speaking, and of worshipping God have all greatly changed. And so it is that some of the practices, expressive of true godliness, seventy years ago, are now made subjects of ridicule, and those who observed them are spoken of as rude and bigoted. Moreover, there is with this, a disposition to treat every thing which may be of old standing, whether it be itself of permanent obligation or not, as obsolete and intolerable. It is here as in many other things: those who most loudly talk of the refinements of philosophy, are generally ignorant of its spirit. If they were true philosophers, they would distinguish between what is merely manner, and therefore ephemeral, and what is substantial, and which ought to be common to every age. And they would be equally disposed to recognise true religion, whether spoken in the language and expressed in the habits of the eighteenth or nineteenth century.

The peculiarities which we have thus been reviewing ought to put us all on our guard against being guilty of reproaching others; and ought, further, to enable us to understand and judge of religious character, in the diversified forms which it assumes among men. "For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ. Now ye are the body of Christ, and members in particular."

## THE PILGRIM FATHERS AND THEIR DESCENDANTS.

BY AN AMERICAN.

COMMUNICATED BY D. D. SCOTT, Esq.

No. II.

I COME now to the consideration of the measures which were successively adopted in the colonies of new England, and more especially those of Massachusetts, which

were, in the course of time, the means of introducing much error in doctrine.

I. The first cause of the corruption of religion in the New England colonies was the *half-way covenant plan*.

Amidst the zeal of the Pilgrim Fathers for Church order and government, the necessity of the outpourings of the Spirit, and genuine and extensive revivals of religion was too much overlooked. The consequence was, that many of their children, who had been devoted to the Lord in baptism by their pious parents, grew up unconverted, and were not only destitute of civil privileges, but, what was more grievous, were out of the Church, and could not have their children baptized. This was felt to be a great evil. They were generally persons of quiet and moral behaviour, but still not pious. What was to be done for them? and for their children, who were likely to grow up heathen, unbaptized, and without the pale of the influence of the Church? These were perplexing questions. They were first agitated in Connecticut, and gave rise to much anxious feeling in the hearts of pious fathers and grandfathers, as may be readily supposed. They were discussed and decided at a meeting of ministers in Boston in 1657, and in a General Synod in 1662. In these decisions, which were substantially the same, it was not determined that those who gave no credible evidence of piety should be admitted to the communion of the Church, nor was it determined that they could have no sort of connection with the Church, or that their children must necessarily remain unbaptized. A middle course was suggested and adopted, viz., "that it is the duty of those who were baptized in infancy, when grown up to years of discretion, though not fit for receiving the Lord's Supper, to own the covenant made in their behalf by their parents, by entering thereinto in their own persons. And it is the duty of the Church to call upon them for the performance thereof; and if, being called upon, they shall refuse the performance of this great duty, or otherwise continue scandalous, they are liable to be censured for the same by the Church. And in case they understand the grounds of religion, and are not scandalous, and solemnly own the covenant in their own persons, wherein they give up both themselves and their children unto the Lord, and desire baptism for them, we see not sufficient cause to deny baptism unto their children."<sup>10</sup>

The effect of this measure was just what might have been foreseen. It quieted the consciences of many who enjoyed, in this way, a connection with the Church, without piety. Most persons of sober life, when they came to have families, *owned the covenant*, and presented their children for baptism. But the number of *Church members in full communion* was comparatively small, and continually diminishing. It is proper to say that the decision of the General Synod, recommended also by the General Court or Legislature, was much opposed, and perhaps never became universal in its practical operation. President Chauncey, Mr Davenport, Dr Increase Mather, and others strongly opposed it. It did not go into effect in Connecticut until 1696.

The measure which I have just stated exerted a most withering influence on the piety of the Churches in the colonies of New England. But that influence was exceeded in injurious effect by that of another measure or practice which gained a footing in the Churches at a subsequent day, and which accelerated the sad declension of religion which had long before commenced. I now proceed to give you some notice of that practice.

II. It was the prevalence, towards the close of the first eighty years after the planting of the first colonies in New England, (about the year 1700,) of the doctrine of the Lord's Supper being a means of grace in the sense of a means of conviction and conversion or regeneration to the unregenerate, as well as a means of edification to

believers. This doctrine was openly and strongly maintained by the Rev. Solomon Stoddard, of Northampton, the maternal grandfather of the celebrated Jonathan Edwards, as early as 1675 or 1680. It is true that great opposition was made to this dangerous but plausible error, by the Rev. Dr Increase Mather, who had a public discussion with Mr Stoddard on this subject, and by other ministers, and eventually, and perhaps most ably of all, by his grandson Mr Edwards, who was (during the latter portion of Mr Stoddard's life) his colleague, in the church at Northampton.

The dreadful consequences of this doctrine are too obvious to need many remarks. It did not, indeed, gain a universal, but rather a very wide extended prevalence in New England; and, it is to be feared, in other parts of the whole country also, especially in the Presbyterian churches, thousands of unconverted persons, whose lives were externally moral, entered the Church; and whilst they increased its numbers, diminished its strength and defaced its beauty. From the year 1680 to 1740, very many persons of this description were admitted to a participation in the privileges of the Church.

There was but little strictness in examining those who applied for the privileges of the Church. If they said that they had arrived at what they believed to be the period of life at which they ought to make a profession, and felt that it was their duty to attach themselves to the Church, they were allowed to do so. Let any one only read "An Account of the Revival of Religion in Boston, in the years 1740-43, by the Rev. Thomas Prince, one of the Pastors of the Old South Church," in that city; a small and most interesting work of fifty or sixty pages, published, at first, in 1744, and republished in 1823, and he will see what had become the effects of this pernicious doctrine at that period, although it had been opposed, in some measure, by several of the ministers who preached in that city, at that day. I confess that I have never read that pamphlet without feeling a disposition to lift my voice, and if possible, sound a note of alarm throughout all the Churches, and conjure them to beware of acting upon the principles of this doctrine. Few churches in the United States, would now act avowedly upon this principle; for I believe that almost all require those who would join the Church, to give such evidence of conversion as can be obtained by examination of their doctrines and experience of the power of religion in the heart. But it is much to be feared that these examinations are not so thorough and faithful as they ought to be, and the consequence is that too many are admitted to the privileges of the holy Sacrament of the communion, who give no satisfactory proof that they have been regenerated by the Holy Spirit. Such a course will, any where, fill the Church with those who have no real love of the truth, but who will remain worldly, and, in most cases, hopeless professors of a religion of which they are almost wholly ignorant.

So it was in the churches in Boston, and many other places in New England, one hundred years ago. They became filled with unconverted persons. The next step, or rather an accompanying one, was the introduction of unholy men into the ministry. Superficial examinations of the candidates became almost universal. And when, as was the case for a long time after this declension had become somewhat extensive, the pulpits were very generally occupied with *moral, amiable, pleasant*, and, in the main, *serious* men, but such as appeared to know little of *heart-religion*, then the way was effectually prepared for the introduction of almost any error. It is very difficult for an unconverted minister to be truly orthodox. He may in theory, but not in heart. And it will be very difficult for him to preach the truth faithfully to the hearts and consciences of men. It may be possible to get into the Church,

<sup>10</sup> Cotton Mather's History, book V.

and even into the ministry; but it is another thing to be a truly converted and devoted Christian. O what desolations were brought over the churches in New England, by acting on the principle, not indeed latent and deceptive, as, it is to be feared, it exists still in too many other parts of Christendom, but openly avowed, and carried out into effect, that unconverted persons of moral life have the liberty of coming forward to the communion of the Church.

In my next, I shall take notice of other causes which contributed to lower the standard of religion, and so prepare the way for the springing up and the development of heresy, in New England.

### CHRISTIAN TREASURY.

*God as a Father and a Judge.*—Take the case of an earthly parent: suppose him to be endowed with all the tenderest sensibilities of nature, conceive of him as delighting in the health and welfare of his children, and, in the exercise of every benevolent affection, lavishing on them all the riches of a father's kindness and a father's care. You say, on looking at his benignant countenance and his smiling family, this is an affectionate father. But a secret canker of ingratitude seizes one or more of his children,—they shun his presence, or dislike his society, and at length venture on acts of positive disobedience; he warns them, he expostulates with them, but in vain, they revolt more and more; and at length, in the exercise of deliberate thought, he lifts the rod and chastens them; and he who once was the author of all their happiness, has become also their calm but firm reprove. And who that knows the tenderness of a father's love, will not acknowledge, that, severe as may be the suffering inflicted, such a man doth not afflict willingly, nor grieve the children of his love? Again, conceive of a man of benevolent feelings invested with the office of magistrate or judge,—conceive that Howard, the unwearied friend of his race, who visited the prisons of Europe to alleviate the miseries of the worst and most destitute of men,—conceive of such a man sitting in judgment over the life or liberty of another, and can you not suppose, that while every feeling within him inclined him to the side of mercy, and his every sensibility would be gratified, were it possible to make the felon virtuous and happy, he might, notwithstanding, have such a deep moral persuasion of the importance of virtue and order to the well-being of the state, that he could consign the prisoner to a dungeon or the gallows, and that, too, with the perfect conviction that it was right and good to do so; while, still, every sentiment of the heart within him, if it could be disclosed, would bear witness, that he afflicted not willingly, and that he had no pleasure in the death of the criminal? Such a father and such a judge is God; and the sufferings which he inflicts, whether they be viewed as corrective or penal, are compatible with the loftiest benevolence in the divine mind. And, unquestionably, the fact, that "God doth not afflict willingly, nor grieve the children of men," may, in one light, be regarded as a ground of consolation, inasmuch as it assures us that the Almighty Being, in whose hands our destinies are placed, has no pleasure in the mere infliction of suffering,—that in His holy mind not one passion exists which can be gratified by it, and that, even "as a father pitieth his children, so the Lord pitieth them that fear him."—REV. JAMES BUCHANAN. (*Comfort in Affliction.*)

*Divine Mercy.*—And whereas thou thinkest that God is more merciful, why, surely, he knows best his own mercifulness. His mercy will not cross his truth. Cannot God be infinite in mercy, except he save the wilful and rebellious? Is a judge unmerciful for condemning

malefactors? Mercy and justice have their several objects. Thousands of humble, believing, obedient souls, shall know, to their eternal comfort, that God is merciful, though the refusers of his grace shall lie under justice. God will then force thy conscience to confess it in hell, that God who condemned thee was yet merciful to thee. Was it not mercy to be made a reasonable creature, and to have patience to endure thy many years, provocations, and waiting upon thee from sermon to sermon, desiring and entreating thy repentance and return? Was it not mercy to have the Son of God, with all his blood and merits, freely offered thee, if thou wouldst but have accepted him to govern and to save thee? Nay, when thou hadst neglected and refused Christ once, or twice, yea, a hundred times, that God should yet follow thee with invitations from day to day? And shalt thou willfully refuse mercy to the last hour, and then cry out that God will not be so unmerciful as to condemn thee? Thy conscience will smite thee for thy madness, and tell thee, that God was merciful in all this, though such as thou do perish for thy wilfulness. Yea, the sense of the greatness of his mercy, will thee be a great part of thy torment.—BAXTER.

*The Agency of the Holy Spirit necessary to produce the Benevolence of the Gospel.*—The world could not be surprised out of its selfishness, and charmed into benevolence by the mere spectacle, even of divine love. That love can only be understood by sympathy, but for this sin had disqualified us. According to the economy of grace, therefore, the exhibition of that love in God, is to be the means of producing love in us; the glorious spectacle of God, is to be turned into a living principle in us. For this end, the holy, unconfined, and infinite Spirit came down. His emblem is the wind; he came like a rushing mighty wind, came with a fulness and a power as if he sought to fill every heart,—to replenish the Church,—to be the soul of the world,—to encircle the earth with an atmosphere of grace, as real and universal as the elemental air encompasses and circulates around the globe itself, that whoever inhaled it might have eternal life.—HARRIS. (*Manmon.*)

*"The righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe."*—The rising sun in summer is not so charming to an eye of sense, as the life of Christ is to a mind which can admire spiritual excellency. So complete an union of every quality, without one single flaw, has compelled his blasphemers to do him honour. And it is common to expatiate on the perfection of his character as a copy for imitation. But here many stop. This indeed gives him pre-eminence above the most admired of men, yet is not half his due. For the Scripture places the sinless life of Christ in an infinitely higher light—not only as a perfect pattern, found in no other man, or as a necessary qualification to make atonement, but as a work of most efficacious beneficence—of a kind absolutely singular, surpassing, beyond all comparison, every other service the Almighty ever received, and reaching in its saving virtue, through all eternity. For no creature can transfer the benefit of his own performances, since perfect obedience is due, from every creature, on his own account, to God, by an indefeasible right: but the unrivalled glory of the life of Christ consists in this peculiarity, that it is the righteousness of God, by which myriads of sinners, to the ends of the earth, and the end of time, are made righteous. To them his righteousness is imputed, because performed by compact on their account, and for their salvation; accepted as such by the Father, and deemed so really theirs, that the righteousness of the law is said to be fulfilled in them, because fulfilled by Christ, who is their surety, and with whom they are one.—VENN.

## SACRED POETRY

## EZEKIEL'S VISION.

BY ROBERT GILFILLAN.

THE Spirit of the Lord from heaven upon Ezekiel came;  
The prophet knew the voice of God, and kindl'd at the same:  
"This is the valley of the dead, behold it wide and deep;  
Where from their troubl'd dream of life a thousand strong men sleep!  
Behold their bones, in countless heaps, that blanch'd and wither'd  
lie:"—

The prophet look'd upon the bones, and they were very dry.  
"Say, son of man, can these bones live, in which no life-springs dwell?"  
The prophet answered, "O Lord God! 'tis Thou alone canst tell."  
"Then bid them hear the word of God, and this that word shall be,—  
'Awake ye dead men from your sleep, the Lord shall set you free;  
New flesh upon your bones shall come, and skin shall gather there;  
And round the clouded brow of death, I'll stamp my image fair;  
And breath I'll give that ye again your Maker's praise may sing;  
Then shall ye know that I am God, your Saviour, and your King!"  
The prophet rais'd his voice and cry'd, "Ye dead men now awake!"  
And, lo! a mighty noise was heard, and all the bones did shake;  
And bone to bone together came, each bone into its place;  
But cold and lifeless was each form, and ghastly was each face;—  
The eye had not yet light—the mouth unmoving, still was dumb,  
And from the heart no living stream, in purple tide did come.

"Call on the four winds, bid them blow, and breathe upon the slain,  
That they may wake to life once more, and walk the earth again!"  
"Come forth, ye winds of heaven! obey His voice who bids ye blow;  
And raise the sleepers from their sleep, whom death has long laid low."  
The winds obey in songs:—they shout, in lofty notes, his praise,  
And high as ever angel soar'd, their voices forth they raise.  
The dead men startle at the sound, the breath of life is given  
By Him who walks upon the wind, and rules the host of heaven!  
The prophet gaz'd with fear and awe to see this living band,  
That grew an army great in power—that cover'd all the land.  
"Who are the sleepers? Who the dead? Once blind, but now who  
see?"

Whence is the vision of the bones? and what may those things be?"  
"These are the lost of Israel, who, wandering from the way,  
Refuse the Witness sent from God, their only hope and stay;  
Who sleep in darkness and in death, and scatter'd o'er the plain,  
Till God's free Spirit o'er them come, and call to life again;  
Then shall their dry bones quicken'd be, and they shall hear his word;  
And know that Jesus reigns as king, the great and mighty Lord!"

## MISCELLANEOUS.

*An Indian Conjurer.*—Among other converts of Mr Brainerd's, was a man who had been a most notorious sinner, a drunkard, a murderer, a conjuror; but who at length appeared to be an illustrious trophy of the power and the riches of divine grace. He lived near the Forks of Delaware, and occasionally attended Mr Brainerd's ministry; but, for a time, like many others of the Indians, was not at all reformed by the instructions which he enjoyed. About that very time he murdered a promising young Indian, and he still followed his old trade of conjuring, being held in high reputation among his countrymen. Hence, when Mr Brainerd told them of the miracles of Christ, and represented these as a proof of his divine mission, and of the truth of his religion, they immediately mentioned the wonders of the same kind which this man had wrought by his magical charms. As he was, in this manner, a powerful obstruction to the progress of the Gospel among the Indians, Mr Brainerd often thought it would be a great mercy if God were to remove him out of the world, for he had little or no hope that such a wretch would ever himself be converted; but He, "whose thoughts are not as our thoughts," was pleased to take a more gracious and a more effectual method of removing the difficulty. Having been impressed by witnessing the baptism of Mr Brainerd's interpreter, he followed him to Crossweksung shortly after, and con-

tinued there several weeks during the season of the most remarkable and powerful awakening of the Indians. He was then brought under deep concern for his soul. His convictions of his sinfulness and misery became by degrees more deep, and the anguish of his mind was so increased, that he knew not what to do, or whither to turn. Soon after this, indeed, he became more calm; but yet, in his own apprehension, he had little or no hope of mercy. Mr Brainerd conversed with him, and said he scarcely ever saw a person more completely weaned from dependence on his own endeavours for salvation, or lying more humbly at the feet of sovereign mercy, than this poor Indian conjuror. He continued for several days to pronounce sentence of condemnation upon himself, yet it was evident he had a secret hope of mercy, though probably it was imperceptible to himself. During this time, he repeatedly inquired of Mr Brainerd when he would preach again. On being asked why he wished to hear the word, seeing that, according to his own account, "his heart was dead, and all was done for ever," he replied, "Notwithstanding that, I love to hear about Christ." "But," said Mr Brainerd, "what good can that do you, if you must go to hell at last?" "I would have others," replied he, "come to Christ, if I must go to hell myself." After continuing in this state of mind upwards of a week, he obtained such a view of the excellency of Christ, and of the way of salvation through him, that he burst into tears, and was filled with admiration, and gratitude, and praise. From that time he appeared a humble, devout, affectionate Christian; serious and exemplary in his behaviour; often complaining of his want of spiritual life, yet frequently favoured with the quickening and refreshing influences of the Holy Spirit. In short, he appeared, in all respects, to possess the character and dispositions of one who was "created anew in Christ Jesus unto good works."

*Adversity a Blessing.*—The Rev. Dr Lathrop, of America, illustrating, in a sermon, the sentiment that "God often answers prayer in a way that we do not expect," introduced the following facts:—A poor African negro was led, while in his own country, by the consideration of the works of nature, to a conviction of the existence and benevolence of a Supreme Being. Impressed with this fact, he used daily to pray to this Great Being, that by some means or other he might more distinctly know him. About this time he was taken, with many others, and sold for a slave. For a while he hesitated as to the view he had taken of God, and thought that if there did indeed exist a just and good Being as he had supposed, he would not allow fraud and iniquity to prevail against innocence and integrity. But after a while this poor slave was introduced into a pious family in New England, where he was instructed in Christianity, and enabled to rejoice in God as his friend. He was now persuaded of the fact, that adverse providences are often the means of answering our prayers, and conducting us to the greatest happiness.

\* \* \* Separate Numbers from the commencement may at all times be had.—Volume I., elegantly bound in embossed cloth, Price 7s. or in Two Parts, Price 8s.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 15, Glassford Street, Glasgow; JAMES NISBET & CO., HAMILTON, ADAM & CO., and R. GROOMBRIDGE, London; W. CRAIG, JUNR., & CO., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of fifty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

“THE FEAR OF THE LORD, THAT IS WISDOM.”

No. 71.

SATURDAY, JULY 8, 1837.

PRICE 1½d.

THE AGONY IN THE GARDEN  
OF GETHSEMANE.

PART I.

BY THE REV. W. B. NIVISON,

*Formerly one of the Ministers of the Scotch Church  
in Amsterdam.*

THE life of our blessed Saviour may truly be said to have been one continued series of instances of humiliation and suffering. His assumption of human nature, and his residence on the earth, were temporary suspensions of his divine and uncreated glory, and could not have been submitted to and endured by him, if a sacrifice or propitiation for sin had not formed an essential part of the Christian redemption. Pain or suffering, under all its variety of forms, is the natural consequence or effect of sin; such an arrangement constitutes, as it were, the basis on which the security and efficiency of the divine government depend; and on this account, before mercy could be shown, or pardon offered to the human race, it became necessary for our Mediator not only to assume our finite and mortal nature, but also to descend to a state of the lowest abasement, and of the bitterest suffering. He was under the necessity of making this great and wonderful sacrifice, that he might be able to remove from us the curse of the good and perfect law we had violated, and to satisfy the justice of the high and holy Being we had offended. We learn from Scripture, that “without the shedding of blood there can be no remission;” and if our merciful High Priest had not interposed to save us by the offering up of his own body, we should have been compelled to endure, in our own persons, and without the faintest hope of forgiveness, the temporal and eternal penalties of our apostasy and disobedience. When the Son of God became incarnate in the fulness of time, and appeared on the earth as the “woman’s seed,” he was fully aware that an afflicted life, and an accursed death, were the divinely appointed means by which he should be enabled to bruise the serpent’s head, and destroy his wide and powerful dominion over every region of the moral universe.

VOL. II.

But there are two parts more particularly of the life of Christ, from which we might almost deduce the doctrine of the atonement, even if it had not been revealed so frequently, and with so much clearness, in the Sacred Scriptures. His agony in the garden of Gethsemane, and his death on the Mount of Calvary, would excite the wonder and compassion of mankind, if they were merely contemplated as *historical facts*, and not considered at all as forming parts of the “mystery of godliness.” There is something about them so singular, so affecting, and so sublime, as to be equally fitted to engrave upon the mind the loftiest and the tenderest impressions. We see before us a pure, benevolent, and intelligent Being, placed in a condition of life to which he appears infinitely superior; gaining the affection and confidence of all who knew and could esteem his virtues; acknowledging, in every situation in which he was placed, the constant guardianship of an Almighty Providence; adorning his adversity with the humblest patience and the most cheerful resignation; and performing, with a regular, unwearied diligence, works of kindness and mercy, far exceeding the measure of human power and of human charity; we see this holy, humane, and powerful Being, overwhelmed on two occasions with the deepest agony of mind and body, and uttering, at both periods, expressions that not only imply a foresight of his misery, but also a persuasion of its subserviency to some great and important end. There is observed to run throughout the whole of his agony a higher degree and a ruder violence of pain than are ever found in the state and circumstances of a merely human being, even when he is undergoing the most refined torture or the most cruel death. The evangelists are evidently at a loss for words strong enough to express its poignancy, and we cannot help feeling something more to be in the events than what is darkly announced to us by their simple and concise narrations. I intend, in the present article, and in a subsequent one, to offer some remarks on the first of those events, the agony of the Saviour in the garden of Gethsemane.

On the memorable evening of the paschal sup

per, our Saviour went out, as he was wont, with his disciples to the Mount of Olives. He had chosen this sequestered and pleasing spot for the scene of his retirement and devotion. It was situated at a convenient distance from the holy city, and afforded him a secure retreat from the harassing pursuit of the people, as well as a grateful shade from the burning rays of an eastern sun. The brook Cedron murmured at its base, and glided gently along through the vale of Jehosaphat, that lay beneath the hill on its western side. He first of all climbed up the Mount of Olives, where, it should seem, he left all his disciples except Peter, James, and John, with whom he descended into the garden. There he began to be sore amazed and very heavy, and said to the disciples, "My soul is exceedingly sorrowful even unto death; tarry ye here, and watch with me, and pray that ye enter not into temptation." When he had uttered these sad and melancholy words, he went a little farther from them and fell on his face and prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done." The weakness of his humanity was almost overpowered by the violence of the mysterious conflict, though it was supported, at the same time, by the union of the divine nature, and also by the presence of a celestial messenger. For this latter support he was indebted to the ever watchful providence of God. The event of the Redeemer's agony was known in heaven, and created the deepest interest there. The Father, from his throne on high, had observed the opening of the last gloomy scene of his afflicted life. He saw the gathering darkness of its awful hour. He knew the piercing sharpness of its bitter pain. He heard the earnest prayer of his beloved Son. And though the latter was God as well as man, yet an angel, we are told, was sent to him from heaven to impart some additional strength to his mortal frame. Still the trial of his soul increased; and "being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." When the violence of pain had somewhat abated, he rose up from prayer, and when he came to the disciples he found them sleeping for sorrow. Disappointed, perhaps, at not meeting with the sympathy of their attention, as well as of their presence, he said unto Peter, "What! could ye not watch with me one hour?" He accompanied, however, this mild rebuke with a useful exhortation and an affectionate apology; "Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." He retired again the second time, and prayed, saying, "O my Father, if this cup may not pass away from me except I drink it, thy will be done." And when he came to the disciples, he found them asleep again, for their eyes were heavy. And he left them, and went away, and prayed the third time, saying the same words. Then cometh he unto his disciples, and saith unto them, "Sleep on now and take your rest; behold the hour is at hand,

and the Son of Man is betrayed into the hands of sinners."

Such is a simple and accurate description of the agony of the Saviour in the garden of Gethsemane. And, we may easily perceive, from its peculiar and violent nature, that it constitutes an essential part of the mysterious train of suffering by which the work of our redemption is formed and completed. His agony in the garden may be called, with more special propriety, the suffering of his *soul*; his death upon the cross, the suffering of his *body*; and the union of both, would seem to comprehend a full and perfect atonement. The curse written in the law against sin, our readers will remember, embraces or includes the punishment both of the soul and of the body. The death threatened in the covenant of works, was not only the destruction of the body, but the perdition of the soul. It was not only corporeal, but spiritual; not only temporal, but eternal death. This important fact may probably serve to explain to us, not only the *cause*, but the *severity* of the agony in the garden. The Redeemer might at that dread season be bearing in his soul what was sufficient to compensate for the spiritual misery, the mental remorse, the moral despair, that would have oppressed and tormented the guilty minds of the whole human race. He might be drinking, at that sad moment, what was equivalent to the full draught of all the horrors, of all the pains, and of all the fears, that would have filled up to the brim the "red-coloured vial" of the divine wrath. And while undergoing this awful retribution, he would seem to have been forsaken both by God and man. The "hiding of his Father's countenance" is a form of expression we sometimes meet with in Scripture; and when applied to Christ, it conveys a dark but emphatic idea of that harrowing perturbation of feeling, of that utter desolation of spirit, of that overwhelming sense of "heaven's desertion," which were experienced in this hour of darkness by the Substitute of sinners. There was an evident suspension of the filial communion with Godhead—temporary, indeed, as it could not otherwise be, but at the same time real, and marked by the usual accompaniments of horrid consternation and excruciating painfulness. Our blessed Lord was reduced for a season to the wretched condition of a guilty creature, who has been driven from the presence and favour of his Maker—who has become the miserable victim of legal vengeance—who is lost, finally lost, to holiness, to heaven, and to happiness. And as the soul is more susceptible of pain, and more capable of enduring it than the body; so we may conceive better than describe, the inward and invisible agony that preyed upon the vitals of our Lord's spiritual being, and moved "the Man of Sorrows" to pray so often to his Father, and with such anxious entreaty, and with such affecting earnestness, that required the double presence and support of the Deity and of an angel; and that pierced so deeply the frame of his human nature, as to make "the sweat of his



body fall down to the ground in great drops of blood!"

## BIOGRAPHICAL SKETCH OF

THE REV. WILLIAM CAREY, D. D.,

*Late Missionary to Bengal, and Professor of Oriental Languages in the College of Fort-William, Calcutta.*

THE name of Carey is hallowed in the remembrance of thousands, and few have ever enjoyed a more honourable reputation for extensive learning, exalted piety, and varied usefulness. Of his early days, nothing remarkable is known. His father was a schoolmaster in the village of Paulerspary, in Northamptonshire, having succeeded his grandfather in the same honourable employment. In this obscure locality, William Carey was born on the 17th of August 1761. He was educated under his father's care; and his mind being naturally vigorous, he made rapid progress in the acquisition of knowledge. He soon displayed a considerable taste for reading, and spent much of his time in perusing books of science, history, and voyages. In proof of his ardour in the attainment of knowledge, we may quote the following statement given by his sister:—

"I have often heard my mother speak of one circumstance she had remarked with pleasure in him, even before he was six years old. She has heard him in the night, when the family were asleep, casting accounts: so intent was he from childhood in the pursuit of knowledge. Whatever he began he finished: difficulties never seemed to discourage his mind; and, as he grew up, his thirst for knowledge still increased. The room that was wholly appropriated to his use was full of insects, stuck in every corner, that he might observe their progress. Drawing and painting he was very fond of, and made considerable progress in those arts, all acquired by himself. Birds, and all manner of insects, he had numbers of. When he was from home, the birds were in general committed to my care. Being so much younger, I was indulged by him in all his enjoyments. Though I often used to kill his birds by kindness, yet, when he saw my grief for it, he always indulged me with the pleasure of serving them again; and often took me over the dirtiest roads, to get at a plant or an insect. He never walked out, I think, when quite a boy, without observation on the hedges as he passed; and when he took up a plant of any kind, he always observed it with care. Though I was but a child, I well remember his pursuits. He always seemed earnest in his recreations, as well as in school. Like the industrious bee, he was always gathering something useful. It seemed as if nature was fitting him for something great,—from a child forming him for future usefulness; while, at the same time, he was generally one of the most active in all the amusements and recreations that boys in general pursue."

Being destitute of religious principle, however, young Carey seems to have exhibited in his juvenile years some of the worst qualities of the unrenewed heart; and being addicted to the company of wicked associates, he sunk into the most awful profligacy of conduct. In vain did his father warn him of the dangerous course upon which he was entering. To the solitary counsels and affectionate advices of his parent he lent a deaf ear. It pleased God, however, to lay his hand upon the abandoned youth, and thus to arrest him in his career. From about seven years of age, William was subject to a very painful disease of the skin, which, though it rarely appeared in the form of an eruption, yet rendered

the rays of the sun intolerable to him. This of course made him unable to earn a livelihood by any employment out of doors; and his parents being poor, they at length, when he had reached the age of fourteen, bound him apprentice to a shoemaker at Hackleton. For a time he continued to display the same indifference to religion, the same immorality of conduct as formerly; and though he was occasionally exposed to the visitings of an awakened conscience, he strove to repress them; and for this purpose resolved to adopt an external reformation of character, and to pay a scrupulous attention to all the outward duties of religion. To the vital influence of divine truth he was as yet an utter stranger. At this time a circumstance occurred, which shews at once the laxity of his principles, and the complicated stratagems by which Satan endeavours to secure his victims. We present the narrative in the very language of young Carey himself:—

"It being customary in that part of the country for apprentices to collect Christmas-boxes from the tradesmen with whom their masters have dealings, I was permitted to collect these little sums. When I applied to an ironmonger, he gave me the choice of a shilling or a sixpence; I of course chose the shilling, and, putting it into my pocket, went away. When I had got a few shillings, my next care was to purchase some little articles for myself; I have forgotten what. But then, to my sorrow, I found that my shilling was a brass one. I paid for the things which I bought, by using a shilling of my master's. I now found that I had exceeded my stock by a few pence. I expected severe reproaches from my master, and therefore came to the resolution to declare strenuously that the bad money was his. I well remember the struggles of mind which I had on this occasion, and that I made this deliberate sin a matter of prayer to God as I passed over the fields home. I there promised, that if God would but get me clearly over this, or, in other words, help me through with the theft, I would certainly for the future leave off all evil practices; but this theft, and consequent lying, appeared to me so necessary, that they could not be dispensed with.

"A gracious God did not get me safe through. My master sent the other apprentice to investigate the matter. The ironmonger acknowledged the giving me the shilling, and I was therefore exposed to shame, reproach, and inward remorse, which increased and preyed upon my mind for a considerable time. I at this time sought the Lord, perhaps much more earnestly than ever, but with shame and fear. I was quite ashamed to go out; and never till I was assured that my conduct was not spread over the town did I attend a place of worship."

In the course of a short time Mr Carey joined the Baptist communion, and was baptized at Northampton by Mr Ryland, junior. After he had pursued his business with industry, he thought of renouncing the employment of a shoemaker and commencing that of a schoolmaster. For this purpose he removed to Moulton, where, besides conducting a school, he regularly officiated as pastor to a small congregation of Baptists. His flock were few in number, and poor in outward circumstances, and as he had married some time before, his family were increasing, so that his pecuniary resources were sometimes sufficiently scanty. Under all privations, however, he persevered in acquiring knowledge of every kind. From his local situation he had an opportunity of profiting by the conversation and experience of some of the most eminent ministers connected with the communion to which he belonged. To Mr Hall of Arnsby, in par-

ticular, father on the celebrated Robert Hall, he professed himself, through life, under the strongest obligation.

While resident at Moulton, Mr Carey's mind became much impressed with the claims of the heathen abroad to the exertions of Christians at home. He proposed the point for discussion at a meeting of ministers, held at Northampton, but his views met with little countenance and sympathy. Instead of being discouraged by the coolness of his brethren, he only directed his mind, with greater intensity to the subject, and composed a pamphlet, pointing out the obligations of Christians to make all possible endeavours for the conversion of the heathen.

In the year 1789 Mr Carey was relieved, to some extent, from his pecuniary embarrassments, by a cordial invitation from a Baptist congregation in Leicester, to become their pastor. He accordingly removed from Moulton, but even in Leicester he was under the necessity of increasing his income by teaching a school, besides receiving assistance from the Baptist fund for the relief of necessitous ministers and churches. Still his labours were incessant, not merely in the multifarious duties of his ministerial office, but in the attainment of useful information. To give an idea of the manner in which he spent his time, we may quote a passage from a letter which he wrote from Leicester, addressed to his father.

"On Monday I confine myself to the study of the learned languages, and oblige myself to translate something. On Tuesday, to the study of science, history, and composition. On Wednesday I preach a lecture, and have been for more than twelve months on the book of Revelation. On Thursday I visit my friends. Friday and Saturday are spent in preparing for the Lord's day; and the Lord's day in preaching the Word of God. Once a fortnight I preach three times at home; and once a fortnight I go to a neighbouring village in the evening. Once a month I go to another village on the Tuesday evening. My school begins at nine o'clock in the morning, and continues till four o'clock in winter, and five in summer. I have acted for this twelvemonth as secretary to the committee of dissenters; and am now to be regularly appointed to that office, with a salary. Add to this, occasional journeys, ministers' meetings, and so forth; and you will rather wonder that I have any time, than that I have so little."

Under Mr Carey's ministry the congregation at Leicester increased in numbers, and he was much esteemed by the inhabitants of the town, both churchmen and dissenters. Still, however, his mind was bent upon a mission to the heathen. He frequently introduced the subject in conversation with pious friends, and at length succeeded in awakening an interest in the object. So early as 1784, a few devoted ministers formed an association at Nottingham, with the view of setting apart an hour on the first Monday evening of every month, "for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world." This was the origin of the monthly prayer meetings, now held almost universally throughout the Christian world.

It was not till 1792 that, chiefly in consequence of Mr Carey's exertions, the Baptist Missionary Society was organized, and he himself volunteered to be the first to undertake, under their sanction, the responsible office of a missionary to the heathen. He thus alludes to his new vocation in a letter to his father:—

"The importance of spending our time for God alone is the principal theme of the Gospel. 'I beseech you, brethren,' says Paul, 'by the mercies of God, that you present your bodies a living sacrifice; holy and acceptable, which is your reasonable service.' To be

devoted like a sacrifice to holy uses, is the great business of a Christian, pursuant to these requisitions. I consider myself as devoted to the service of God alone, and now I am to realize my professions. I am appointed to go to Bengal in the East Indies, a missionary to the Hindoos. I shall have a colleague who has been there five or six years already, and who understands their language. They are the most mild and inoffensive people in all the world, but are enveloped in the greatest superstition, and in the grossest ignorance. My wife and family will stay behind at present, and will have sufficient support in my absence; or should they choose to follow me, their expenses will be borne. We are to leave England on the third of April next. I hope, dear father, you may be enabled to surrender me up to the Lord for the most arduous, honourable, and important work that ever any of the sons of men were called to engage in. I have many sacrifices to make. I must part with a beloved family, and a number of most affectionate friends. Never did I see such sorrow manifested as reigned through our place of worship last Lord's day. But I have set my hand to the plough."

The congregation at Leicester were very unwilling to part with a pastor who had endeared himself to their hearts by the tenderness and faithfulness of his ministrations among them; but so frequently and powerfully had he pleaded the cause of the heathen, that they were fully convinced it was their duty, however reluctantly, to acquiesce. Before setting out to India, Mr Carey's mind was thrown into great perplexities by various circumstances of a most distressing kind. For some time his wife appeared to be resolute in remaining at home, and it was not until her sister consented to accompany her to India that she would be persuaded to yield. Mr Thomas, his colleague, who was engaged to accompany him, was detained, in consequence of the claims of creditors, his affairs having previously been in an embarrassed state. And what was most discouraging of all, when at length they had actually embarked at Ryde, the captain of the vessel received an anonymous letter, warning him of his peril against proceeding with persons on board unlicensed by the East India Company. On the receipt of this ominous communication, which had probably been sent by one of Mr Thomas's creditors, the captain required both the missionaries to disembark. Mr Carey and his companion returned to London, disappointed by this apparent frustration of all their hopes. In a few days, however, the dark cloud disappeared. An arrangement was obtained with Mr Thomas's creditors, a foreign vessel was procured, not subject to the control of the Company. Mrs Carey's scruples were overcome, and the whole party re-embarked and set sail for the East Indies.

The voyage was somewhat stormy, but, by the blessing of Providence, nothing disastrous occurred. The missionaries maintained family worship regularly on board, and preached twice on the Sabbath. At length they reached the shores of India in the beginning of November 1793. The missionary party had scarcely landed, when trials of the most distressing kind were appointed them. Their finances were soon exhausted, and Mrs Carey, who had left her native country with reluctance, became still more discontented with her situation; Mr Thomas, whose dispositions were very different from those of Mr Carey, conducted himself, for some time, in a manner scarcely reconcilable with Christian consistency, and, in short, like the boy Brainerd, whose character he so much admired, Mr Carey, at the outset of his mission, was almost con-

pletely discouraged. An extract from his journal will show the perplexity of his mind at this time.

"This day I feel what it is to have the testimony of a good conscience, even in the smallest matters. My temporal troubles remain just as they were. I have a place, but cannot remove my family to it for want of money. Mr Thomas has now begun to set his face another way. At his motion I went to Calcutta, then to Bandell, at which place all our money was expended. He ordered all the expenses, and lived in his own way, to which I acceded, though sore against my will. He was inclined first, then determined, to practise surgery at Calcutta. I agreed to come and settle as near him as possible, though I had previously intended to go to Gowr, near Malda; and all this that I might not be first in a breach of our mutual undertaking. Now he is buying, and selling, and living at the rate of I know not how much, I suppose two hundred and fifty or three hundred rupees per month, has twelve servants, and this day is talking of keeping his coach. I have remonstrated with him in vain, and I am almost afraid that he intends to throw up the mission. How all these things can be agreeable to a spiritual mind, I know not. But now all my friends are but *one*; I rejoice, however, that He is all-sufficient, and can supply all my wants, spiritual and temporal. My heart bleeds for him, for my family, for the Society, whose steadfastness must be shaken by this report, and for the success of the mission, which must receive a sad blow from this. But why is my soul disquieted within me? Things may turn out better than I expect: every thing is known to God, and God cares for the mission. O for contentment, delight in God, and much of his fear before my eyes! Bless God, I feel peace within, and rejoice in having undertaken the work, and shall, I feel I shall, if I not only labour alone, but even if I should lose my life in the undertaking."

In a short time, by the kind interposition of that God in whose cause they were anxious to be engaged, the temporal privations of the missionaries were relieved. Mr Udney, an old friend of Mr Thomas, was about to erect two indigo factories in addition to those which he already possessed, and having become acquainted with the destitute condition of the two missionaries, he invited them to superintend the new establishments, offering them such a sum of money as would afford competent support to their respective families, and leave a surplus which might be applied to the furtherance of their missionary labours. This invitation both Mr Carey and his colleague readily accepted, and they entered upon their new employment at Malda, about three hundred miles from Calcutta.

Mr Carey was now placed in a state of comparative affluence, and although his wife's health was so weak that she was utterly unfit to attend to his domestic concerns, and he was constantly exposed to the peculation of native servants, yet notwithstanding these disadvantages, he spared from one-third to one-fourth of his income for missionary purposes.

(To be continued.)

## CHRISTIAN PHILOSOPHY.

No. XI.

BY THE REV. JAMES BRODIE,

Minister of Monimail.

THE SOLAR SYSTEM.

OF all the parts of the material universe, the solar system is most interesting to man; for though the sun and moon, the earth and planets, are but a minute frag-

ment of a mighty whole, they contain the sphere of all our actions, and, under God, the sources of all our joys. When regarded as a subject of study, they are well calculated for the exercise and improvement of the mind; when considered as a manifestation of the Creator's glory, they are admirably adapted for the awakening of admiration, gratitude, and praise. Some writers on Natural Theology have considered the arguments for the being and attributes of God, which are drawn from the examination of the heavenly bodies, as less satisfactory than those that are founded upon the provisions and adaptations, which appear in the structure of organized creatures; and we allow that the mechanism exhibited in the bodies of animals, and the adaptation of the senses to the elements of which they are cognizant, exhibit more immediately proofs of contrivance, and have a more direct bearing upon the comfort and happiness of sentient creatures, than the revolutions of the stars; but so harmonious are the movements of the heavenly orbs, and so simple are the laws by which they are governed, that our knowledge of astronomy is far more complete and accurate, far more thorough and satisfactory, than that which we possess of any other department of Natural Philosophy; and the arguments which it furnishes are proportionately clear and convincing. We cannot tell whether to-morrow's dawn will bring sunshine or cloud; we cannot calculate the movement of the feather, as it floats upon the breeze; but we can determine the exact place and motion of every member of the solar system, at any period, past or future, however remote, and we can refer all the changes that take place among them, to the operation of those laws by which they are regulated. Though astronomy may not seem at first sight so directly to exhibit the gracious design of the Creator, as some other branches of science, it shews more manifestly his wisdom and power, and with the aid of a little reflection it demonstrates his benevolence too.

The Sun, which occupies the centre of the system, is a stupendous globe, eight hundred and eighty-two thousand miles in diameter, and one million three hundred and eighty-four thousand four hundred and seventy-two times the size of the earth. When viewed through a telescope it is frequently observed to have large dark spots upon its surface, which prove, by their motion, that this luminary revolves on its axis, in a period equal to twenty-five of our days, and in the same direction as the diurnal rotation of the earth, that is, from west to east. Occupying the centre, the sun has, of course, no yearly revolution, but in consequence of the various attractions of the circumrevolving planets, it is agitated by a small motion round the common centre of gravity of the whole system, which, however, occupies a point within the solar mass. Recent observations have led astronomers to conclude that the sun consists of a dark solid ball, surrounded by a luminous atmosphere, and some have even conjectured the possibility of its being inhabited by creatures like ourselves!

*Mercury*, the planet nearest to the sun, is about thirty-two thousand miles in diameter, and revolves on his axis in nearly the same time as the earth. Its distance from the sun is thirty-six million miles, and moving at the rate of one hundred and nine thousand, four hundred miles per hour, it completes its annual revolution in eighty-seven days and twenty-three hours.

*Venus*, the planet next in order, is seven thousand eight hundred miles in diameter, it is sixty-eight million miles distant from the sun, the term of its diurnal revolution is twenty-four hours, its annual course is completed in two hundred and twenty-four days and a-half, and the rate of its motion is eighty thousand and sixty miles in the hour. Though this planet be nearer the earth than any other, it is the most difficult of them all to define with telescopes. "The intense lustre of its illuminated

ticular, father on the celebrated Robert Hall, he professed himself, through life, under the strongest obligation.

While resident at Moulton, Mr Carey's mind became much impressed with the claims of the heathen abroad to the exertions of Christians at home. He proposed the point for discussion at a meeting of ministers, held at Northampton, but his views met with little countenance and sympathy. Instead of being discouraged by the coolness of his brethren, he only directed his mind, with greater intensity to the subject, and composed a pamphlet, pointing out the obligations of Christians to make all possible endeavours for the conversion of the heathen.

In the year 1789 Mr Carey was relieved, to some extent, from his pecuniary embarrassments, by a cordial invitation from a Baptist congregation in Leicester, to become their pastor. He accordingly removed from Moulton, but even in Leicester he was under the necessity of increasing his income by teaching a school, besides receiving assistance from the Baptist fund for the relief of necessitous ministers and churches. Still his labours were incessant, not merely in the multifarious duties of his ministerial office, but in the attainment of useful information. To give an idea of the manner in which he spent his time, we may quote a passage from a letter which he wrote from Leicester, addressed to his father.

"On Monday I confine myself to the study of the learned languages, and oblige myself to translate something. On Tuesday, to the study of science, history, and composition. On Wednesday I preach a lecture, and have been for more than twelve months on the book of Revelation. On Thursday I visit my friends. Friday and Saturday are spent in preparing for the Lord's day; and the Lord's day in preaching the Word of God. Once a fortnight I preach three times at home; and once a fortnight I go to a neighbouring village in the evening. Once a month I go to another village on the Tuesday evening. My school begins at nine o'clock in the morning, and continues till four o'clock in winter, and five in summer. I have acted for this twelvemonth as secretary to the committee of dissenters; and am now to be regularly appointed to that office, with a salary. Add to this, occasional journeys, ministers' meetings, and so forth; and you will rather wonder that I have any time, than that I have so little."

Under Mr Carey's ministry the congregation at Leicester increased in numbers, and he was much esteemed by the inhabitants of the town, both churchmen and dissenters. Still, however, his mind was bent upon a mission to the heathen. He frequently introduced the subject in conversation with pious friends, and at length succeeded in awakening an interest in the object. So early as 1784, a few devoted ministers formed an association at Nottingham, with the view of setting apart an hour on the first Monday evening of every month, "for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world." This was the origin of the monthly prayer meetings, now held almost universally throughout the Christian world.

It was not till 1792 that, chiefly in consequence of Mr Carey's exertions, the Baptist Missionary Society was organized, and he himself volunteered to be the first to undertake, under their sanction, the responsible office of a missionary to the heathen. He thus alludes to his new vocation in a letter to his father:—

"The importance of spending our time for God alone is the principal theme of the Gospel. 'I beseech you, brethren,' says Paul, 'by the mercies of God, that you present your bodies a living sacrifice; holy and acceptable, which is your reasonable service.' To be

devoted like a sacrifice to holy uses, is the great business of a Christian, pursuant to these requisitions. I consider myself as devoted to the service of God alone, and now I am to realize my professions. I am appointed to go to Bengal in the East Indies, a missionary to the Hindoos. I shall have a colleague who has been there five or six years already, and who understands their language. They are the most mild and inoffensive people in all the world, but are enveloped in the greatest superstition, and in the grossest ignorance. My wife and family will stay behind at present, and will have sufficient support in my absence; or should they choose to follow me, their expenses will be borne. We are to leave England on the third of April next. I hope, dear father, you may be enabled to surrender me up to the Lord for the most arduous, honourable, and important work that ever any of the sons of men were called to engage in. I have many sacrifices to make. I must part with a beloved family, and a number of most affectionate friends. Never did I see such sorrow manifested as reigned through our place of worship last Lord's day. But I have set my hand to the plough."

The congregation at Leicester were very unwilling to part with a pastor who had endeared himself to their hearts by the tenderness and faithfulness of his ministrations among them; but so frequently and powerfully had he pleaded the cause of the heathen, that they were fully convinced it was their duty, however reluctantly, to acquiesce. Before setting out to India, Mr Carey's mind was thrown into great perplexities by various circumstances of a most distressing kind. For some time his wife appeared to be resolute in remaining at home, and it was not until her sister consented to accompany her to India that she would be persuaded to yield. Mr Thomas, his colleague, who was engaged to accompany him, was detained, in consequence of the claims of creditors, his affairs having previously been in an embarrassed state. And what was most discouraging of all, when at length they had actually embarked at Ryde, the captain of the vessel received an anonymous letter, warning him at his peril against proceeding with persons on board unlicensed by the East India Company. On the receipt of this ominous communication, which had probably been sent by one of Mr Thomas's creditors, the captain required both the missionaries to disembark. Mr Carey and his companion returned to London, disappointed by this apparent frustration of all their hopes. In a few days, however, the dark cloud disappeared. An arrangement was obtained with Mr Thomas's creditors, a foreign vessel was procured, not subject to the control of the Company. Mrs Carey's scruples were overcome, and the whole party re-embarked and set sail for the East Indies.

The voyage was somewhat stormy, but, by the blessing of Providence, nothing disastrous occurred. The missionaries maintained family worship regularly on board, and preached twice on the Sabbath. At length they reached the shores of India in the beginning of November 1793. The missionary party had scarcely landed, when trials of the most distressing kind were appointed them. Their finances were soon exhausted, and Mrs Carey, who had left her native country with reluctance, became still more discontented with her situation; Mr Thomas, whose dispositions were very different from those of Mr Carey, conducted himself, for some time, in a manner scarcely reconcilable with Christian consistency, and, in short, like the holy Brainerd, whose character he so much admired, Mr Carey, at the outset of his mission, was almost com-

pletely discouraged. An extract from his journal will show the perplexity of his mind at this time.

"This day I feel what it is to have the testimony of a good conscience, even in the smallest matters. My temporal troubles remain just as they were. I have a place, but cannot remove my family to it for want of money. Mr Thomas has now begun to set his face another way. At his motion I went to Calcutta, then to Bandell, at which place all our money was expended. He ordered all the expenses, and lived in his own way, to which I acceded, though sore against my will. He was inclined first, then determined, to practise surgery at Calcutta. I agreed to come and settle as near him as possible, though I had previously intended to go to Gowr, near Malda; and all this that I might not be first in a breach of our mutual undertaking. Now he is buying, and selling, and living at the rate of I know not how much, I suppose two hundred and fifty or three hundred rupees per month, has twelve servants, and this day is talking of keeping his coach. I have remonstrated with him in vain, and I am almost afraid that he intends to throw up the mission. How all these things can be agreeable to a spiritual mind, I know not. But now all my friends are but *one*; I rejoice, however, that He is all-sufficient, and can supply all my wants, spiritual and temporal. My heart bleeds for him, for my family, for the Society, whose steadfastness must be shaken by this report, and for the success of the mission, which must receive a sad blow from this. But why is my soul disquieted within me? Things may turn out better than I expect: every thing is known to God, and God cares for the mission. O for contentment, delight in God, and much of his fear before my eyes! Bless God, I feel peace within, and rejoice in having undertaken the work, and shall, I feel I shall, if I not only labour alone, but even if I should lose my life in the undertaking."

In a short time, by the kind interposition of that God in whose cause they were anxious to be engaged, the temporal privations of the missionaries were relieved. Mr Udney, an old friend of Mr Thomas, was about to erect two indigo factories in addition to those which he already possessed, and having become acquainted with the destitute condition of the two missionaries, he invited them to superintend the new establishments, offering them such a sum of money as would afford competent support to their respective families, and leave a surplus which might be applied to the furtherance of their missionary labours. This invitation both Mr Carey and his colleague readily accepted, and they entered upon their new employment at Malda, about three hundred miles from Calcutta.

Mr Carey was now placed in a state of comparative affluence, and although his wife's health was so weak that she was utterly unfit to attend to his domestic concerns, and he was constantly exposed to the peculation of native servants, yet notwithstanding these disadvantages, he spared from one-third to one-fourth of his income for missionary purposes.

(To be continued.)

## CHRISTIAN PHILOSOPHY.

No. XL

BY THE REV. JAMES BRODIE,

Minister of Monimail.

### THE SOLAR SYSTEM.

OF all the parts of the material universe, the solar system is most interesting to man; for though the sun and moon, the earth and planets, are but a minute frag-

ment of a mighty whole, they contain the spheres of all our actions, and, under God, the sources of all our joys. When regarded as a subject of study, they are well calculated for the exercise and improvement of the mind; when considered as a manifestation of the Creator's glory, they are admirably adapted for the awakening of admiration, gratitude, and praise. Some writers on Natural Theology have considered the arguments for the being and attributes of God, which are drawn from the examination of the heavenly bodies, as less satisfactory than those that are founded upon the provisions and adaptations, which appear in the structure of organized creatures; and we allow that the mechanism exhibited in the bodies of animals, and the adaptation of the senses to the elements of which they are cognizant, exhibit more immediately proofs of contrivance, and have a more direct bearing upon the comfort and happiness of sentient creatures, than the revolutions of the stars; but so harmonious are the movements of the heavenly orbs, and so simple are the laws by which they are governed, that our knowledge of astronomy is far more complete and accurate, far more thorough and satisfactory, than that which we possess of any other department of Natural Philosophy; and the arguments which it furnishes are proportionately clear and convincing. We cannot tell whether to-morrow's dawn will bring sunshine or cloud; we cannot calculate the movement of the feather, as it floats upon the breeze; but we can determine the exact place and motion of every member of the solar system, at any period, past or future, however remote, and we can refer all the changes that take place among them, to the operation of those laws by which they are regulated. Though astronomy may not seem at first sight so directly to exhibit the gracious design of the Creator, as some other branches of science, it shews more manifestly his wisdom and power, and with the aid of a little reflection it demonstrates his benevolence too.

The Sun, which occupies the centre of the system, is a stupendous globe, eight hundred and eighty-two thousand miles in diameter, and one million three hundred and eighty-four thousand four hundred and seventy-two times the size of the earth. When viewed through a telescope it is frequently observed to have large dark spots upon its surface, which prove, by their motion, that this luminary revolves on its axis, in a period equal to twenty-five of our days, and in the same direction as the diurnal rotation of the earth, that is, from west to east. Occupying the centre, the sun has, of course, no yearly revolution, but in consequence of the various attractions of the circumrevolving planets, it is agitated by a small motion round the common centre of gravity of the whole system, which, however, occupies a point within the solar mass. Recent observations have led astronomers to conclude that the sun consists of a dark solid ball, surrounded by a luminous atmosphere, and some have even conjectured the possibility of its being inhabited by creatures like ourselves!

*Mercury*, the planet nearest to the sun, is about thirty-two thousand miles in diameter, and revolves on his axis in nearly the same time as the earth. Its distance from the sun is thirty-six million miles, and moving at the rate of one hundred and nine thousand, four hundred miles per hour, it completes its annual revolution in eighty-seven days and twenty-three hours.

*Venus*, the planet next in order, is seven thousand eight hundred miles in diameter, it is sixty-eight million miles distant from the sun, the term of its diurnal revolution is twenty-four hours, its annual course is completed in two hundred and twenty-four days and a-half, and the rate of its motion is eighty thousand and sixty miles in the hour. Though this planet be nearer the earth than any other, it is the most difficult of them all to define with telescopes. "The intense lustre of its illuminated

part dazzles the sight, and exaggerates every imperfection of the telescope, yet we clearly see that its surface is not mottled over with permanent spots like the moon; we perceive in it neither mountains nor shadows, but a uniform brightness, in which we may sometimes fancy that we perceive obscurer portions, but can never rest fully satisfied of the fact. The most natural conclusion to be inferred from the very rare appearance, and want of permanence, of the spots, is, that we do not see the real surface of the planet, but only its atmosphere, much loaded with clouds, and which may serve to mitigate the otherwise intense glare of the sunshine." Mercury and Venus, being included in the orbit of the earth when viewed through the telescope, exhibit phases like the moon; they appear full or round, when we see the whole of the surface that is illuminated by the sun, and crescent-shaped when only a part of it is exposed to our view. They are never seen far from the sun, and are frequently so near that they cannot be discovered at all. When on the eastern side of that luminary, they are called the evening stars, appearing conspicuous in the western horizon, just after sunset; when they are on the western side they rise before it, and appear in the eastern sky as the "sons of the morning."

The *Earth* is also a planet, and revolves like the others around the sun. Its diameter is nearly eight thousand miles, its distance from the sun is ninety-five million miles, and it completes its annual course in a little less than three hundred and sixty-five days six hours. It travels at the rate of sixty-eight thousand and eighty miles every hour, which motion, though one hundred and twenty times greater than that of a cannon ball, is little more than half as swift as that of the planet Mercury. The Earth, by turning round on its axis every twenty-four hours, from west to east, causes an apparent motion of all the heavenly bodies in an opposite direction. By this rapid motion on its axis the inhabitants of the equatorial regions are carried round at a rate exceeding a thousand miles in the hour, in addition to the inconceivably rapid motion of sixty-eight thousand and eighty miles per hour, referred to before, yet of this we are quite insensible, because every thing around us is moving with the same velocity.

The *Moon* is not a planet, but only a satellite, or attendant upon the earth, round which it revolves in the period that we term a month. Its diameter is two thousand one hundred and eighty miles, and its mean distance from the centre of the earth is two hundred and forty thousand miles. The principal facts ascertained with respect to it, will form a subject for after consideration.

The planet *Mars* is next in order; its distance from the sun is one hundred and twenty-five millions of miles, and it completes its yearly revolution in somewhat less than six hundred and eighty-seven of our days. Its diurnal revolution is a little more than twenty-four hours, and its diameter is four thousand one hundred miles. When Mars is examined by a telescope, we find it exhibiting very distinctly the outlines of what may be considered continents and seas. The former of these are distinguished by that ruddy colour, which characterises the light of this planet, which always appears red and fiery, and indicates, probably, an ochrey tinge in the general soil; while the seas, if we may so designate them, assume a greenish hue. As these spots are not always seen with equal distinctness, it has been concluded that an atmosphere and clouds surround the planet; a conjecture that is farther confirmed, by the appearance of brilliant white spots at its poles, which have been supposed, with a great deal of probability, to be snow, as they gradually vanish when they have been exposed to the sun, and are greatest when just emerging from the long night of their polar winter.

Beyond Mars are four small planets, not much larger

than our moon. They are named *Vesta*, *Juno*, *Ceres*, and *Pallas*; and their distances from the sun, and times of annual revolution, are about twice as great as those of Mars. They are so minute, that there is little hope of our ever acquiring much knowledge of their physical condition; one of them, *Pallas*, is said to exhibit a hazy appearance, indicating an extensive and cloudy atmosphere.

We next come to *Jupiter*, the most magnificent of all the planets, being in diameter no less than eighty-seven thousand miles, and nearly one thousand three hundred times as large as the earth. It has four satellites, or moons, revolving round it, and exhibiting, as it were, a miniature of the great system of which they are a part. They circle round the primary planet as it does round the sun, and observe, in their revolutions and mutual attractions, the same laws that regulate the planets themselves. The surface of Jupiter is always observed to be crossed by parallel belts, or bands, which, though they vary in breadth and situation, never change their general direction. Branches running out from them, and dark spots intermingled with them, are by no means uncommon; and shew, by their motion, that this planet revolves on its axis, in the surprisingly short period of nine hours and fifty-five minutes. The appearances which these belts present, induces the belief that they subsist in the atmosphere of the planet, and indicate tracts of comparatively clear or cloudy sky, caused by currents, similar to the trade winds that prevail in the tropical climates of the earth, but of a much more steady and decided character. The annual revolution of Jupiter is completed in eleven years and ten months.

A still more wonderful and, as it may be termed, elaborately artificial mechanism, is displayed in *Saturn*, the next in order of remoteness to Jupiter, to which it is not much inferior in magnitude, being about seventy-nine thousand miles in diameter, and exceeding by nearly a thousand times the size of the earth. This stupendous globe, besides being attended by no less than seven satellites or moons, is surrounded by a double ring, (resembling the wooden horizon attached to artificial globes,) the two parts of which lie in one level, or plane, and are separated from each other by a very narrow interval throughout their whole circumference, as they are from the planet by one much wider. The body of this planet is striped by dark belts, somewhat similar to those of Jupiter, but broader and less strongly marked, and owing, no doubt, to a similar cause. The appearance of occasional extensive dusky spots on its surface, has enabled astronomers to ascertain its rotation, which takes place in ten hours and a-half.

Of *Uranus*, we see nothing but a small, round, uniformly illuminated disc, without rings, belts, or discernible spots. Its diameter is about thirty-five thousand miles, and its bulk eighty times that of the earth. It is attended by satellites—two at least—probably five or six, whose orbits present some remarkable peculiarities. The year of this planet is equal to eighty-four of ourn.

When we consider attentively the heavenly orbs, the majesty of Him who made the whole is most strikingly shown. Their beauty exhibits his glory; their immense size, and inconceivably rapid motions, give proof of his power; while the harmony and order of their movements, evince the wisdom and uniformity of his laws. "The heavens declare the glory of God, and the firmament sheweth his handiwork." "By his wisdom he made the heavens; the sun to rule by day, the moon and stars to rule by night." "He telleth their number, he calleth them all by name."

The distances to which these bodies are removed from us, and from each other, present us with a subject yet more overpowering. We are apt to form very inadequate ideas of their relative magnitudes and orbits. The following familiar illustration, will serve to convey

some general impression of the system. "Choose any well levelled field, or frozen lake. On it, place a globe two feet in diameter, this will represent the Sun; Mercury will be represented by a grain of mustard seed, on the circumference of a circle one hundred and sixty-four feet in diameter, for its orbit; Venus, a pea, on a circle of two hundred and eighty-four feet in diameter; the Earth, also a pea, on a circle of four hundred and thirty feet; Mars, a rather large pin's head, on a circle of six hundred and fifty-four feet; Juno, Ceres, Vesta, and Pallas, grains of sand, in orbits of from one thousand to one thousand two hundred feet; Jupiter, a moderately-sized orange, in a circle nearly half a mile across; Saturn, a small orange, on a circle of four-fifths of a mile; and Uranus, a full-sized cherry, or small plum, upon the circumference of a circle more than a mile and a-half in diameter." (Sir J. Herschel.) This gives some idea of the relative positions of the planets; but what are their real distances from the centre of the system? The Earth is ninety-five millions of miles from the Sun; Jupiter, five times as much; and the distance of Uranus is one thousand eight hundred millions of miles! These vast spaces may be calculated and noted down; but in vain do we endeavour to conceive them. A cannon ball, flying with undiminished speed, could not pass from the Sun to the remotest of the planets in four hundred years; and the swiftest bird that ever flew, could not even yet have traversed such a space, though it had commenced its flight on the day when "the waters brought forth the fowl after his kind," and though its wing had never tired, and its progress had received no check! Yet all the space which the solar system occupies, is but a minute fragment of a mighty whole!—a whole, which is proved by science, as well as by Scripture, to be filled by the all-pervading power of an omnipresent God!

Occupied with contemplations like these, how naturally do the words of the Psalmist occur to the reflecting mind: "When I consider thy heavens, the work of thy fingers, the moon, and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him!" How wonderful is the condescension of our God! The self-existent and all-sustaining Jehovah, in whom every creature lives and moves, and has its being; the incomprehensible Lord, who fills immensity, and inhabits eternity,—dwells with the humble and contrite in spirit; and has exhibited his perfections more gloriously in their redemption, than in the creation of the whole material universe! And why has He done so? Not because man has any pre-eminent claim upon his regard, but in order to shew forth the sovereignty of his procedure, the infinitude of his attributes, and the nothingness of all beings beside. "He hath chosen the mean things, and things despised, and things that are not,—that no creature may glory in his presence."

#### CRUELITIES OF INDIAN SUPERSTITION.

By THE REV. ALEXANDER DUFF, D. D.,

One of the Church of Scotland's Missionaries to the East Indies.

"The dark places of the earth are full of the habitations of cruelty."—PSALM LXXIV. 20.

[The following extract from an Address recently delivered by the Rev. Dr Duff, in Exeter Hall, London, seems to furnish an emphatic commentary on this remarkable passage of Scripture.]

AN appeal has lately been sounded in your ears in behalf of our suffering countrymen in the Highlands and Islands of Scotland. And nobly, and righteously, and in a way worthy of the wealthiest metropolis in the world, has the appeal been responded to. But, why is

it, that we should be affected even unto horror, at the melancholy recital of mere temporal destitution, while we are apt to remain so cold, callous, and indifferent, to the call of spiritual necessities that is rung in our ears, loud as the cry of perishing multitudes, which no man can number? Oh! it is heart-rending when we are called on to picture to ourselves a territory—and that too within the British Isles—where sea, earth, and air, have conspired against the wretched inhabitants; where the fields yield no meat, where the flocks are cut off from the fold, and there is no herd in the stall; where fathers and mothers are emaciated into skeletons, and their little ones slowly famishing before their eyes, with the cry of bread upon their lips, which yet father and mother have not to bestow! No wonder though many, in the first gushings of sympathy, should have cried out, "Can imagination itself conceive aught more harrowing to the feelings?" No: nought more harrowing to mere natural feeling can we possibly imagine. But surely, methinks, that, to the higher order of spiritual sensibility, something may be presented more harrowing still. It is indeed dreadful to hear of fellow-creatures perishing by famine and by pestilence: there is, however, associated with such a death, the grand alleviating consideration, that it is by the hands of a mysterious Providence. But I know a land, where earth, sea, and air, conspire in favour of its inhabitants,—a land, so gorgeously clad, that it has been emphatically styled, "the climes of the sun." And truly they are the climes of the sun: for there he seems to smile with exuberant bounty, and causes all nature to luxuriate in her rich magnificence. There, the glowing imagery of the prophets seems almost literally to be realized. The trees of the forest seem to clap their hands, and the little hills and the valleys seem to rejoice on every side. All bespeak the glories of a presiding Deity, and recall to remembrance the bowers of Paradise. But, oh, in this highly favoured land, (need I say I refer to India,) which, for beauty, might be the garden of the whole earth, and, for plenteousness, the granary of the nations,—in this highly favoured land, children are doomed to see their parents, and parents their children, perish!—perish, not because there is no meat in the field, no flocks in the fold, no cattle in the stall, but because they are goaded on by the stimulants of a diabolical superstition to perish miserably by each others hands!

Behold that motley group hurrying, under the piercing rays of a tropical sun, with their living burden, to the banks of the sacred stream. It is a company of sons and daughters piously consigning a sickly parent, for the benefit of his soul, to the depths of a watery grave!

Witness that funeral pile, on which are stretched the putrid corpse of the father, and the living body of the mother. Blessed be God! throughout the British territories, these cruel piles are now extinguished. But the system that prescribed them is not yet destroyed, and the spirit that enkindled them has not yet been extinguished. And, were the strong arm of British power withdrawn to-day, to-morrow would a thousand piles be blazing on the plains of Hindustan. And in the independent states, the horrid rite is as prevalent as ever. To it, therefore, I am still entitled to refer, for a palpable illustration of the power of superstition.

Behold, then, that funeral pile, on which are stretched the putrid corpse of the father, and the living body of the mother. Around it, behold standing the poor hapless children. Standing for what? To excite the yearnings of a mother's compassion, by their sobs and wailings? No. To quench the devouring flames with their tears? No. But, in the name of their gods, to apply the torch that, in a moment, is to leave them fatherless, motherless, orphans, in a friendless world!

Can the policy of hell prevail farther than this? Yes, methinks it can. Concerning children, it may be surmised that their faculties are immature, and that they must be the unwilling instruments, in the hands of a crafty designing priesthood. But what shall we say of parents who, in order to fulfil a vow, or propitiate a deity, can spontaneously resolve to suspend their fond offspring in mid-air, to become an unresisting prey to ravenous vultures and carrion crows? What shall we say of parents, who, as an act of devotion to some blood-thirsty demon, can deliberately throw their smiling infants into the crashing jaws of the monsters of the deep?

But, not to dwell on instances of religious murder, which may be alleged to be comparatively isolated and rare; or, whose atrocity may seem to be partially mitigated by the maddening frenzy of a riotous heathen festival,—O let me crave the special attention of this great audience to a practice which, up to this hour, is in wide and terribly fatal operation. I allude to the revolting practice of female infanticide, in many of those states that are now under the mighty shadow of British protection. Much has been attempted towards its suppression by Walker and Duncan, and other British philanthropists, whose generous interference, in this case, proves that,

"Where Britain's power is felt,  
Mankind may feel her mercy too."

But, alas, the success of these exertions has hitherto been confined within limits distressingly circumscribed. There is in my possession a portion of the recent report, not of missionaries, of whom it may, though slanderously, be affirmed that they are apt to get bewildered amid the scintillations of a fierce and fiery fanaticism, but the report of a gentleman distinguished in the republic of letters,—the report of a high political functionary of the British government. Here we have the stately march of official form, with its train of stubborn statistics and arithmetical details.

From this authoritative document, it appears that, in a very limited territory, now linked with the destinies of Britain, with a population not exceeding that of a small English county, there are, at least, *one thousand* female children that annually meet with an untimely end. This is at the rate of *thirty thousand* for a single generation. And, as the practice has existed from time immemorial, the appalling inference is inevitable that, since the commencement of the Christian era, upwards of *eighteen hundred thousand* female children, in one small district of British India, have prematurely perished! Perished! how? By the famine that pines in empty stalls, or the pestilence that walketh at noon-day? No. That were, in some measure, a merciful death, as it would be by the righteous, though severe, ordination of Providence. How then? Amid the remorseless atrocities of barbaric warfare? No.

That, too, were comparatively a natural death, as it would be inflicted by the hands of an enemy exasperated with deadly hate. How then? and when? In times of peace, when the trumpet hangs mutely in the hall, as well as when it peals the shout of battle; in times of plenty, when earth, air, and ocean fling stores of affluence from their teeming bosoms; amid the retirements of home, and the stillness of domestic privacy, have the thousands of hecatombs of helpless innocents been cruelly sacrificed!—sacrificed, massacred, butchered! Butchered by whom? By the midnight assassin, wielding the Indian scalping knife and the savage tomahawk? No, no. Let humanity shudder! They are the mothers, the unhappy mothers, who, in the name of false honour, and false religion,\* have no compassion on the fruit of their own womb, that imbrue their hands in the blood of their new-born babes!

Oh the fell power of demon pride and bellish superstition! Surely, surely this is the very consummation of Satan's triumph over poor, ruined, infatuated man. And oh! were it only possible to cause this hall to resound with but a faint and distant echo of the groans, and shrieks, and dying agonies of myriads of dejected victims that, from year to year, impurple, with human gore, the streams and the groves, the hamlets and the palaces of India, would ye not arise, and, with one spontaneous and universal impulse, resolve to give no sleep to your eyes, nor slumber to your eyelids, till ye had done all that, in you lay, to sweep such man-destroying, God-dishonouring abominations from the face of the earth?

#### THE HIGH PRIVILEGE OF PUBLIC WORSHIP: A DISCOURSE.

BY THE REV. W. M. HETHERINGTON, A. M.,  
Minister of Torphichen.

"As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" &c.—PSALM xlii. 1-5.

"WHAT is there necessary for man to know," says an eminently pious divine, "which the Psalms are not able to teach? They are to beginners an easy and familiar introduction; a mighty augmentation of all virtue and knowledge in such as are entered before; a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, patience unwearied, the

\* The tribes of Rajputs, who are particularly addicted to the practice of infanticide, as remarked by the British Resident in 1834, usually plead, in extenuation, hereditary custom, their high caste, which would be degraded by alliances with inferior tribes, and their inability duly to meet the expenses of a marriage which they deem suitable to their high descent and vain pretensions. Other tribes, such as the Minas, who are equally addicted to the revolting practice, plead, according to the same high authority, an immemorial tradition, inculcating the duty and propriety of destroying their daughters, and adduce divine authority in favour of the practice. "The following incident," adds the British Resident, "will, with difficulty, be believed; its truth may be relied on. As I was riding one morning, accompanied by Lieutenant C., of the 51st regiment native infantry, I passed through the Bundi Mina village of Umroo (in northern India.) I was there beset by the cries of a Mina woman, the wife of one of the patels of the village, who clamorously demanded of me to forbear all endeavours to procure the suppression of an ancient custom, and a religious rite enjoined upon her by divine authority. When I endeavoured to reconcile the unfeeling woman, she boldly avowed that daughters, in their tribe, had been foretold to bring, if preserved, only trouble and misfortune to their families, and that the event (that is, the preservation of the daughters,) could not but be calamitous!"



mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come; all good necessary to be either known, or done, or had, this one celestial fountain yieldeth." That this is no exaggerated estimate of the merits of the Book of Psalms, will be readily admitted by the genuine Christian, who must have often found, in this portion of Scripture, the most suitable language for his soul, in all its varied frames of deep and sincere repentance, trembling hope, rejoicing confidence, and rapturous adoration. There we read the lamentations of a contrite sinner—the confessions of repeated and aggravated guilt, that weigh down his heart and oppress his utterance—language expressive of those hopes of mercy and forgiveness from the God of mercy, which come in glimpses, brightening the very depths of despair—the gradual increase of these hopes, gathering strength from remembered instances of pardon and treasured promises of remission, until, in full dependence upon the gracious word of Him who is faithful and true, the whole liberated soul pours itself forth in fervent *halleluiahs* of gratitude and love! Thus, under all the modifications of feeling, arising from circumstances widely diversified, acting upon a mind of great power and compass, has the Psalmist given free and undisguised utterance to the inmost thoughts of his heart; and by so doing, has held up to all succeeding times a faithful mirror, in which every one may see a striking representation of what he himself was, or is, or might be, or ought zealously and speedily to endeavour to become.

But while this is the chief characteristic of the Psalms in general, the peculiar meaning of any one Psalm will be rendered much more evident, by attending to the circumstances amid which it was composed, especially when these refer to the various events in David's own chequered life. It is evident that the Psalm before us was composed by David in one of those periods of trial when he was compelled to flee to the hilly country for safety and defence against some powerful enemy. This occurred several times during the life of Saul, and the Psalm might have been poured forth by the persecuted chief during one of these periods. But there are various expressions in it, which do not so well apply to any of these junctures; such as the reference in the 6th verse to the land of Jordan and of the Hermonites, a country situate almost due north from Jerusalem; whereas the wildernesses of Ziph and Engedi, where David took refuge from Saul, were almost due south from that metropolis. David must, therefore, have been in the regions about Jordan, northwards from the capital, when he composed this Psalm. Now, we are told, in the 2d book of Samuel, that when Absalom rebelled against his father, he seized upon Hebron, and the hilly country around it, so often in former days the place of refuge which had sheltered David; and that David was in con-

sequence obliged to flee northward, and betake himself to the district beyond Jordan, which was both mountainous and woody, and had also the river between him and his rebellious son, to be a temporary impediment to the march of the more numerous rebel army. Such circumstances exactly suit the language of the Psalm, and give great probability to the supposition that it was composed at that very time. But there is another allusion, and one of a very touching nature, which, in our opinion, is enough to decide the question, and to fix the composition of the Psalm to the period of Absalom's unnatural rebellion.

In the 4th verse, the Psalmist, in a tone of the deepest pathos, says, "When I remember these things, I pour out my soul in me; for I had gone with the multitude: I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day." It is quite impossible to attach any other meaning to these words, than that of heavy complaint in being excluded from the enjoyment of these public ordinances of God's worship in His holy place, which had been the source of the Psalmist's sacred delight. But the ark of the Lord had been taken by the Philistines in that battle in which the two sons of Eli were slain; and after its restoration, it remained twenty years in a private house at Kirjath-jearim, "and all the house of Israel," adds the sacred historian, "lamented after the Lord." Not till the eighth year after the death of Saul, did David bring up the ark of God to Jerusalem, to the tabernacle which he had prepared for it in the city of David: not till after that time, therefore, could David, with propriety, have used the language just quoted; for not till after that time could it have been possible for him to have "gone with the multitude to the house of God." There may even be reference to the day of rejoicing when, to use the words of Scripture, "David gathered together all the chosen men of Israel, thirty thousand; and David arose, and went with all the people that were with him, to bring up the ark of God. So David, and all the house of Israel, brought up the ark of the Lord, with shouting, and with the sound of the trumpet." The remembrance of the fervent exultation of heart with which he had conducted the ark of God into the place which he had prepared for its reception, amidst the shoutings of joy and praise raised by the multitude that kept holy-day to celebrate so propitious an event, together with the remembrance of the many, many times in which he had mingled his voice with that of the thousands of Israel, subsequently, on God's own hallowed day, the sacred Sabbath, while he and they appeared before the Lord, to praise him for his goodness, and to implore a continuation of his precious blessings,—this blended remembrance risen upon the mind of the pious monarch, when driven beyond Jordan by the rebellion of his unnatural son Absalom, and deepened the pangs which wrung his bosom, in his miserable hours of exile and affliction. As he gazed around him, in his

wild and woody solitude, on the rugged rocks, and shaggy dells, and waving mountain sides, so unlike the palace-crowned eminences of Jerusalem, or the vine-clad slopes around it; as he listened to the dashing and deafening roar of falling streams, so different from the sweet symphonious harmony of instrumental music, blending with, or rising clear above, the swelling anthem of an adoring multitude, hymning in his own lofty strains the praises of Jehovah, the strong contrast between his former well remembered happiness, and his present extreme distress, inspired him to breathe forth his mighty woe in strains at once mournful and sublime, to the very loftiest degree: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

Do not these views of the circumstances, amid which David composed this psalm, add greatly to the interest and intelligence with which you, Christian friends, peruse its deeply pathetic language? But there is one topic on which we have hitherto scarcely touched, and which, nevertheless, is the very one that most demands your attention. To that let us now betake ourselves, during the remainder of this discourse, praying fervently for divine aid to press upon your hearts and minds the important views it is so well calculated to teach.

When a man is plunged into such a state of distress, that he has sustained the loss of everything which he formerly most highly prized,—that he has nothing left but life itself, bereft of all that had formerly rendered his existence dignified and happy,—if he gives utterance to the grief which fills his heart in the hours of his heavy bereavement, we may confidently expect that he will most loudly lament the loss of what he most dearly prized. Approach the sad retreat of the banished man, and ask him what he most deploras in his hour of melancholy musing on joys departed, on the scenes and the events of other days, and from his answer you may form an accurate conception of the master element in his former habits, pursuits, and character. "My scientific instruments, my books, my literary associates," answers the philosopher, the man of learning, the man of genius; "The dear home of my childhood, the haunts of early youth," replies the poetical admirer of nature's romantic beauties, thinking no scene equal to those which first woke his young heart's vernal delight; "My parents, my sisters and my brothers, the friend of my bosom, the partner of my life," is the warm reply of the man of large heart and tenderly affectionate nature; "My brave brethren in arms, the assertors of my country's glory, the partakers of my own," bursts from the lips of the ardent and ambitious warrior. But let us stay our pursuit of imaginary cases, and turn to a reality. In the shaggy gorge of a woody mountain pass, on the eastern bank of the river Jordan, behold a small band of veteran warriors. Their monarch-chief, a grey haired venerable man, sits apart on the

fragment of a rock in the entrance of a yawning cave, his dim discrowned head drooping on his breast in deep dejected silence. What are the objects over the loss of which his mind so darkly and so mournfully broods? What is the one object which forms the central and the moving principle of all his woe? Is it the loss of regal power, sovereign sway, uncontrolled dominion, so eagerly sought, so desperately held by kings and conquerors, by men of strong mind and haughty spirit? Is it the loss of pomp and splendour, that spell which fascinates the proud? or of licentious and luxuriant indulgence in all that can gratify the appetites of sense and passion, so eagerly courted by the voluptuous votaries of pleasure? Approach and ask. Nay, speak not, but listen! He raises his majestic head; an air of profound woe, and yet more profound and religious solemnity, gives an expression of indescribable grandeur to the lineaments of his noble countenance. In the rapt voice of inspired song his deep toned accents pour forth the master anguish of his soul, fixing his upturned supplicating eye humbly yet earnestly on heaven. "As the hart panteth after the water brooks, so panteth my soul after thee, O God! My soul thirsteth for God, for the living God: when shall I come and appear before God?" The ingratitude of his people, the loss of his sovereignty, the hostile dangers thickening around and threatening him in his old age, even the base and unnatural rebellion of his beloved son, were all forgotten, or slightly passed over, as things of comparatively little moment: when he thought of his expulsion from the place where alone he could enjoy the privilege of worshipping the living God in the house dedicated to his name. Can anything more strikingly prove the inestimable value attached by David to that sacred privilege, the privilege of worshipping God according to his own ordinances, and in company with the multitude of those who keep holy the day which God hath hallowed to himself? Sharper and more envenomed than a serpent's tooth, was the pang that tore his heart, when he thought of the base conduct of his guilty son, as appears from the inconsolable grief which overwhelmed him on hearing afterwards of his death; but his banishment from the house and the worship of God tried his soul with an agony so much more intense, that even the fiercest of his other woes was absorbed in that vast and overwhelming affliction. Let the voice of the exiled king of Israel, from amidst the fern and savage retreats in which he sought refuge from the murderous pursuit of his rebellious son, teach you, Christians, how to estimate aright the privilege of assembling yourselves together on the day of the Lord, of "going with the multitude to the house of God, with the voice of joy and praise."

It will scarcely be objected by any, that David was not in every way qualified to form an accurate estimate of the several values of the particulars of his general loss. There are few stations in life which David had not filled; few sorrows which

he had not borne; few kinds of pleasure which he had not enjoyed. He had experienced almost a complete abstract and epitome of human life, and knew well the worth of present and temporal enjoyments, and of future and heavenly hopes. The only present loss that could thoroughly appal his soul was the loss of that which belonged essentially to the future; the loss of nothing on earth could be to him an overpowering loss, but the loss of those ordinances which are the means of preparing for heaven. The sudden bereavement of all those tender and pure delights which cheer and sweeten social existence, were felt as nothing in comparison with the interruption of that spiritual communion with God, which, commenced in time, shall form the glory and the blessedness of every pious soul throughout eternity. Such were the sentiments with which David, the shepherd-king of Israel, the man after God's own heart, regarded the bereavement of the means and opportunities of joining in the public worship of Almighty God. But such sentiments are by no means peculiar to David. They have been, and are, entertained by all, in every age and nation, who have ever felt the pure and elevating gladness of heart and soul, which swells and glows with greater or less fervour in all who join, with sincerity and truth, in the public worship of God, our creator, preserver, redeemer, and sanctifier. To the man who has ever felt the pure, hallowed, sympathetic thrill of genuine, scriptural, and spiritual devotion, as he raised his voice in harmony with a multitude of fellow-creatures praising and adoring God, nothing earthly can equal the loss of that truly inestimable, that heavenly privilege. Innumerable proofs of the truth of this assertion might easily be adduced from the writings of the most eminent Christians in every age and nation; but we need them not. We need only to appeal to the feelings of every true Christian, whether, when deprived, by any dispensation of Providence, of the enjoyment of public worship, that privation has not invariably been felt as the most painful part of the painful dispensation. The loss of health, the loss of fortune, the loss of friends, the loss of home, have often been regarded as all but trifles when compared with the loss of Christian communion with each other and with God. True, there are many, far too many, who disregard the worship of God, public and private, and who could feel no pain in being deprived of all religious ordinances. Such men, indeed, could form no conception of the cause and nature of the mighty griefs which swallowed up in David's mind all regret for the loss of a kingdom and the rebellion of a son. To such men it is not our present purpose to address ourselves, farther than to remark, in passing, that they manifest an abundant degree of self-estimation, to suppose that the carelessness of their ignorant and little minds should be received as in any degree capable of counterbalancing the strong testimony furnished by the conduct and the language of David, that man of large heart, multifarious experience, and fervent spirituality of mind.

One of the things which constitute the excellency of public social worship, is, that it affords, so far as our present condition can, an actual foretaste of the occupations and enjoyments of the blessed inhabitants of heaven, and, consequently, must tend strongly to prepare us for participating in the pure and permanent raptures of their holy and everlasting inheritance. When in the house of God, and on God's holy day, we meet with our fellow-worshippers, and spend the sacred hours in praise, and prayer, and heavenly meditation, while the world's harassing cares are forgotten, and every jarring passion lulled into peaceful and profound repose, our souls the while holding high converse with our Redeemer and our God, do we not feel that if the day, and its hallowed duties and enjoyments, could remain unchanging and interminable, and if our souls could endure unweariedly for ever the full exercise of these holy affections, in the strength of its spiritual life, there would want but little to realize our loftiest conceptions of that glorious and eternal *Sabbatism* which awaiteth the ransomed people of the Lord? Is it then strange, that those who have been accustomed to enjoy this foretaste of heaven should so deeply deplore its loss? that they should regard every other privation as dust in the balance? that be their other distresses what they might, their sole strong cry should be with David, "My soul thirsteth for God, the living God; when shall I come and appear before God?"

It would, no doubt, greatly enhance the anguish of such a bereavement, if it were the direct consequence of personal criminality of conduct; but there are many ways in which men may be deprived of the high privilege of public worship, without any peculiar degree of personal criminality. Disease may, at one blow, prostrate the man of the most vigorous and hardy frame, and confine him to the bed of pain and languor for a lengthened term of tedious years, utterly unable to take one step towards the house of God, while he hears the tolling of the Sabbath-bell, and marks the passing multitude thronging to the church, in answer to its sacred call. Or in the slow, but sure progress of years, the wasting touch of time may shrivel up the bent and tottering structure, once so light, so agile, and so strong; and the dim eye, the dull ear, and the feeble pulse of age, whisper incessantly their melancholy tale of graves, and epitaphs, and worms to the body; of death, judgment, and eternity, to the soul. Yet, while thus trembling on the brink of the dark and narrow house appointed for all living, the very circumstances that urge their instant preparation to meet their God, are those which preclude the possibility of enjoying the few remaining, the doubly precious opportunities of meeting Him in his own appointed ordinances, and there listening to the "ministry of reconciliation," through which alone their parting spirits may obtain that "peace of God which passeth all understanding," to keep their hearts and minds. True, God is not confined to temples made with hands, but can, and does, accommodate

the infinite riches of his grace to all the necessities of his faithful and trusting servants. Yet, as every one who has stood beside the sick-bed of an aged, or the death-bed of a departing, Christian, can testify, the subdued and chastened, yet deep lamentation, that it is not now, and again may never be, with them as in times past, when they went with the multitude to the house of God, with the voice of joy and praise, is that which is most frequently heard from their faltering lips, mingled with prayers for more entire resignation to the all-disposing will of their gracious God, in this their saddest and most grievous bereavement. And dear, inestimably dear, to such faint and way-worn pilgrims of the world, are those pastoral visits which bring to their lonely and solitary abodes the glad tidings of great joy which they so ardently long to hear, so urgently need to make fully their own, before they depart to their dread and final account. Nothing can be imagined more profoundly pathetic than the sad and softened complaint, of half reluctant resignation, falling tremblingly from the tongue of the aged Christian, that, but for want of accommodation within a moderate distance, his, or her, few remaining days might yet be cheered and blessed by again, and yet again, mingling a feeble, but a fervently earnest utterance of praise and adoration with the full voice of the multitude of God's people, in the house dedicated to his name and service,—again, and yet again, enjoy this foretaste of heaven, and heaven's eternal bliss,—again, and yet again, listen to the full and free proclamation of the Redeemer's everlasting love, that having beheld his salvation here, their peaceful departure may be a calm translation into his kingdom of eternal glory.

#### EDUCATION IN THE HIGHLANDS AND ISLANDS OF SCOTLAND.

THE GENERAL ASSEMBLY'S SCHEME.  
No. IV.

IN November 1830, the committee, with the view of ascertaining the actual state of education in the Highlands and Islands, issued a comprehensive schedule of inquiry on this subject, to the parochial ministers of the various districts. Answers to their inquiries were obtained in the course of two years and a-half, so that at the meeting of the General Assembly, in May 1833, a full and detailed report, founded on the returns, was laid on the table. From this document, valuable from the important facts which it contains in reference to the statistics of education, much interesting information may be obtained. The view which it exhibits of the educational wants of the Highland population is truly appalling. It states, for example, as an ascertained fact, that the number of persons, upwards of six years of age, in all the parishes of the Highlands and Islands, who are unable to read, either in the English or Gaelic language, amounts to eighty-three thousand three hundred and ninety-seven! Nearly a sixth, then, of the entire population of these districts is not merely uneducated, but even destitute of the means of education. And of those who have learned to read, a great number have been taught to read in Gaelic only, and numbers more, though they may be stated in the returns as capable of reading in the English language, have been

so imperfectly taught that they cannot understand what they read, and, therefore, can take no pleasure in what is to them a mere unprofitable exercise. And as to the other branches of an elementary education, matters are still worse. The art of writing, which is an all but universal acquirement in the Lowlands, is comparatively unknown in the Highlands. In Arran, which contains a population of six thousand four hundred and twenty-seven, only two hundred and eighteen are represented as unable to read, while those unable to write are no fewer than three thousand seven hundred and ninety-nine. A similar proportion probably obtains in the islands of Orkney and Shetland, and although in the other Highland districts, writing is more frequently taught, the number unacquainted with this invaluable art is probably far greater than the number of those who have not learned to read. And the most obvious cause of this lamentable ignorance of even the simplest rudiments of education, is undoubtedly the poverty of the Highland, when compared with the Lowland, districts of Scotland. Hence the necessity for strenuous efforts to supply from without, that instruction which could never be obtained by the internal resources of the districts alluded to. Much has, no doubt, been already done, but far more remains to be done. The fact, already mentioned, is too striking to be lost sight of, that there are upwards of eighty-three thousand persons unable to read the Word of God, either in the Gaelic or English language! This fact is sufficient to rouse the energies of every patriotic, or every Christian mind.

The report which the committee had drawn up, founded on the returns they had received, was printed and circulated extensively throughout Scotland, and among Scotsmen in England, America, and India. And it was well fitted to awaken sympathy in behalf of the Highland population, not merely as displaying the dreadful deficiency of the means of education, but their destitution also in other respects. Thus, from the returns it appeared that in forty-five parishes there were one thousand three hundred and twenty families which neither possessed nor probably ever possessed a single copy of the Word of God, either in Gaelic or English; and there were two thousand and thirty-five families, residing at a distance varying from six to thirty miles from any place of public worship. The committee being thus made aware, to a certain extent, of the actual wants of the Highland districts, were naturally anxious to use all legitimate means for supplying a deficiency so affecting. They made application, accordingly, to the Edinburgh Bible Society, who, with a promptitude worthy of that truly Christian association, placed at their disposal two thousand eight hundred and fifty-five Bibles, and four hundred and three Testaments, in the Gaelic and English language; a gift amounting in value to upwards of six hundred pounds. And, in addition to this munificent donation, the same society offered to grant the committee as many more Bibles as would be sufficient to furnish one copy to every family that might be found to want a Bible, in those parishes which had not yet sent any return.

The committee now began, in 1834, to turn their attention to a very important subject connected with the efficiency of their schools—the necessity of model schools for the training of schoolmasters. The schools of Tobermory and Arran had already attained a character somewhat approaching to model schools, and were frequently resorted to by young men, who were desirous of being initiated in the art of teaching. This advantage, however, was limited to the respective neighbourhoods of those well conducted schools. But one large district particularly attracted the attention of the committee, as being utterly removed from all opportunity of becoming acquainted with the best methods of instruction. We refer to the whole country of Shetland, including twelve parishes and a population of

twenty-nine thousand three hundred and ninety-two persons. To aid in the erection of a model school for that isolated region, the heritors of Lerwick voted the very handsome sum of five hundred pounds, and it was resolved to select a situation for the school-house in the immediate neighbourhood of that town.

To the institution of a model school for the training of schoolmasters in general, the committee directed much of their consideration, and in the meantime, until their plans were fully matured, the candidates for the Assembly's schools were, and indeed still are, required to attend for several weeks on the Sessional School, conducted by Mr Wood. Under the tuition of that distinguished philanthropist, to whose meritorious exertions we called attention in our last number, they join the ordinary classes of the institution as pupils, and, after a short time, they are employed as monitors, and their education as schoolmasters is not considered as completed till they have acquired considerable experience in the practice of teaching.

Instead of confining their attention exclusively to the Highland districts of the country, the committee resolved, in 1835, to make inquiry as to the state of education in the large towns throughout the country generally. With this view, they circulated a schedule among the parochial ministers of Edinburgh, Glasgow, Greenock, Paisley, Perth, and Dundee, requesting information on various points connected with this important subject. The results of this inquiry were such as to awaken the deepest commiseration in every philanthropic heart. To mention only one instance out of many. In five of the parishes of Glasgow, embracing a population of forty thousand eight hundred and fifteen, it appears that there were at the date of the returns, and the evil is daily on the increase, one thousand four hundred and fifty-seven persons, betwixt six and fifteen years of age, unable to read, and four thousand eight hundred and thirty-six, betwixt ten and fifteen, unable to write.

The facts thus brought out, as well as other circumstances connected with this and the other schemes belonging to the Church, awakened a still greater interest in their behalf, and the result has been very gratifying. Presbyteries throughout the Church have formed themselves, in many instances, into associations for the furtherance of these benevolent objects, and the contributions have been steadily on the increase. In Glasgow, more especially, the subject of education has attracted prominent notice; and a Normal School has been established in that town, which, under the superintendence of its able and enlightened rector, Mr M'Crie, is likely to give a new impulse to the art of teaching in Scotland.

To accomplish the various plans which the committee had formed for the improvement and extension of their benevolent scheme, the General Assembly, at their meeting in May 1835, resolved to petition the House of Commons on the subject. This was accordingly done, and the Government entertained the matter so favourably, as to lead the committee to believe that schools would be established in connection with the Parliamentary Churches recently erected in the Highlands. The parishes assigned to those Churches are calculated to contain fourteen thousand eight hundred and thirty-five persons, upwards of six years of age, unable to read; and the endowment of schools, therefore, for the supply of education to so great a mass of the population, was an object earnestly to be desired. Government had already directed their attention to the educational wants of the large towns, and it was voted by the House of Commons, in August 1834, "That a sum, not exceeding ten thousand pounds, be granted to his Majesty, to enable him to issue money for the erection of school-houses, in aid of private subscriptions for that purpose, for the education of the children of

the poorer classes in certain great towns in Scotland, and for the erection of model schools in England." The voting of this sum was regarded by all the friends of education as a token for good, and high hopes were entertained that something farther would be done in the good cause. Nor have these hopes been disappointed. The welcome intelligence has been recently received by the Assembly's committee, that Government intend to dedicate a sum of six thousand pounds towards the endowment of schools in each of the districts where Parliamentary Churches have been built. This is a great boon, and we sincerely hope it is merely an earnest of what will yet be done for the uneducated portion of our countrymen, both in the Highlands and Lowlands. Private munificence may do, as it has already done, much, but the rapid increase of the population is such as to call for greater exertions than private individuals can ever command. It is necessary, therefore, that the aid of the Legislature be obtained; and we trust the time is not far distant, when the benevolent wish of a Christian and patriotic king shall be fulfilled, "that every child in the British dominions shall be able to read his Bible."

#### SKETCHES OF THE HISTORY OF ISRAEL.

BY THE REV. GEORGE MUIRHEAD, D. D.,

*Minister of Crumrod.*

No. III.

"And it came to pass, in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." Exodus ii. 23-25.

THE first period of the history of Israel comprehends the time from the call of Abraham onwards to their deliverance from the bondage of Egypt by the mighty power of God, under the guidance of Moses. At the call of Abraham was the first intimation given respecting the nation of Israel that was to be descended from him; and in this first mention of them, they were spoken of as a nation of whom God would have a special care, and to whom he would give the whole land of Canaan for a possession. And what God said of Abraham, "Blessed be he that bleaseth thee, and cursed be he that curseth thee," was intended also to apply to the nation to be descended from him; they being in the loins of Abraham, we may say, when the words were spoken to him. And that the blessing belonged to the nation, as well as to Abraham, from whom they were descended, appears from the prophecy of Balaam, when Balak sent for him to curse Israel. Thus said he, "Balak, the king of Moab, hath sent for me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, come, defy me Israel. How shall I curse whom God hath not cursed? How shall I defy whom God hath not defied? For from the top of the rocks I see him, and from the hills I behold him. Lo! the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the numbers of the fourth part of Israel?" And connected with the very first promise of this nation to be descended from Abraham, was the promise, that in him, and in his seed, all nations of the earth were to be blessed. So that here, in the very first mentioning of the Israelites, we have an intimation of the great purpose for which they were then to be separated from other nations,—that from among them the Saviour was to be descended. God, therefore, from the first, was to exercise a watchful care over that nation; for there was a special blessing in it, from which all other nations were in due time to be benefited. On this very account, Satan, the great enemy of God and man, has in all ages peculiarly directed his efforts against Israel, knowing

that the hopes of fallen man were connected with them; that so, if possible, by cutting off the Israelitish people, he might ruin our hopes for ever; and, as we proceed in their history, we shall find how wonderfully they were preserved from dangers that threatened their destruction. The command of God, on such occasions, was, "Destroy it not; for there is a blessing in it."

The promise first made to Abraham, that he should have a numerous posterity, who would become a great nation, was renewed to him, when he came up out of Egypt to Canaan. The Lord said, "I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." Again, the Lord appeared to him, and told him, "That his posterity should be strangers in a land not theirs, and they should afflict them four hundred years." And also, "That nation whom they serve will I judge, saith the Lord." And afterwards, "That they came out with great substance." That same promise was afterwards renewed to Isaac, and also to Jacob, having always connected with it the promise of the seed, in whom all the nations of the earth were to be blessed. And observe, how wonderful were the dispensations of Providence for insuring the fulfilment of what God had promised to Abraham in regard to the nation to be descended from him. The envy and hatred of Joseph's brethren, and their selling him to be a bondman in Egypt, was the means, by the overruling hand of God, of providing, in the fat of that land, a residence for the twelve patriarchs and their families, until they became a great nation. And when Jacob set out for Egypt, God met with him at Beersheba, and encouraged him to go down to Egypt, saying, "I am God, the God of thy father. Fear not to go down into Egypt; for I will surely make of thee a great nation." And both Jacob, and his son Joseph, on their deathbeds, made mention of God's promise to give Israel the land of Canaan for a possession. Jacob, in testimony of his belief in this promise, made Joseph swear, that he would bury him in the land of Canaan. And Joseph confirmed to them the same promise, telling them that God would surely visit them, and bring them up again to the land of Canaan. And as a pledge to them of the fulfilment of that promise, he left it as his dying charge upon them and their posterity, that his body should be kept in Egypt, and carried with them, when they should depart from Egypt to go to Canaan. This charge was observed. Joseph's body was embalmed, and put in a coffin, and carefully kept. And thus they had with them, during all the time of their residence in Egypt, in the embalmed body of the patriarch Joseph, a pledge of the promise of God, to bring them again into the land of Canaan. And when the time of their deliverance came, we are informed, that Moses took the bones of Joseph with him, when he led them out of Egypt. They were with them in all their journeys in the wilderness, and were at length deposited in Canaan under the care of Joshua.

After the death of Joseph, but little is known of the people of Israel during their four hundred years' sojourning in Egypt. It appears, however, that in fulfilment of the promise of God, they continued to increase very rapidly, so as to be a cause of jealousy and alarm to the king and people of Egypt. Harsh measures were accordingly resorted to by the government, with a view of diminishing their numbers. They intended to wear out the strength of the Israelites, by making slaves of them, and dooming them to hard labour. But in this attempt they were altogether defeated; the more that they were oppressed, they increased the more rapidly. Even the cruel mandate given them, to cast their male children into the river as soon as they were born, was without the desired effect. An order so repugnant to the strong feelings of parental affection, would not, it is to be supposed, be very rigorously

executed. And it seems to have been in force only for a short time. It is very remarkable, however, that, while the bloody order was in force, the compliance of Moses' parents with that order was overruled in the providence of God, not only for delivering him from perishing in the river, but was the means of his becoming the adopted son of Pharaoh's daughter. Thus the appointed deliverer of Israel from the bondage of Egypt, was brought up in the palace of King Pharaoh, obtained the best education that Egypt could give, and was thus qualified for the arduous charge with which he was afterwards to be invested, of conducting the people of Israel out of Egypt, through the wilderness to the confines of the promised land. Thus God makes even the wrath of man to praise him, and the remnant of his wrath he will restrain.

Meanwhile, the people of Israel were very heavily oppressed. And what was still a darker feature in their case, the state of religion appears to have been at a very low ebb among them. They had forgotten the promises of deliverance which had been made to them by the God of their fathers, that they should be brought again to the land of Canaan, and provided their bondage had been relaxed, they would, many of them at least, have been content to abide by the flesh-pots of Egypt. And their falling back from the worship and service of God into a lamentable state of spiritual decay and backsliding, was, we may suppose, the cause of their being permitted to undergo the severe chastisement of the Egyptian bondage. They were thus taught, in their own sad experience, that it is an evil and a bitter thing to depart from the service of the living God; and that in times of trial and trouble, it is to God alone we must look for comfort, support, and deliverance.

There was, however, a remnant among them who feared God, though their number was small. Among them were the parents of Moses, since, we find them commended for their faith by the Apostle Paul, in his Epistle to the Hebrews. In the midst of all their sufferings under the oppression of their Egyptian taskmasters, they that truly feared God among them would still cling to the promise of the Saviour, and would still rest on the assurance which God had given them of their being brought up out of the land of Egypt and out of the house of bondage by the outstretched arm of the mighty God of Jacob. And they would not cease to cry mightily unto the Lord, that he would be graciously present with them in their trying circumstances; that he would have respect to their tears, and sighs, and groans; and that, in fulfilment of his promise, he would come down and accomplish their deliverance.

Now, in this cruel oppression of the people of Israel by Pharaoh and the Egyptians, we have a striking representation of that degraded state, in which all are, by nature, under spiritual bondage to sin and Satan. These, our spiritual enemies, like Pharaoh and the Egyptians, tyrannise over us, they hold us fast, and refuse to let us go. There is this great difference, however, between the two cases. The Israelites were fully aware of their wretched condition; they groaned under it; they earnestly desired deliverance. But many of the deluded captives of sin and Satan lurk their chains. They know not what it is to enjoy spiritual liberty; yea, they boast of their freedom, while they are all the while the bondmen of corruption. But were they once made fully aware of that state of degradation, of bondage and misery in which we are all involved by the fall; then would they cry out for deliverance! "What shall I do to be saved?"

Thus was it with the Israelites. They cried unto the Lord. The Lord heard their cry, and was graciously pleased to interpose and to accomplish for them a glorious deliverance. And although God might have at once effected their rescue by one signal display of his mighty power, he was pleased to accomplish it in

a gradual manner, to exhibit, in the case of Pharaoh, the obstinate hardness of the human heart; and that by repeated displays of his almighty power, all Egypt might know, that amongst their gods many, and lords many, there was none like unto the God of Israel. Accordingly, when God, by ten successive strokes of judgment, made his power known, and caused terror and dismay to spread over the land of Egypt, he brought out his people with a mighty hand, and all their substance with them, not one hoof was left behind. Nor did they come out empty-handed. They came out loaded with the spoils of their enemies. The Egyptians themselves were glad to forward their departure; having been taught by their own sad experience, that their Redeemer was strong and mighty.

In this deliverance, the Israelites had a type of a still greater deliverance to be wrought for them out of the hands of all their enemies, in the latter days; and in this deliverance, there was also a type of that spiritual deliverance from the degrading bondage of sin and Satan, which Christ accomplishes in behalf of all who believe. Of which salvation, Zacharias prophesied, when he said, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and raised up for us an horn of salvation in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him, without fear, in holiness and righteousness before him, all the days of our lives." And as the Israelites, when delivered from their enemies, were also enriched, so, in the salvation of the Gospel, there is not only a deliverance from the greatest of all evils, but there is the obtaining of the true riches, even gold tried in the fire, that we may be rich. "Ye know," saith the apostle, "the grace of the Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we, through his poverty, might be rich." And as the people of Israel, from being the bondmen of Pharaoh, became the people of God, so, in the salvation of the Gospel, we are delivered from the degrading bondage of sin and Satan, to be adopted into the glorious liberty of the children of God. Farther, the shedding of the blood of the paschal lamb, stood intimately connected with the deliverance from Egyptian bondage. Their having their door-posts sprinkled with the blood of the lamb, was the means of their deliverance from the sword of the destroying angel. And the great deliverance from sin and Satan, was accomplished through the shedding of the precious blood of Christ, as of a lamb without blemish and without spot.

Such, then, is a brief sketch of the first period of the history of Israel; and it is distinguished by a very signal deliverance, wrought out for them by very wonderful displays of the mighty power of God, such as have not been manifested in favour of any other nation. In this we see a confirmation of what the Scripture has so expressly declared, that he hath not dealt so with other nations. And from this period of their history, let us learn,

1. To be deeply humbled in the contemplation of that state of guilt, degradation, and misery, in which we are involved under the bondage of sin and Satan, of which the bondage of Egypt, with all its rigours, affords but a faint emblem.

2. To be thankful for that blessed way of deliverance through the sufferings and death of Christ, pre-figured by the paschal lamb. It is by having his precious blood sprinkled upon us, that we shall be cleansed from all sin.

3. To remember, that having been redeemed at such a price, we are no longer our own, we are Christ's; we are no longer to live to ourselves, but to Him who died for us, and who rose again.

#### CHRISTIAN TREASURY.

*God's love to his chosen.*—How very marvellous is the special love of God to his chosen! Many waters could not quench, all the floods could not drown it. The hatred of hell is unequal to its extinction; the ages of eternity unable to diminish its ardour; the wealth of the universe is insufficient to bribe it from its purposes of mercy. It dwelt from everlasting in the bosom of the Eternal God; and thence did it emanate to expatiate on all the hosts of the blest. But heaven could not hold it, the precincts of that holy place, widely extended though they be, were too narrow for its ever expanding benignity; it burst the sacred boundaries, it descended to the earth, and there its manifestations have not been confined to one country or people; for, wherever man has established for himself a habitation, there does it select its objects. At one time, perhaps, its footsteps are traceable in the sea, as it travels over its waters to visit the cabin and the heart of some far off mariner; at another, it may be seen like a roe or a young hart on the mountains of spices, hastening with joyful footsteps to the relief of some broken-hearted exile in the solitudes in Siberia; now, it may be met with in the lanes of the thickly peopled city, entering the house where disease, and poverty, and death, in terrible alliance, sit brooding together with ominous aspect; and anon, it is found penetrating the thickets of the Canadian wilderness, and leading captive the minds and the affections of their rude inhabitants. At its call, their weapons of war drop from their hands, the battle-cry ceases, and these back settlements of the world resound with the song of the good will of heaven to man.—SOSTHENES. (*On Union to Christ and abiding in Him.*)

*Meditation must be combined with hearing the Word.*—As rain, without which nothing can grow, may fall so often, and in such excess, as to prove no less hurtful than a drought, so it is common, very common, for religious persons to hear, and hear, and hear, till they are very little alone,—are utter strangers to meditation,—are as ignorant of the Scriptures, and their interpretation by the Holy Ghost, as those who hear only ignorant teachers. I had rather spend one hour with the dearest friend I have upon earth, than hear him commended for days together. Private prayer and meditation upon the blessed Word of God, is spending our time with the beloved Jesus. The sermon is the commendation of his excellency.—VENN.

*Presence of God.*—In the depth of the night, when we are left to darkness, to silence, and ourselves, the utter stillness, and the blank void that surround us sometimes bring a powerful sense of God's presence along with them,—and the more we attempt to escape it, the more palpably it seems to gather around us in the obscurity. Some way or other, man can never be totally alone, the very absence of every other being, and of every other object of sense or thought, appears almost necessarily and irresistibly to suggest the presence of God. Then, when we seem to feel ourselves, as it were, under the immediate pressure of the Almighty, the thought will occur, "Was he not equally present this day and every moment of my life? and yet, how little have I been influenced in my heart, conversation, and conduct, by the sense that his eye was everlastingly open upon me, as it is at this instant!"—*Wolfe's Remains.*

*Preparation for Heaven.*—They that look for a heaven made ready, should live as if they were in heaven already.—DYER.

## SACRED POETRY.

## HYMN,

BY ROBERT KAYE GREVILLE, LL. D.

O God! we come before thee,  
Oppress'd with doubts and fears;  
We cease not to adore thee,  
With many sighs and tears.

But thou canst comfort send us;  
Oh bid our fears depart!  
And joy, if thou befriend us,  
Shall reign in every heart.

The gold of earthly treasure,  
We count it all as dross;  
The sum of earthly pleasure  
Is vanity and loss.

On thee, O God! depending,  
We seek a nobler prize;  
A bright and never-ending  
Reward beyond the skies.

To thy own holy mountain,  
Oh let us, then, press on!  
And drink we at the fountain,  
That gives us strength alone!

Oh may we, all things selling,  
Obtain one pearl above!  
And reach that happy dwelling,  
Of everlasting love!

## JEHOVAH-JIREH.

BY RICHARD HUIE, ESQ., M.D.

My brother, cease that plaintive moan,—  
My sister, wipe those tears away;  
What, though your sweetest joys are flown?  
What, though your choicest gourds decay?  
Earth's bliss is but a summer flower,  
Earth's woe a swiftly ebbing-tide;  
And still, in each distressing hour,—  
Jehovah hears, and will provide!

I too have felt the pelting storm,  
Which rent the twig, and parent tree  
I too have wept the faded form,  
And seen my brightest prospects flee:  
I too have mark'd my lov'd ones fall,  
In childhood's bloom, in manhood's pride;  
Yet faith could whisper 'midst it all,—  
Jehovah hears, and will provide!

But what am I? See yonder hill;  
The altar's built—the heir is bound;  
The patriarch's heart has ceas'd to thrill,—  
His hand is rais'd to strike the wound:  
When, hark! an angel stops the deed;  
Young Isaac's bonds are cast aside;  
Behold a meaner victim bleed,—  
Jehovah hears, and will provide!

More wondrous yet: when sin had cost  
This earth its charms, and man his soul;  
When worlds could not redeem the lost,  
Nor angels judgment's course control;  
The Son of God, in mortal guise,  
While friends desert, and foes deride,  
On Calv'ry's blood stain'd summit dies!—  
Jehovah hears, and will provide!

Then, brother, cease that plaintive moan,—  
Then, sister, wipe those tears away;  
What, though your sweetest joys are flown?  
What, though your choicest gourds decay?

Earth's bliss is but a summer flower,  
Earth's woe a swiftly ebbing-tide;  
And still, in each distressing hour,—  
Jehovah bears and will provide!

## MISCELLANEOUS.

*Profitable Conversation.*—The late Hon. and Rev. W. B. Cadogan, an excellent clergyman at Reading, having been informed that a lady in that town was a pious woman, wished to cultivate her acquaintance, and took an opportunity of calling at her house. On being introduced to the room where she was sitting, he apologized for his intrusion as a stranger, but hoping that he had the happiness of addressing one who was a child of God, and a sister in Christ Jesus, he anticipated both pleasure and profit from mutual intercourse. These words excited the attention, and impressed the heart of the servant, who had shown Mr C. into the room. She retired wondering what these things meant—"a child of God—a sister in Christ Jesus," and was led anxiously to inquire—"Am I a child of God? or is there any possibility of my becoming so?" She retired to her chamber, and for the first time in her life poured out her heart in humble prayer that she might be taught what at present she little understood, and might become the character she considered so honourable and desirable. Her impression proved abiding, and to old age she exemplified the Christian character. What good may arise, under the blessing of God, from a single pious expression!

*A negro scholar.*—While a naval officer was inspecting one of the schools in the island of Barbadoes, containing two hundred negro boys and girls, a sign was made by one of the children, (by holding up his hand,) intimating that he wished to speak to the master. On going up to the child, who was somewhat more than eight years of age, the master inquired what was the matter. "Massa," he replied, with a look of horror and indignation, which the officer said he should never forget, and, pointing to a little boy of the same age, who sat beside him, "Massa, this boy says he does not believe in the resurrection." "This is very bad," said the master; "but do you, my little fellow," addressing the young informer, "believe in the resurrection yourself?" "Yes, massa, I do." "But can you prove it from the Bible?" "Yes, massa; Jesus says, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;' and in another place, 'Because I live, ye shall live also.'" The master added, "Can you prove it from the Old Testament also?" "Yes; for Job says, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.' And David says, in one of his psalms, 'I shall be satisfied, when I awake with thy likeness.'" "But are you sure these passages are in the Bible?" Here is a Bible, point them out to us." The little boy instantly found all the passages, and read them aloud.

\* \* \* Volume I., elegantly bound in embossed cloth, Price 7s. 6d. or in Two Parts, Price 8s. Also, Volume II., Part I. Price 6s. 6d.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin, and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

" THE FEAR OF THE LORD, THAT IS WISDOM."

No. 72.

SATURDAY, JULY 15, 1837.

PRICE 1½d.

THE WIDOW AND THE FATHERLESS, THE CONCERN  
OF ALL CLASSES IN A CHRISTIAN COMMUNITY.

BY THE REV. THOMAS DIMMA, A. M.,  
*Minister of Queensferry.*

A WIDOWED mother, and orphan children, prefer a claim to attention and friendly assistance, to which no heart could be conceived to be insensible. The sad reverse occasioned by the death of a husband does excite feelings of commiseration, and a family of helpless children is a spectacle which it is not easy to contemplate with a heart unmoved. But when the general sensation occasioned by a recent bereavement has subsided, there is found to survive only a portion of operative and decided benevolence. The majority of spectators retire from the scene, after having laid their offering of lamentation and regret at the feet of the mourners, with the consciousness that they have done to others what they would expect they, in return, should perform towards them. Tears may have been shed, or rather the word that indicates sorrow may have been uttered, but this scene being closed, the bereaved have obtained no certain prospect of substantial relief.

This may be considered an unfavourable or partial view of the workings of that benevolent feeling, conceived to be inherent in the bosom of every human being, but a very slight review of what actually takes place, in scenes of distress, will substantiate the truth of the observation. The widow and the fatherless are conceived to form the special charge of persons in easy or independent circumstances, while those, who occupy the same place in society with the individuals on whom now the mantle of sorrow rests, retire from a sphere which they consider it no part of duty to occupy. The relief of the necessitous, and genuine sympathy with their distress, thus fall into the hands of the higher ranks of the community, while the smaller, but equally effective, contributions of the many are withheld. It is a favourable trait in human nature, that, in a majority of instances, such confidence is not reposed in vain,—those whom Providence has blessed with the means of doing good, are not unwilling to stretch out their hands. The exceptions which do present themselves, confirm the truth of the general observation.

Now, when the active co-operation of those in

a humbler sphere is not obtained, we notice the operation of a principle most hostile to a spirit of benevolence, and decidedly subversive of it. It is the duty of the humblest and the most inefficient, to show, at least, a willingness to attempt what they are able to perform, and to co-operate readily in every scheme of benevolence, whose object is the relief, or the partial alleviation, of severe or unlooked-for distress. Were the feeling prevalent, and were exertions simultaneously and heartily made, from every quarter from which the smallest contributions could flow, an agency would be brought into operation, which would be commensurate to the most magnificent results. But such exertions are not made, either because they are conceived not to be called for, or, in some instances, because it has not been conceived necessary to excite a feeling of benevolence in a quarter whence it hath not been accustomed to flow as a legitimate source.

There are cases of distress continually occurring, where ample scope is given for the opening up of every stream of benevolence that can refresh and exhilarate them; and when such examples continually occur, efforts ought to be employed to bring the tale of woe and the circumstances of suffering and bereavement to every door. When this is done, the charity of the Gospel is brought in contact with every man's feelings, and genuine Christianity is then distinguished from the spurious and the pretending. Men may then be taught that the sum of human comfort depends more on the smaller contributions of the many, than on the single operations of the most affluent and powerful. The gentle rain distils, in many small and almost imperceptible drops, a more healthful watering, than in the more copious overflowings of a thunder-cloud; so from the hands of many contributors, flows aid of a more salubrious kind, than if the widow and the fatherless enjoyed only one powerful friend. In the one case, there is the union of brothers, but, in the other, the operation of a cause, distant from the point on which it is brought to bear, and having no other connection with it, than the production of one great and solitary effect.

It happens, in many instances, that the numerous and fancied unimportant exertions of those in the humble ranks are not thought of as an agency of a most invaluable kind, and the humble

contribution, because not asked, is not proffered, or because small, is not considered deserving of solicitation. Injury is thus done to many a kind and feeling heart, and the droppings of benevolence are thus dried up, because a channel in which it can flow is thoughtlessly denied. There are many who retire from view with their really effective mite, because they possess not coin of a higher and a more attractive name, who, if solicited, would give with cheerfulness what they now possess, and delight to have the kindly charities kept in play by the small, but frequent, demands that are made upon them. It is well when the sensibilities of a community are thus awakened, and kept in constant play, by the judicious application of the exciting motives that present themselves in the scenes of sorrow and distress that continually occur.

It is, however, a melancholy fact that, in too many instances, the multitude, who could give their mite, withhold it, and throw the support of the widow and the orphan on those who have something to give, and whose duty alone it is conceived to be to relieve the necessitous. The trifle, therefore, which is the right of the sufferer, is thus diverted to another, and, very frequently, a more questionable channel; and those who are liable to the same calamities, live together as if mere words, or sorrowful looks assumed on solemn occasions, were to pass current coin, instead of the substantial aid which, in small sums, flowing from many quarters, would most amply relieve. When the heart and the hand act in unison, then may we look for a healthful aspect of human society; the mild spirit of the Bible is transfused through every bosom, and he that hath his mite, though his all, gives it with a willing mind, knowing that He who rules over all, will never withdraw his aid, nor cramp his labours of love, with a niggardly hand.

There is true satisfaction in being the recipient of the small but willing offerings of a Christian population, ready to relieve a brother in distress; and the influence on the mind of the sufferer is the origin of many a good resolution, and of the purpose to act, as one who has been relieved, and will not descend from the vantage ground on which friends, kindly assisting, have placed him. But there are selfish and cold hearts, which no tale of distress can move, by whom widows, and the fatherless, are not thought of in their lonely habitations,—the orphan's sigh is not heard. Let others relieve, they have no call addressed to them, to which it is their duty to listen; and, distinction if it be, it is theirs to claim it as their own, that the mite craved they cannot bestow, and in the number of those who delight to make the heart of the fatherless to rejoice, they refuse to take a place.

BIOGRAPHICAL SKETCH OF  
THE REV. WILLIAM CAREY, D. D.,

*Late Missionary to Bengal, and Professor of Oriental Languages in the College of Fort-William, Calcutta.*

(Concluded from p. 421.)

The income which Mr Carey derived from his secular employment, was thus amply sufficient for his own

support and that of his family. With a disinterestedness, therefore, worthy of his character, he wrote to the society in England whose Missionary he was, to stop the allowance he was accustomed to receive from them. His labours, however, in the good cause, were by no means relaxed. On the contrary, he felt himself bound, now that he had become independent in a pecuniary point of view, to devote his energies, as far as possible, to the great object which had brought him to India. Besides fulfilling the duties of his civil employment with the utmost diligence and assiduity, he attempted native education, acquired the dialect of the province in which he lived, daily addressed the idolatrous natives, often travelled considerable distances to preach in English, maintained an extensive correspondence, and mastered the elements of one of the most difficult and classic languages in the world!

In the following September, (1794,) this indefatigable Missionary was seized with a severe attack of fever, under which he was suffering when one of his children was cut off by the same disease. These accumulated trials he was enabled to endure as coming from a gracious and merciful Father. For the improvement of his health, Mr Udney, his kind patron, proposed a journey towards Thibet for him and Mr Thomas. They both set out, accordingly, on the 20th October, and after some changes, arrangement was made that Mr Carey should settle at Mudnabatty, as in all probability likely to be more healthy.

About this time, both Mr Carey and Mr Thomas were somewhat surprised by the arrival of a letter from home, complaining of the step which they had taken in accepting of a secular employment. The fear which the directors entertained that the missionary spirit might be lost amid the engrossing cares of the world, was natural, though by no means, in his case, well-founded. Both Mr Carey and his colleague were ardently devoted to the missionary cause, and though strictly attentive to their secular duties, they embraced every opportunity of promoting the interests of the Redeemer's kingdom. In one of Mr Carey's letters, the following account occurs of the worship of the sun, as practised in some parts of Bengal:—

"The sun, called Soorjyo, or Deebahar, is supposed to be the governor of all bodily diseases, and is therefore worshipped, to avert his anger, and to prevent diseases. Some valetudinarians worship him every Sunday, by fasting and offerings; but he is annually worshipped the first Sunday in the month of May, which was last Lord's day, Jan. 14. The name of this worship is Dhomma Bhau, or Soorjya Bhau. In these parts (for the manner, I am informed, is different in some circumstances, in different places) women appear to be the principal actors in the worship. No one are excluded, and even Mussulmans have sometimes been Hinduized as to join in the idolatry. It was thus conducted: At the dawn of the morning a great number of offerings were carried into the open field, and placed in a row. The offerings which I saw consisted of fruits, sweetmeats, pigeons, and kids: and I suppose other things, as deer, buffaloes, &c., might be offered. By each person's offering is placed a small pitcher-like pot, containing about a pint and a half of water. A device, made of a water plant, a species of phyllanthus, made to represent the sun, is placed on the edge of the pot, as people in England place flowers. The pot, with all its appendages, represents the sun, perhaps as the vivifier of nature. By each offering also is placed a ——— what shall I call it?—an incense

altar, or censer. It resembles a chafing dish, is made of copper, and stands on a pedestal about a foot long. It is called a dhoonachee. It contains coals of fire, and has a kind of incense from time to time thrown into it, principally the pitch of the saul tree, called here dhoona. By each offering also stands a lamp, which is kept burning all day; and the women who offer take their station by their offerings. At sun-rise, they walk four times round the whole row of offerings, with the smoking dhoonachee placed on their heads, and then resume their stations again, where they continue in an erect posture, fasting the whole day, occasionally throwing a little dhoona into the dhoonachee. Towards evening, the Brahmun who attends the ceremony throws the pigeons up into the air, which, being young, cannot fly far, and are scrambled for and carried away by any one who gets them, for the purpose of eating. The Brahmun also perforates the ears of the kids with a pack-needle: after which, the first who touches them gets them. About sun-set, the offerers again take up the smoking dhoonachee, and make three more circuits round the row of offerings, making the whole number seven times in the day. I have not learned the reason of this number. After this, each one takes his or her offering home, and eats it, the worship being ended. Then the lamps are extinguished. I had some of these things presented to me; but in order to bear a testimony against the idolatry, I not only refused them, but others also brought on purpose for me by one present, telling them that it was a very wicked thing to eat things sacrificed to idols, which are God's enemies. I preached to them from Rev. i. 16, 'His countenance was as the sun shining in his strength,' and told them of the glories of the Lord of the sun, as Creator, Governor, and Saviour. I had a rich Fakir Mussulman come in the morning to hear me; he came from a distance. I had much talk with him afterwards, in the hearing of the people, who were so credulous as to believe that he had actually that morning, turned a pot of water into milk. I asked him to dine with me (this no native would do on any account,) and observed to the people, that if he could change water into milk, he could change pork into mutton; pork being never eaten by Mussulmans.

"Thus I have given you a short account of this remarkable worship. They have a book of directions for the performance of it, which I am trying to get. If I succeed, I may in a future letter send you a translation of its contents."

Several circumstances now occurred, which, in the course of Providence, led to the transference of Mr Carey to another place, which has since become famous in the annals of missionary operations in India. The indigo works which he and Mr Thomas had been invited by their kind friend, Mr Udney, to superintend, had failed; and though Mr Carey afterwards commenced in the same line for himself, at Kidderpore, about ten miles distant, this speculation also proved unsuccessful. Thus was he once more reduced to great straits in a pecuniary point of view, and had not Providence kindly interposed, his temporal resources would have ere long been entirely exhausted.

About this time, towards the close of 1799, four new Missionaries arrived from England. As the East India Company prohibited their settling in the British dominions, they fled to Serampore, a small Danish settlement, about fourteen miles up the country, on the western bank of the Hoogly. Thus prevented from enjoying the assistance of the newly arrived Missionaries, Mr Carey and his colleague resolved to break up the new undertaking at Kidderpore, and to remove to Serampore.

And, to this they were the more reconciled, as the small factory which Mr Carey had established at Kidderpore was, as has been already remarked, far from being in a flourishing condition, and would, if he did not quit it, plunge him into a state of great worldly embarrassment. He determined, therefore, without delay, to renounce this undertaking, and dedicate himself henceforth to the peculiar duties of his missionary office. And no sooner had the little band of faithful messengers of the Cross completed their arrangements on first settling at Serampore, than Mr Carey employed himself, with the utmost diligence, in preaching the Gospel to the natives of the villages around, in teaching those who solicited instruction in spiritual things, and in translating the Gospel into the Bengali language. In a short time, his industry and learning attracted considerable notice, and he was requested to undertake the Bengali professorship in the college of Fort-William—a college which had been recently founded for the instruction of the junior civil servants of the Company. This appointment, besides rendering Mr Carey once more independent of pecuniary assistance from home, afforded him an opportunity of gratifying his taste for the study of languages. In commencing the duties of his new situation, he found it necessary to compile a Bengali Grammar, for the use of the students intrusted to his care.

The Serampore Missionaries now formed the noble project of translating the Scriptures, if possible, into all the languages of the East. With this view, after having completed the Bengali version, they proceeded to the Hindusthani, Persian, Mahratta, and Oolkul languages. "Perhaps," says Mr Carey, in a letter dated Feb. 27, 1804, "so many advantages for translating the Bible into all the languages of the East, will never meet in any one situation again, viz., a possibility of obtaining learned natives of all these countries, a sufficiency of worldly good things, with a moderate degree of annual assistance from England to carry us through it, a printing office, a good library of critical writings, a habit of translating, and disposition to do it." With such advantages as these, Mr Carey and his brethren entered upon, and carried forward, the great work of translating the Scriptures, with such activity and zeal as has laid the Christian world under the deepest obligations to the Missionaries at Serampore. Besides the labour connected with this department, Mr Carey took upon himself the task of compiling various grammars and dictionaries, which have been of essential service to Oriental scholars.

In a short time Mr Carey's exertions in the College of Fort-William were rewarded by an increase of his salary from five hundred to one thousand rupees per month. While thus prospering, however, in his worldly affairs, he was not a little discouraged by the spirit of opposition which the Government now displayed to the progress of the missionary operations in which he and his brethren were engaged. The circumstances are thus stated in a letter to the society at home:—

"Our brethren, Chater and Robinson, who arrived here last week, went, as is customary, to the police-office to report their arrival; on which occasion some demur arose about permitting them to proceed to Serampore. Brother Carey, therefore, went to town on Tuesday last, and waited on two of the justices of the peace (Mr Blacquiere and Mr Thoroton) about the matter. As he was leaving the office, Mr Blacquiere

called him back, and said that he had been directed by the Governor-General to express to him his desire that he would not interfere with the prejudices of the natives by preaching to them, instructing them, or distributing books or pamphlets among them; that he would desire his colleagues to observe the same line of conduct; and that we would not permit the converted natives to go into the country to spread Christianity among the people. Brother Carey inquired if this communication had been made in writing, and was answered in the negative. He then assured the magistrate that we would endeavour to conform to the wishes of government in all that we conscientiously could.

"This prohibition is to us extremely distressing; and is rendered more so, by the encouraging circumstances among the natives, which we have already mentioned.

"As we have scrupulously refrained from intermeddling with politics, we are at a loss to assign any adequate cause of this sudden change. It is certain that Government had not till now any suspicion that evil would arise from our conduct. Brother Carey, in a public speech, since printed, informed Lord Wellesley that he had for several years been in the habit of preaching to the natives. The present Governor-General, in a public speech, also printed, acknowledged with approbation 'the Society of Protestant Missionaries at Serampore.' No political evil can reasonably be feared from the diffusion of the Gospel now, for it has been publicly preached in different parts of Bengal for about twenty years past, without the smallest symptom of that nature. At least a million tracts and pamphlets of different sorts have been distributed in every direction, among the natives, without a single instance of disturbance, except the abusive language of a few loose persons may be so called. To this might be added the experience of the Missionaries on the coast, who have preached the Gospel for a hundred years, and reckon about forty thousand persons who have embraced Christianity. Such long-continued exertions to spread the Gospel, carried on to such an extent, and in such different situations, without producing the smallest inconvenience, may, we presume, furnish a course of experience quite sufficient to remove every suspicion of political evil arising from the introduction of Christianity.

"However great our inclination might be, there is one part of the wish of the Governor-General with which we are unable to comply: we mean that which requires us to prevent converted natives from disseminating Christianity. Native Christians are settled in different places throughout the greatest part of Bengal; and we are by law prohibited to go where they reside. Being, therefore, unable to speak to them on the subject, compliance is out of our power.

"It is difficult for us to ascertain the present path of duty. We are much in the situation in which the apostles were when commanded 'not to teach nor preach any more in his name.' They, it is true, replied, 'Whether it be right in the sight of God to obey you rather than God, judge ye?' Would it be right or not for us to make the same reply in the first instance? On the one hand our prospects of success are obscured, and those opening doors for usefulness, which a few days ago engaged our attention, and animated our exertions, are shut by this cruel message: the consequence is, that souls are perishing on every side, and we are forbidden to administer the remedy which God has put into our hands. To act in open defiance of the wish of the Governor-General, might occasion a positive law against evangelizing the heathen, and at once break up the mission, which has been settled at so great an expense. On the other hand, it is probable that if we yield a little to the present storm, it may soon blow

over, and we may not only enjoy our present privilege, but obtain the liberty which we have so long wished for. We, with the advice of our friends, have for the present chosen the latter line of conduct."

Following up the resolution which they had thus formed, Mr Carey and his colleagues patiently waited for the leadings of Divine Providence, the storm soon passed away. The Government orders were formally revoked, and thus light arose amid the darkness. Though cheered, however, by this great deliverance, Mr Carey was visited by a severe domestic bereavement. His wife, who had been in a melancholic state of derangement for twelve years, was cut off by an attack of fever, in about a fortnight's illness. After a short period, he was married to Lady Charles Rumohr, a lady of sincere piety, and warmly attached to the mission.

The following year, (1809,) Mr Carey was seized with an alarming attack of fever, which almost proved fatal. He gives the following account of it in a letter written after his recovery:—

"I have been lately brought to the gates of death by a severe fever. I was first seized with it the last Sabbath in June, as I was returning from Calcutta with brother Marshman. For the first two or three days I took medicine according to my own judgment, but getting worse, medical aid was called in from Barrackpore, a military station on the opposite side of the river from Serampore. For several days I took medicine, which appeared to answer the designed end; but a delirium, attended with considerable fever, supervened, and for a few weeks together my life was in doubt. One or two days I was supposed to be dying. I believe the medical gentleman (Dr Darling) who attended me well understood my case, and treated me with the utmost skill; but I believe my life was given back in answer to prayer. From all that I can find there was a remarkable spirit of prayer poured down upon the church and congregation at Calcutta, on that account; and I have reason to believe that it was confined to our congregation, but was pretty general among the serious people in Calcutta and its environs. On the Monday, the day after I was taken ill, I felt the finishing stroke to the translation of the Scriptures into the Bengali language, which some of my friends considered as the termination of my labours. Now I am raised up, I beg that I may be enabled to go on with more simplicity of heart, and more real despatch and utility, in the work of the Lord."

The Almighty had still work in store for Dr Carey, and therefore he was raised up again from the bed of sickness and apparent death. He was now more than ever anxious to discharge, with all fidelity, his important duties; and while he embraced every opportunity of storing his mind with useful knowledge, his labours in the acquisition of languages, and in the great work of translation, were almost unprecedented. A slight sketch of his exertions in this department may be given in his own words:—

"The necessity which lies upon me of acquiring so many languages, obliges me to study and write out the grammar of each of them, and to attend closely to their irregularities and peculiarities. I have therefore published grammars of three of them, the Sanscrit, the Bengali, and the Mahratta. I intend, also, to publish grammars of the others, and have now in the press a grammar of the Telinga language, and another of that of the Seeks, and have begun one of the Orissa language. To these I intend, in time, to add those of the Kurnata, the Kashmeera, and Nepala, and perhaps the

**Assam languages.** I am now printing a dictionary of the Bengali, which will be pretty large, for I have got to two hundred and fifty-six pages quarto, and am not nearly through the first letter. That letter, however, begins more words than any two others. I am contemplating, and indeed have been long collecting materials for, a universal dictionary of the oriental languages, derived from the Sanscrit, of which that language is to be the ground-work, and to give the corresponding Greek and Hebrew words. I wish much to do this, for the sake of assisting biblical students to correct the translation of the Bible in the oriental languages, after we are dead, but which can scarcely be done without something of this kind; and perhaps another person may not, in the space of a century, have the advantages for a work of this nature that I now have. I, therefore, think it would be criminal in me to neglect the little that I am able to do while I enjoy them."

In 1812, the mission at Serampore suffered a dreadful loss, which threatened, for a time at least, to put a check to their operations. The printing office connected with the mission premises was totally consumed by fire, and all the property, amounting to sixty or seventy thousand rupees, was destroyed; nothing was saved but the printing presses. This calamity excited a lively interest in behalf of the mission, and a subscription was commenced among its friends in India, which speedily amounted to a considerable sum. Thus encouraged by the kindness of Christian friends, Dr Carey and his brethren prosecuted, with renewed ardour, the high and holy duties of their mission. To his individual labours Dr Carey thus alludes, in a letter dated March 20, 1813, addressed to Mr Fuller:—

"I was never so closely employed as at present. I have just finished for the press my Telinga grammar; the last sheet of the Punjabi grammar is in the press. I am getting forward with my Kurnata grammar; indeed it is nearly ready for the press. I am also preparing materials for grammars of the Kashmeer, Pushto, and Billochi languages, and have begun digesting those for the Orissa. The care of publishing and correcting Felix's Burman grammar lies on me, besides learning all these languages, correcting the translations in them, writing a Bengali dictionary, and all my pastoral and collegiate duties. I therefore can scarcely call an hour my own in a week. I, however, rejoice in my work, and delight in it. It is clearing the way, and providing materials for those who succeed us to work upon. I have much for which to bless the Lord. I trust all my children know the Lord in truth. I have every family and domestic blessing I can wish, and many more than I could have expected. The work of the Lord prospers. The Church at Calcutta is now become very large, and still increases. The mission, notwithstanding its heavy losses, has been supported, and we have been enabled, within one year from a very desolating calamity, to carry on our printing to a greater extent than before it took place. I wish we could have communicated to you our real situation, on the day you received the news of the fire. It would have greatly raised your drooping spirits could you have looked forward, or could you have known how we have been supported till then."

The following year, Dr Carey states, in a letter to the same correspondent, that the number of languages into which the Scriptures were either then translated or were still under translation, by the Serampore Missionaries, was twenty-six. And when we consider, that the labour of correcting and revising all of these translations devolved upon Dr Carey himself, we may readily con-

ceive that his exertions must have been truly astonishing.

In 1817 a misunderstanding arose between the Serampore Missionaries and the Parent Society in England, which ultimately, after ten years, led to the dissolution of the connection which had hitherto subsisted between them. It is impossible, within the limits allotted to this sketch, to enter fully into the nature of this dispute; suffice it to state that the society recommended a new, and, as they imagined, a more satisfactory investment of the mission property, and that a number of gentlemen in England should be associated in the trust with the Missionaries themselves. To this arrangement Dr Carey and his brethren declined to accede; and, backed by the Danish government, to which Serampore belonged, they invested the property in a way more agreeable to their own wishes. This disagreement, however, did not, in the slightest degree, interrupt the labours of the Missionaries. They continued instant in prayer, and in every good work. And, accordingly, actuated by the most benevolent and philanthropic views, we find Dr Carey instituting, in 1820, an Agricultural Society in India, under the patronage of the Governor-General, Lord Hastings.

While thus engaged in promoting the temporal as well as spiritual well-being of the people, among whom his lot was cast, this devoted servant of Christ was again visited with a most afflictive calamity, in the death of his second wife. This was a bereavement of no ordinary kind. "My loss," says he, "is irreparable. If there ever was a true Christian in this world she was one."

Dr Carey had now attained a very high eminence as an oriental scholar, and every day was adding fresh stores to his philological knowledge. For many years he had held the office of a professor in the college of Fort-William. With his labours in this department Government were completely satisfied, and in 1823 he received the additional appointment of translator of the regulations of the Governor-General in council, into the Bengali language. Nor were his high literary attainments unappreciated in his own country. At the same time when the Government of India was rewarding his faithful services, various learned societies in England were enrolling his name among their honorary members. Amid all these well-earned distinctions, however, he continued the same simple, humble Christian as before. Trials are the invariable lot of the true believer, and more especially when, as in the case of Dr Carey, he is held in high estimation among men. We have already recorded various instances in which the All-Wise saw meet to subject his honoured servant to painful discipline; and in his latter days he was by no means exempted from salutary chastisement, which, under the divine blessing, tended to promote his advancement in holiness and meetness for heaven. On one occasion, more particularly, in 1823, his life was endangered by an accident which happened to him, while on his way to officiate at Calcutta. It pleased God, however, to restore him, after some months confinement, to his wonted health and activity, with the exception of a partial lameness, which continued till his death. During this illness he had the gratification of learning that he had been unanimously elected to the presidency of the Agricultural Society of India; an institution which he had been mainly instrumental in forming.

After Dr Carey's recovery from the severe accident to which we have referred, though his general health was good, he was subject to occasional attacks of fever and other ailments, which convinced him that his end was approaching. Under this impression he directed his whole energies to the completion of the Bengali version of the Scriptures. With the New Testament, in that language, his labours as a translator commenced, and with the final revision of it they were brought to a close. The faith and holiness of this eminent missionary became more conspicuous as death drew near. Of this his son Jonathan has given strong proof in his brief account of the last days of his illustrious parent.

He had just finished a new edition of his translation, in the Bengali language, of the New Testament, and then remarked that his work was done, that he had nothing more to do but to wait the will of his Lord. Often would he recur to missionary work in India, and say, 'What hath the Lord wrought!' But of his own labours he spoke with much modesty; and viewed himself as an unprofitable servant, needing continually the grace of his Saviour. Notwithstanding his weakness, he would still sit up at his desk, where he was accustomed to labour; and though he could not do much, he corrected a few proofs for the press, and spent much time in reading. Often, during his illness, he lamented his unprofitableness, and was fearful he should prove a burden to others. While in this helpless situation, he was visited by many of his friends, who knew and esteemed his character, and came to condole with him. On one occasion, a minister of his acquaintance called to see him; and, asking him how he felt as to his hopes regarding a future world, his reply was, 'I cannot say I have any very rapturous feelings; but I am confident in the promises of the Lord, and wish to leave my eternal interests in his hands,—to place my hands in his, as a child would in his father's, to be led where and how he please.' In this frame of mind he continued during the whole of his illness. He suffered from extreme debility, but was free from pain, more or less, for six months; but such was his complaint, that it was necessary to keep him very quiet. On more than one occasion his approaching end was immediately expected, but he revived. So much was he at length reduced, that he could not turn himself on his bed. For several weeks all that he could articulate was, Yes, or No, to questions put to him. On the night before his death he breathed hard and was restless; but there were no particular symptoms of dissolution. In the morning, very early, he continued the same, but as the day dawned, it was evident he was sinking. He remained in this state till about seven o'clock, when his spirit took its flight to the regions of eternal bliss, where sin, sorrow, and suffering can no more affect him. The next morning his remains were followed to the Serampore mission burial-ground by a large train of mourners. Notwithstanding it was a wet morning, several gentlemen from Calcutta attended; as did also two officers, and the chaplain of the Governor-General, sent from Barrackpore by the lady of the Governor, to pay the last tribute of respect to his memory; and about seven o'clock the body was committed to the earth, in the certain hope of a resurrection on the last day.

Thus died, on the 9th of June 1834, one of the most eminent scholars and devoted Missionaries that has ever set foot on the shores of India. In talents, erudition, and piety, Dr Carey has had few equals, and if we consider the adverse influences with which, at the outset of his career, he was called to contend, we may well admire the splendour of that genius and the force of that Christian principle by which he was enabled to

surmount all difficulties, and to accomplish the great and glorious work for which, in the providence of God, he had been raised up.

## SKETCHES OF THE PARISH.

BY THE PASTOR OF THE PARISH OF E—L.

No. III. PART I.

[From an Address delivered on the beginning of January 1833.]

"This month shall be unto you the beginning of months: it shall be the first month of the year to you."—EXODUS xii. 2.—"How is it that I hear this of thee? Give an account of thy stewardship." "I have kept nothing back that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." LUKE xvi. 2. ACTS xx. 20.

I PUBLICLY.—In the course of the four last years, you will remember that we have had before us, now nearly one-half of the whole of the Old Testament Scriptures. In the book of the Genesis, or creation of all things, we glanced at the history of the world, and the history of the Church. The history of the world, we saw as it were divided into two parts; the first containing the whole history of the old, and the second presenting us with a part and portion of the new world. In that of the old, comprehended in the first seven chapters, we directed your attention principally to the creation and fall of the father of our race, and to the train of evils which it has entailed on us—to his expulsion from the garden of the Lord; for "he drove out the man, and placed at the east of the garden of Eden cherubim and a flaming sword, which turned every way, to keep the way of the tree of life"—and to the accumulated and accumulating wickedness of man upon the earth, till the Lord God Jehovah sent the waters of a flood to sweep away "a world of transgressors." In the history of the new world of men, after the subsiding of the waters, we pointed generally, and as becoming the place and exercise in which we were engaged, at their dispersion, their settlement, and their places of habitation. But we followed particularly, and with wary steps, the patriarchs in their life and wanderings, from Abraham's first journeying toward Canaan, to the last and momentous act of the sons of Israel in a land of strangers. "Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." Chap. i. 26.

In the history of the Church, (chap. iv. 26,) we considered the work of redemption in many respects similar to the work of creation. In the work of creation it is said, "God called the light day, and the darkness he called night; and the evening and the morning were the first (one) day." chap. i. 5. In the work of redemption, as in creation, we observed, that the evening and the morning form one day, even "the day of salvation." The evening, in its degrees of darkness, precedes the morning in its degrees of increasing light. You remember we said, that the first promise to our first parents appeared to us as in the first faint glimmering twilight of the evening, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." (chap. iii. 15.) And that the same promise was made once, (chap. xii. 3,) and again, (chap. xviii. 18.) and a third time, (chap. xxii. 18,) to the hearts of the faithful, and appeared to us as in the third watch of the night, under the uncertain light of a setting moon, but by him it was seen more clearly, "for in this he saw the day of Christ, and when he saw it he was glad." And lastly, that the self-same promise was repeated to Isaac, (chap. xxvi. 4,) and to Jacob the son of Israel, (chap. xxviii. 14,) and yet again by the spirit of prophecy

• 1829—1833, from the time we commenced these Sketches.

through the dying Jacob to one of the most highly favoured of his sons, (chap. xlix. 8,) "Judah, thou art he whom thy brethren shall praise...thy father's children shall bow down before thee...the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." In this we saw, as it were, the first streaks of the dawn; and "the bright and the morning star;" and under stood it as spoken by him "whose eyes were open," and said, "I shall see him, but not now; I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth." (Num. xxiv. 17.) Yes, Christians! "we have seen his star in the east, and are come this day to worship him."

After having thus looked on the history of the world, and into the work of redemption as given in this inspired history of the Church, we saw, by the little light we had obtained, some substantial shadows of the promised coming reality, some of which we may little more than mention to bring back again the past to your remembrance before you. Adam, then, we observed, "was the figure of him who was to come," (Rom. v. 14;) "as it is written, the first man Adam was made a living soul; the last Adam was made a quickening Spirit. The first man is of the earth, earthy; the second man is the Lord from heaven." (1 Cor. xv. 45, 47.) The days of his coming were shadowed forth by the days of Noah, as we find in the words of Him who was the truth and the light of the world: "As the days of Noe were, so shall also the coming of the Son of Man be." (Mat. xxiv. 37.) The order and immutability of his priesthood is pointed out by both a prophet, (Psalm cx. 4.) and an apostle, (Heb. viii. 1.) "Thou art a priest for ever after the order of Melchizedek." And, finally, we observed to you, in the way of application, and in bringing down the Old Testament to the New, "that you are come to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel." (Heb. xii. 24.) Such is a faint outline of the book of the Genesis, or creation of all things, as we had it before us; and we trust that "the filling up" will again, this day, pass before you in review, with a strong desire to search accurately "to see whether these things be so."

The Exodus, or departure of Israel from Egypt, to drop the past for the present, furnishes us with a particular history of the Church of God for about the space of one hundred and forty-five years, viz., from the death of Joseph in Egypt, till the erection of the tabernacle in the wilderness. This history of the Church, we remarked, sets her before us, "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." But you will remember, that we divided this book into two particular portions. We saw the *first*, containing a history of the fulfilment of the promises made to Abraham, Isaac, and Jacob, in the preceding book of inspiration; and saw it as a demonstration of this: "the Lord is not a man that he should lie, neither the son of man that he should repent; hath he said it, and will he not do it? Hath he spoken it, and will he not bring it to pass?" (ch. i.-xviii.) We considered the *second* as a little book of ordinances and laws, which that people were to observe and walk by all the days of their life; and, in the words of the great prophet of Israel, we urged upon each of you what we are commanded to enforce: "Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (ch. xix.-xl.) In this book, indeed, we saw both the law and the Gospel. "In it," says one, "there are more types of Christ, than perhaps in any other book of the

Old Testament." There is Moses the prophet, (Acts iii. 22;) there is Aaron the priest, (Heb. iv. 14, &c. ;) there is the lamb for the burnt-offering, (John i. 29;) there is the manna which was rained from heaven, (Rev. ii. 17;) there is the rock in Horeb, (1 Cor. x. 4;) there are the tabernacle, the ark, the mercy-seat, the shew bread, &c. In a word, there seem to be all the members which make up the complete shadow of the substance of good things to come; and the Exodus of Israel, from the land of servitude, shadows forth our deliverance from worse than Egyptian bondage.

We remarked, that Leviticus and Numbers made us acquainted with the nature of the Levitical priesthood, (Heb. vii. ;) with the character of the seed of Abraham, which should be as the stars of heaven for multitude; with their ceremonies, their marshallings, their journeyings, and their observances in the wilderness.

We also remarked that "Deuteronomy" is so called from "containing a repetition of the law." We pointed, 1<sup>st</sup>, at some of the reasons which we thought we saw for the repetition of the law in this book; and, 2<sup>dly</sup>, at some of the particular honours which were evidently conferred on the book itself. 1<sup>st</sup>, The law was probably repeated because the men to whom and for whom it had at first been delivered, were reduced to a few, to a very few, for "their carcases had fallen in the wilderness;" because Moses himself was also now about to lay down the earthly house of his tabernacle; "to rest from his labours that his works might follow him;" that, therefore, before he leaves the new generation he gives them a new edition of all the old law, with the exception of what had been delivered for the priests, thus teaching them that "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little," Isaiah xxviii. 10. 2<sup>d</sup>, To the honour of this book, it was to be written upon great stones, plastered over with plaster, when the people had passed over the Jordan, to enter on their promised possession, (ch. xxvii. 2.) It was to be read with solemnity, every seventh year, at the feast of tabernacles, in the place which Jehovah himself should choose, "before all Israel, in their hearing," (ch. xxxi. 10.) It was to be copied by every king that should sit on the throne of Israel, and it was required of him that he should read therein all the days of his life, that he might learn to fear the Lord his God, and "to keep all the words of this law," (ch. xvii. 18, 19.) And it was out of this book that our Lord brought all his answers to the tempter, in the wilderness, as when he said, "It is written, thou shalt not tempt the Lord thy God; and again, thou shalt worship the Lord thy God, and him only shalt thou serve," (Matt. iv. 4-7-10.) Finally, we observed, and with this we ended the *first year* of the *four*, with regard to all these books we have had before us, that the moral law is still the rule of duty, and that it is binding on Jew and Gentile, on Greek and Barbarian, on bond and free; "that the ceremonial law was the shadow of good things to come; but the body is of Christ."

The first book after the five books of Moses is honoured with the honourable name of him who was an eminent type of that Jesus who leads his people to the Canaan above. The book of the thirteen Judges of Israel, afforded us much interesting as well as useful information, and from it we gathered for ourselves, as men and as Christians, doctrines, precepts, and examples, remarking, "that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the men of God may be perfect, thoroughly furnished unto all good works."

The kingdoms of Israel and Judah, as described in the books which have their names from the principal parts they detail, were spread out to us as on a map. That chart, we apprehend, you saw at the time distinct-

ly marked and defined with its proper boundaries, and the little colouring we attempted to spread over the whole, will, we trust, bring the past before the eyes of your memory and your faith, so as that things temporal may suggest to you things spiritual, and teach you also of things that are eternal. Yes! the kingdoms of Israel and Judah were to us as the shadows of the kingdom of grace and of glory. And, in conclusion, at the end of another year, we were brought with the subject, to present the prayer we had been taught in our infancy: "Our Father who art in heaven. Hallowed be thy name. Thy kingdom come. For thine is the kingdom, the power, and the glory, for ever. Amen."

The little volumes of Ezra and Nehemiah we next looked into, as descriptive of the second Exodus of God's people from captivity and bondage. In these we saw much that was interesting in the political and ecclesiastical history of the Jews. But, my friends, we trust you found the interesting to be the practically useful; "for you know that whatever was written aforetime, was written for our instruction."

The history of Queen Esther, as a sequel to those two, unfolded to us the wonderful workings of the providence of God. The common reader, we observed, like the common observer of passing time, indicated by the moving pointers on the dial of his watch, may rest satisfied with the facts themselves, as they pass solitarily or in succession before him, but the old and experienced disciple in the school of Christ endeavours to look into what is hid from the eyes of the multitude, and after his inspection you may hear him humbly confess, in the words of the prophet, "that he seeth, as it were, a wheel in the middle of a wheel." (Ezek. i. 16.)

The book of Job, we observed, had brought us into the deeper waters of the sanctuary. At first, they were as "waters to the ankle," but, proceeding onward, they became as "waters to the knees;" and having come thus far, we began to experience, indeed, that they were as "waters up to the loins." (Ezek. xlvii. 3, 4.) But you will remember how we first considered briefly the history of the book itself, and looked, next, with devoted attention, into its sacred and interesting contents, and concluded with stating some of its uses to the Church in general, and some lessons to be learned from it, by certain individuals in particular. And in the application, for with the ending of the book we nearly ended another year, we took a reflective glance on the religion of the patriarchs, and, in a farewell word, put you in remembrance of what had been said by the Apostle James; "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." (chap. v. 11.)

During the winter and spring months of the year which is past, when I thought you had leisure to read and to meditate, I directed your attention and devotion to the holy inspired book of Psalms. We viewed that book together, as an epitome or abridgement of the whole Bible, both of the law and of the Gospel. We hope, in God, that if any good impressions were made, they have not been effaced. Oh! study still this little manual of devotion. And let the feelings of your heart be expressed with your lips, in the words it contains; "Oh how do I love thy law! it is my meditation all the day; through thy precepts I get understanding, therefore I hate every false way." To invite you still more to the delightful and useful exercise, listen to the words of one, (the learned Salmasius,) who was about to leave the world, for it is then that a man will most feelingly speak the truth, and it is then that his words will certainly be most seriously attended to: "I have lost a world of time; if I had one year more I would spend it in reading David's Psalms and Paul's Epistles." Oh! hear also the pious and learned Bishop Horne,

speaking of these delightful compositions, and of the pleasure and profit he experienced in studying them, in the following eloquent and devotional language: "Now could the author flatter himself that any one would take half the pleasure in reading the following exposition, which he hath taken in writing it, he would not fear the loss of his labour. The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly; vanity and vexation flew away for a season; care and disquietude came not near his dwelling. He arose, fresh as the morning, to his task; and the silence of the night invited him to pursue it; and he can truly say that food and rest were not preferred before it. Every Psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than those which have been spent in these meditations on the Songs of Zion, he never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along; for when thus engaged he counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet."

During the summer months, when I knew you had but little time for reading and research, I brought before you some of the beautiful parables of our blessed Lord and Redeemer, that from them you might improve on what was spread before you on the book of nature, as you ascended the hill, or followed your occupation on the plains, for, by means of nature in these parables, he gently leads his disciples "to nature's God." "I am the good Shepherd; the good Shepherd giveth his life for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My father, who gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one." "Behold a sower went forth to sow, and some seeds fell by the way side; some fell upon stony places; some fell among thorns; others fell into good ground."

With these expositions, and during the same period of time, we have had before us a series of discourses, which we shall now arrange for you in the following order. "The fool hath said in his heart there is no God... Verily there is a God that judgeth in the earth... He is thy Lord, and worship thou him..... Thou shalt worship the Lord thy God, and him only shalt thou serve... Yea, thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy strength, and with all thy mind... But remember that God is a spirit, and they that worship him must worship him in spirit and in truth."

After having spoken particularly of the unity of God, (Deut. vi. 4.) we brought before you a part of the mysterious doctrine of the Trinity, with our statements and illustrations solely from Scripture. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

We considered next, and at particular length, the divinity and incarnation of the Messiah, Christ. We dwelt on his sufferings and death,—his resurrection and ascension, with the offices which he executes as our Redeemer, both in his estate of humiliation and exaltation.

We followed up these discourses, with an account of the "personality," "works," "gifts," "graces," and "fruits" of the Holy Spirit. During the bygone year, the following doctrines, as the foundation, along with precepts, in application, to the building us up in our most holy faith, occupied a considerable portion of

\* See the whole of Bishop Horne's beautiful Preface to his Commentary on the Book of Psalms.



our time: "By one man sin entered into the world, and death by sin." "But he (Jesus) was delivered for our offences, and was raised again for our justification." "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father." "Except a man be born again, (from above) he cannot see the kingdom of heaven." "In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature" (new creation); "in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but faith that worketh by love." "Marvel not, then, that I said unto thee, ye must be born again." But we particularly put you in remembrance, through a variety of practical addresses, "that this is the will of God, even your sanctification." Let us now, in dismissing these remarks on the past, join with all our heart, and with all our soul, in the words of a prayer, and let us put our petition into the hands of a Mediator,—“Sanctify us, O Father! through thy truth: thy word is truth.” Thus, I trust, I have kept nothing back that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house.

II. PRIVATELY, or from house to house.—In the course of the winter and spring of the bygone year, I visited every one of your families, and sat with you around me in your different dwellings, where I felt most sensibly your general friendly attachment and affectionate kindness. The days employed for this purpose rise again brightly to my remembrance, and they are placed among the number of the happiest days of my life. After having met and conversed with you as individual families, dwelling in unity, we assembled together afterwards collectively, in a place appointed for the purpose, as the few associated brethren of a particular district. My first address, of this season, was to a mixed number. After, therefore, having heard the youth read a portion of the Scriptures, and repeat what they had been preparing for our meeting together, as the humble servant of the Lord Jesus, I earnestly exhorted them, as parents and children, as masters and servants, as saints and sinners, to live the life, and to perform the duties, which the holy Word of God enjoined on them; indeed, the looks of one and of all in this meeting seemed to express this request, "If ye have any word of exhortation, say on." (Acts xiii. 15.)

The next day of our meeting, in a different district, was dark and dreary. When we had gathered round the family hearth of a friend and neighbour, the faint, feeble light, creeping through the dark green glass of the window, suggested a solemn but cheering subject to us, "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—(1 Cor. xiii. 12.)

On another occasion, a number of families, which have ever regularly, attentively, and devoutly waited on the ordinances of God in this place, met together. Could I not but select such a passage as this for their comfort? "I will be the God of all the families of Israel, and they shall be my people." (Jer. xxxi. 1.)

On another, I met with a few, and, blessed be God, the number is but small of such, who have seldom, and some of them have never, met with us here; say, if the text was too severe that we chose with which to guide our meditations, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts ix. 15.) That season has never yet arrived.

Again, a few of us assembled together,—and we were but a few,—but we remembered, in our prayers, you who were then engaged in your worldly concerns, and we took for our own encouragement, on the occa-

sion, the promise of our Lord, who is the truth; "Where two or three are gathered together in my name, there am I in the midst of them." (Mat. xviii. 20.)

And lastly—for it may seem irksome and tedious to enumerate farther—we concluded our last address by praise and prayer, in the words of "the householder's hymn":—

"O when, in kindness unto me,  
Wilt thou be pleas'd to come?  
I with a perfect heart will walk  
Within my house at home."—PSALM ci.

Now, in conclusion, should a stranger ask us, in something like contemptuous scorn, "What do ye more than others?" we most humbly answer that individual, "It is not that we vainly imagine that we do, or have done more, or that we have done so much, as many of our brethren in the Lord Jesus, or that the little we have attempted to do, humanly speaking, has been done so well as that our own heart and conscience fully approve of it. No; but while we give you this humble and candid answer, we say, that through the grace and strength of our God assisting us, we are ever ready to exert ourselves in the cause of our Master, that we are willing to spend and be spent for Christ, and that we are not ashamed to say, after we have done all, that we are unprofitable servants, we have done that which was our duty to do." "Where is boasting then? It is excluded. By what law? of works? nay, but by the law of faith." "God forbid that we should glory, save in the cross of our Lord Jesus Christ."

But should the stranger again ask us in a different spirit, and after a milder manner, "Why do you cause all this lengthened detail to pass before us at this time and on this occasion?" We have done so, my Christian friend, to refresh the mind of this people; to induce them, by the extended remarks we have now made, to call up for themselves "things new and old;" to incite you also "to make inquiry, to search and to see whether these things be so;" and, finally, to prevent anything like "the poisonous vapour of misrepresentation" from settling among our green hills, where "the silver trumpet of the Gospel" began to sound so early, and has continued to sound so long, so loudly and so clearly. But "how is it that I hear this of thee? Give an account of thy stewardship." I trust "I have kept nothing back that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house."

SUBMISSION TO THE WILL OF GOD:

### A DISCOURSE.

BY THE REV. GEORGE BOAG,

Minister of the Scotch Church, Widdrington.

"And Eli said, It is the Lord: let him do what seemeth him good."—1 SAM. iii. 18.

HOWEVER dark and mysterious the ways of Providence may sometimes appear, we have sufficient reason to rest satisfied, that these, all things considered, are the most proper and conducive to the general good. When we examine the evils of life, merely with relation to a few individuals, we are too often disposed to say, that it would have been better these had not happened, or that they had appeared in a manner different from what the providence of God thought fit. But on such matters we are very incompetent judges. We see only a small part of the ways of God, and cannot comprehend his general plan, or discover the connection the most minute event in life has with this

plan. At present, the wisest and best of men see and know only in part. And as there are many qualities in the animal, vegetable, and mineral tribes, which the most penetrating philosopher has not been able to comprehend; so, in the moral government of God, there are mysteries which will not be clearly unfolded till the time come, when we shall know even as we are known. What we do not perfectly understand, let us not be rash in condemning, lest we be found to rebel against God. But in every thing, let us submit to Him who is the wise disposer of all events; and, even in those dispensations of providence, which wear the most gloomy aspect, recognise the hand of the Almighty, and say with Eli, "It is the Lord, let him do what seemeth him good."

Eli being now advanced to that period of life, which is least able to bear a load of misery, received such a message, as must wring a parent's heart, and bring him down with sorrow to the grave. The guilt of his sons he well knew, but no doubt fondly flattered himself, that the Lord would be merciful to them, and not punish them, according as their sins deserved. Such hopes, however, soon vanished. A messenger from God disclosed to him the signal judgments which were about to overtake his house. His family were to be reduced to extreme poverty. So aggravated was the guilt of his house, that it was neither to be purged with sacrifice, nor offering, for ever. And his two sons, Hophni and Phinehas, were, as a signal mark of God's awful displeasure, both to die in one day, and *that* as a token of the certain accomplishment of all his other threatenings. Though the feelings which such an announcement must have excited in Eli's breast were the most painful, yet he does not charge the Almighty with injustice, but humbly submits to the divine will. Whatever afflictions, then, we may be called to bear, whatever punishments may overtake us for our sins, a consciousness of guilt should silence every murmur, and faith in the divine perfections determine us to say, "It is the Lord, let him do what seemeth him good." From these words, I purpose,

I. To shew the *extreme folly* and *impiety* of attempting to resist the will of God. Man, in his best estate, is but vanity. Weakness and imperfection are inseparable attendants on humanity. The soundest constitution that ever existed, the strongest arm that ever wielded a sword, aided by the clearest understanding with which any mortal was ever endowed, could never stop the fury of the storm, or prevent the hurricane from carrying desolation along its track. Where is *he* at whose command the sun will be arrested in his course? Where is *he* who can unlock the bars of winter, and renew the face of the earth—who can check the progress of disease, and by his own power conquer the king of terrors? Assuredly no child of the dust can accomplish such effects. But, my brethren, all these, however astonishing, are easily effected by Him, who rules in the armies of heaven, and among the inhabitants of the earth.

From eternity he formed the plan of government he is daily carrying on, and no human effort can frustrate his purposes. The most rational and well-concerted plans of mortals may misgive, but *one* decree of the God of heaven cannot fail in its accomplishment. What absurdity and folly, then, must it be in man, to oppose the designs of the Omnipotent! who says, "My counsel shall stand, and I will do all my pleasure." (Isa. xlv. 10.) Our opposition to the will of God can never make him alter his determinations, or fall in the execution of them. Our disobedience, indeed, adds to the measure of our iniquities, and is likely to bring accumulated judgment on our devoted heads, but will never obtain for us the object of our wishes—an exemption from suffering, and fullness of delight.

Again, it is not only foolish to attempt to resist the will of God, but also *highly impious*. Man is the offspring of God, sent into this world to accomplish the purposes of unerring wisdom, and he has no right to dictate to the Almighty in any case. He is a servant who is bound to obey every injunction of his Lord; and whether the path in which he is destined to move be beset with briars and thorns, or decorated with the more pleasing and inviting flowers of earthly pleasures, still he can have no cause to murmur, seeing his condition in life is the appointment of Providence. And surely God knows what is good for us, better than we do ourselves. He sees how every individual acts in all the complicated situations of life. He directs those events which either elate the mind with joy, or depress it with sadness; and ill does it become guilty and dependent creatures to complain of the ways of God, who has an absolute right to govern them according to his pleasure. That King who is Lord over all, is not a capricious and unfeeling master, requiring hard and rigorous service, but a kind and compassionate father, whose commands never were grievous, and who, in all his dealings with his children, has an ultimate regard to their felicity. To convince them of this, he hath exhibited such instances of *consummate love* for man, as no created being could ever have conceived. The most precious gift that heaven could bestow has not been withheld. For man, the eternal Son of God died on Calvary, procured the pardon of sin, and opened the gates of Paradise, that all the guilty, obtaining pardon and the righteousness of God by faith, might enter in and live for ever. Oh! what ingratitude and impiety then must mark the character of those who dare resist the will of such a benefactor! If they believe that God is the governor of the world, they surely must be sensible that they cannot be innocent in rebelling against him, and that punishment in one shape or other may be expected to overtake them. If they suppose they may sin with impunity, this is in effect to deny the existence of God, who, if he is, must be just, and, in the energetic language of Scripture, "will render to every man according to his deeds." (Rom. ii. 6.) Indeed, to have just no-

tions of the Deity, and yet indulge in any known sin, (if such a case be possible,) is the grossest inconsistency. To be deliberately wicked, and, with daring impiety, rise in rebellion against the best of all beings; and, at the same time, to be sensible of the punishment due to so aggravated guilt, argues inconceivable depravity. If God has intrusted us with various talents, among which the powers of the mind hold a distinguished place, and for the use of which we are accountable at the bar of his tribunal, we surely must be guilty if we do not employ them for the purpose for which they were bestowed, and may expect that awful sentence to be ours, which is pronounced in the Gospel against that unprofitable servant, who restored his master's talents without increase, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." (Mat. xxv. 30.) Attend to this, ye who murmur at the dispensations of Providence, and humble yourselves as under the mighty hand of God. Submit, with Christian resignation, to the appointment of heaven, and God will exalt you in due time. This leads me to remark,

II. That a view of the *character and perfections* of God, ought to determine us to acquiesce in the way of Providence. It is our duty in all things to submit to the will of God, because he is possessed of Omniscience, unbounded goodness, and Almighty power; and, therefore, well qualified to govern the universe. God sees all things at one comprehensive glance, from the beginning of time till its consummation. The most hidden and remote dependencies of things upon one another are open to his observation; the various actions of moral agents are naked before him; and the secrets of the heart have no covering in his sight. Thus, understanding all things, he must ever know what is most proper to be done; and that he is always disposed to do so, his goodness clearly evinces. The benevolence of the Deity extends to all his creatures. For them the sun darts his enlivening beams upon the earth, and diffuses gladness through the nations; for them the earth is blessed with fertility, and replenished with what is conducive to their comfort and convenience. "He opens his hand, and satisfies the desires of every living thing." To the spiritual concerns of men, too, he has been particularly attentive. When they, corrupted by sin, became unmindful of the source from whence their happiness flows, and sought after strange gods, the Almighty raised up prophets and preachers of righteousness, to throw down the altars which superstition had erected, and to lead men to the worship and service of the Deity. Can we review the holy life, atoning death, and glorious exaltation of our blessed Redeemer,—his patient suffering, while here, as an example to all his followers,—the clear direction of his Word, for the regulation of our conduct, and not admire the mercy and grace of God, as manifested toward us the guilty children of men?

But He who is omniscient and benevolent, is

also Almighty to effect whatever His wisdom and goodness determine to be done. Yes, He who created all things, both in heaven and earth,—who guides the various orbs that roll in the immensity of space,—who setteth bounds to the ocean which it cannot pass,—who commands the storm to rise or fall, and has universal nature under his control, must surely be superior to all. Possessed of such perfections, God is well qualified to direct all things, and whatever happens by his appointment, must be right, and productive of ultimate good. Under his moral government, there is no station in which a man may not discharge his duty with acceptance, for God requires no more of any man than what he gives him ability to perform. Those who are placed in the higher spheres of life, and blessed with ease and affluence, we naturally think, will not readily complain of the appointments of Providence in this particular. But they, too, have their peculiar anxieties, and do not, in all cases, acquiesce in the will of God. Many, possessed of wealth, lend a deaf ear to the cries of the poor, and hoard up or dissipate that part of their fortune which should have been given to feed the hungry and clothe the naked. This is what is intended by the great Proprietor of all, for "the earth is the Lord's and the fulness thereof;" and when thus applied to promote the comfort and happiness of their brethren of mankind, it is productive of the most refined pleasure,—the pleasure of being instrumental in doing good.

And with regard to those who are placed in the lower stations of life, let it be remembered that they are called upon to be equally submissive to the will of God. If their poverty be not the consequence of vice, but the immediate appointment of God, they can have no reason to complain, as he may require what service he chooses from any of his creatures. And if their poverty is the consequence of vice, not only have they as little reason to complain, but that very circumstance should operate as a check to restrain their murmurings. Shall man who is sprung from the dust, and must soon return to it, challenge the doings of the Omnipotent? Besides, poverty is no real evil, for there can be no merit or demerit, either in riches or poverty, considered as the appointments of heaven, nor is the former a stronger indication of God's love than the latter. If the first naturally leads to gratitude, the last is favourable to humility and trust in God, virtues which hold a distinguished place among the Christian graces. Let us then, my brethren, amidst all the vicissitudes of life,—the various trials and severe dispensations we may be called to endure, submit to the will of God, assured that he never afflicts his own children but with a design to promote their good, and say, with the venerable Eli, "It is the Lord, let him do what seemeth him good."

From what has been said, I observe,

1. That since resignation to the divine will is a duty so reasonable, we should endeavour to lead our minds to the Gospel,—to the reconciling love and grace of Jesus Christ, as the only means, under

heaven, that will reconcile us to an acceptable acquiescence in the divine dispensations. If we are dissatisfied with the ways of God, how can we look for his approbation! And if this be wanting, all other refuges for happiness will prove delusive. Conscience, if allowed to speak, will condemn our conduct, and banish joy from the heart. It will tell us that punishment is due to such as rebel against God, and condemn his administration. Let us, then, entertain just conceptions of the Deity, and regard him as the governor of all things. Let us meditate on his wisdom, power, justice, and goodness, which render it impossible for him to do wrong. Let our minds ever be impressed with this solemn truth, that his eye is at all times upon us,—that he sees our actions, and knows our thoughts. Were this grand truth duly established in our minds, it would prove a powerful incentive to virtue, and a forcible check to all vice. Will the presence of a friend whom we love, and from whom we expect favours, lead us to be cautious not to offend him, but shew a readiness to comply with his requests? and, will the presence of the great God, from whom every blessing descends, and before whose tribunal we must all soon appear, less influence our conduct? Let us never forget that He who is our present witness, will ere long be our impartial judge.

2. In order to cherish Christian resignation in our hearts, let us reflect on our *guilt* and *imperfections*. Ever since the apostasy of our first parents, sin hath prevailed in the world. Being sprung from them we are tainted with corruption, and to our original guilt, are added numberless actual transgressions. Should we attempt to justify ourselves, our own hearts will condemn us. Should we say we are perfect, these would prove us perverse. Being thus guilty, we become obnoxious to the punishment denounced against the workers of iniquity. Whilst we, then, deserve eternal death, shall we complain of temporal inconveniences? Shall we murmur at the dispensations of God, which we do not yet clearly comprehend? As our faculties in this life are very limited, let us not condemn what we do not understand, but rest assured that when we shall know even as we are known, all the works of the Creator will appear to have been done in wisdom. Seeing our own weakness and dependence upon God, let us frequently have recourse to him by prayer, for the assistance of the Holy Spirit, to convince us of sin,—to enlighten our understandings,—to sanctify our natures,—to reconcile our minds to the ways of Providence, that so we may pass the time of our sojourning here in the fear of the Lord, and be admitted, at last, into those mansions above, where there is nothing to hurt or destroy, but where peace and happiness reign for ever.

#### THE BAT.

Extracted from "Summer," being the third Volume of "The Sacred Philosophy of the Seasons," by the Rev. Dr DUNCAN, Ruthwell.

In ascending from birds to quadrupeds, we meet with a family of animals which seems intended to form the

connecting link between the two orders, thus completing the chain of animated nature, in this, as we have seen to be the case in other transitions. This family is that of the bat.

It is not one of the least remarkable proofs of the wisdom of the Creator, that each object or being in nature has been so perfectly fitted for its end, and the station it occupies, that those which, on the first view, are thought mis-shapen or disgusting, become, on closer investigation, the sources of pleasurable and instructive contemplation. Each part is found so well adapted to its use, that the changes which might appear to the superficial observer conducive to elegance or beauty, would but hinder the design, and produce confusion, where all is order and harmony. Of this the apparently ungainly form of the bat is an exemplification. Dabenton thus describes its structure:—"The elbow is found near the knee; the fore-arm is very long, and obliquely extended from above downwards, and from behind forwards, as far as the nose of the animal. The wrist is placed against the ground, and there is but one finger on the anterior extremity, which is the thumb. The knee is raised as high as the lower part of the rump, and the five toes of the hind feet are of equal length, and turned outwards. The arm is extended horizontally, from the front to the back part, and the thigh vertically, from above downwards; the arm is concealed behind the fore-arm, and the thigh behind the leg; they are, moreover, enveloped in the membranes which conceal the tail, and all the hinder parts of the body. Besides the thumb seen on the anterior extremities, there are four other very long fingers, extending from the fore-arm, enveloped in the membrane, and folded, near the elbow, by their extremity."

While on the ground, these long extremities are of little use to it, and it stands propped on the breast, appearing one of the most helpless and awkward quadrupeds in existence. To move along, many different and very fatiguing actions are required. Its pace is heavy and dragging, and it runs in a grotesque and ungraceful manner. The ears are often very large, and, together with the whole membranous surface, are quite naked; the eyes are small, and too weak to endure the light of the sun; and the wide mouth, reaching from ear to ear, completes the uninviting picture. Were we to look no further, we might deem that the skill which lives through all creation, had been withheld from this feeble and imperfect animal. But when, gaining the aid of some slight eminence, it raises its fore-legs, unwraps from about them the numerous folds of its velvet wings, and darts away with tremulous but rapid flight, we see that it is not dependant for change of place, on the motion that has excited our pity; and, on pursuing the investigation, we find that every part of its structure has been so contrived, by a wisdom far above ours, as to make its existence easy and pleasant. Though the arms of the bat are much elongated, the bones of the fingers exceed their whole length. Over these is stretched the leather-like membrane, which constitutes the wing; it is only a prolongation of the skin, the back and belly each furnishing a layer, and yet it appears but a delicate and transparent net-work. Were the membranes, or bones which support it, compact and thick, their weight would disable the bat from using them; but, becoming thinner as they recede from the centre of motion, they are the instruments of its high and unimpeded flight. The pectoral muscles, which move the wings, are strong, and the breast-bone projects, that these may have an ample space for fixing upon. By means of this construction, the bat is enabled to fly very swiftly. It is gradually aroused from the torpor of winter, at the approach of a milder season, and, slowly recovering the power of motion in the dark recesses of its cave, its length goes forth in search of the insects which have been called into life and activity by the returning power

of the sun. It readily discerns its prey, even at some distance, and darts at it, ascending at times, in the chase, to a considerable height, though, in general, it finds a more abundant supply while hovering near the ground, or skimming the surface of water. Here the softness of its wings is of essential service, as they swiftly cut the air, without making any sound to warn the insect into flight or concealment. Though in damp weather the bat can remain for days without food, and even sink again into torpor, his appetite is voracious, and he clears the air of swarms of insects, which, if not exposed to that and similar destructive agents, would multiply so fast as to encumber it, and render it unwholesome. The small eyes of the bat are less liable to injury than they would be if larger or more protuberant; and they are not made to bear the glare of day, as its season of activity is during the obscurity of twilight, when alone it can obtain food. As if conscious of this, its exertions are, during that period, unremitting, and often continue till night has established her sable domain. Notwithstanding its faint power of vision, and even when totally deprived of it, the bat pilots himself through the air, with the greatest skill, avoiding every impediment, though no larger than a twig, and accurately seizing its minutest prey.\* This is imputed by some naturalists to its acute perception of sounds, and by others to the delicacy of the nerves; but Cuvier, more philosophically, refers it to the sense of touch resident in the membranous skin of the wings, affected by the reaction of the air in a near approach to any object. Here again we must admire the wisdom that launched this little being on its airy way; for, had this skin been covered by the reddish fur which clothes the rest of the body, that keen sensibility would have been destroyed, and the bat must have darted recklessly along, always in danger of being stunned or wounded by striking against objects which it could not discern, and snatching at random, and in vain, for food, till, spent and weakened, it met a painful death. The large and powerful mouth, and sharp teeth of the bat, enable it to put its victims out of pain instantaneously, and by one gripe. While stationary, it frequently fixes itself by the hook of its hind feet, on some projection, and hangs securely, with the head downward, and the wings folded on the breast. This inverted position is most curiously adapted to its wants, and compensates for the difficulty it has in rising from a flat surface; for, by merely loosening its hold from the rock or tree, the creature is at once in the air, on unrestrained and buoyant wing.

The number of species of British bats have been computed by naturalists to be fifteen or sixteen, but if we take into account those that are to be found in foreign lands, we cannot estimate them as fewer than two hundred. Some of these are very large, compared with the kinds we are acquainted with. The kalong, for example, a species described by Mr Horsfield, which is very abundant in the lower districts of Java, is said to be fully five feet in the extent of its expanded wings, and one foot in the length of its body. This is a fruit-eating kind, and they may be found in companies of several hundreds, fixing on a tree for their roosting-place, where, suspended in rows or clusters, by their hinder claws, with their heads hanging downwards, and their wings folded round them, they exhibit a singular spectacle. During the day they are in general silent, though, if disturbed, they utter "sharp piercing shrieks." Soon after sunset, they leave their roosting-place, and begin their nightly search for food.

\* Various experiments have, at different times, been tried, in order to ascertain how far, and under what circumstances, the peculiar faculty or sense, which supplies the place of sight, is called into operation; and it has been found that, though the eyes be sealed up, or even removed entirely, and the animal let loose in a room, with a thousand intricacies and objects, it will pursue its abruptly wheeling flight as usual, threading every labyrinth, avoiding every obstacle, and all this with the same ease, quickness, and precision, as would have been the case had the sight been ever so perfect.

The vampire of which such dreadful stories have been told, is of the same tribe. It is a blood-sucking species, and has been said, while banqueting on the blood of its victim, to fan him with its wings, so as to lull him into a profound sleep, from which he never awakes. This is an entire exaggeration. Don Felix d'Azzara, an accurate observer, who had personal experience of their power, says, "The wounds which they inflicted, without my feeling them at the time, were circular, and rather elliptical; their diameter was trifling, and their depth so superficial as scarcely to penetrate the cutis. It was easy also, on examination, to perceive that these wounds were made by suction, and not by puncture, as might be supposed. On so trifling a basis are the airy visions of superstitious terror found frequently to be erected, when subjected to calm philosophical inquiry."

These facts require no comment. Small and uncomely as is the bat, consecrated of old to gloom and Proserpine, there is a multitude of nice adjustments in the mechanism of its frame, and the omission of but one of these would have destroyed the efficiency of all the rest. But nothing is wanting, nothing is out of place. Each part of the structure is in perfect accordance with every other, and all combine to suit the animal to its position in the scale of creation. We admire the gorgeous butterfly, borne past us on the breeze of summer; our eyes pursue the ascending lark, till he is lost in the glories of morning; but Almighty skill is not more apparent in the rich pencilling of the butterfly's wing, than in the soft transparency of the bat's; nor is Almighty goodness less evident in forming the bright eye of the lark, to greet the rise of day, than in consigning the darksome bat to the grey shades of evening. The more eagerly we cast the eye of intelligent inquiry on the meanest and lowest objects in nature, the more clear shall be our perception, increasing at every stage of our progress, of the depths of that unfathomable Wisdom which

"Sees all, as if that all were one,  
Loves one, as if that one were all."

## THE PILGRIM FATHERS AND THEIR DESCENDANTS.

BY AN AMERICAN.

COMMUNICATED BY D. D. SCOTT, Esq.

No. III.

IN my last I assigned two causes, which gradually led to the introduction and wide dissemination of the corruption of the true Gospel in the Churches of Boston, and indeed of New England generally. Those causes were: 1. The introduction of the half-way covenant plan. 2. The doctrine that the Lord's Supper is to be considered as a means of regeneration, and that as such it may lawfully be partaken of by the unregenerate of a serious character, who profess to be desirous of obtaining religion.

These causes tended much to reduce the standard of pure religion in the colonies. The last named, particularly, corrupted the Church, by the admission of unworthy members into it, and unworthy ministers into the sacred office. Whitefield, in his visits to America, perceived this, and lamented it. "Many," says he, "that preach the Gospel, I fear, do not experimentally know Christ; although I cannot see much worldly advantage to tempt them to take upon them the sacred function. I fear that many rest in a head-knowledge, are close Pharisees, and only have a name to live. It must needs be so, when the power of godliness is dwindled away, and the form only of religion has become fashionable among a people." Even before this time there is every reason to believe that Arminian and

Pelagian errors had commenced creeping in, although they were not openly avowed before 1740. I shall now take notice of some other causes which had a tendency to introduce error, and finally gross heresy.

3. One of these was, the violent opposition which was made, as might have been expected, by many ministers and people to the glorious revival of religion, which commenced in 1734 under the labours of the Rev. Jonathan Edwards at Northampton, and continued, with short intervals, under his labours, and those of Mr Whitefield, Gilbert Tennent, and others, until 1744, and which pervaded New England, and some other parts of the country, particularly some portions of New Jersey and Pennsylvania. Great opposition was made by many to this revival. By a few, this was done from honest but unenlightened views; but by many, from hatred to the doctrines of the cross. It is not probable, that there were no mistakes committed by the friends of this work of God's signal love and grace; but the opposition on the part of many ministers and people, was unreasonable, and destitute of a Christian spirit.

The influence of this opposition was very injurious to both the friends and enemies of the revival. The former were too often driven to harsh and exceptionable measures, and to the indulgence of an unchristian temper and course of conduct towards their opposers. Whilst the latter were made more opposed to those soul-stirring doctrines which the friends of the revival held and preached,—became more indifferent to vital religion, and soon avowed Arminianism, and settled down into cold and formal observances and modes of preaching. Of those who pursued this course, the most distinguished and influential was the Rev. Dr Chauncy of Boston, who both preached and wrote against the revival, and did more than any other man in New England to oppose that glorious work of grace, which was the commencement of a new era in many of the Churches in New England, and the ultimate cause of the brighter and better state of things which now exists throughout it. He was at first a professed Calvinist; but in his downward course of error he became an Arminian, and died in 1787 a strenuous advocate for the doctrine of universal salvation: and almost all that opposed the revival became Arminians. As they dreaded "excitement," their preaching became cold, speculative, and treated of general and external morality, rather than of the doctrines of total depravity, the necessity of regeneration by the Spirit of God, and their kindred truths.

4. Another circumstance connected with the state of things, which grew out of the revival above named, and which had an effect to prepare the way for the further spread of error, or rather which removed what might have retarded it in some measure, was the fact, that many of the pious and devoted members withdrew from the Churches where the preaching was so uncongenial to their feelings, and either attached themselves to those Churches of their own denomination where a better spirit prevailed, or joined the Churches of other denominations; thus leaving many Churches to hasten their downward course of error and corruption. In others, the light of the Gospel became extinct at the death of the old members, who had seen better days in the Church, and who still clung around those sacred abodes where so many godly ministers had preached, and where they themselves first felt the power of divine love, and consecrated themselves to the Lord. And when these venerable members of a former generation departed, and the last rays were withdrawn, then was verified the Saviour's remark, "But if the light which is in you be darkness, how great is that darkness!"

5. Another cause of the corruption of religion was the long period of gloom and distraction which com-

menced with the first French war in 1744-49, and continued during the second French or Canadian war, 1754-63, and through the war of the Revolution, down to the adoption of the present constitution in 1789. During that long period of agitation, men's minds were filled with the engrossing political subjects and events. War is a most unfavourable season for the promotion of religion, especially if the scene of the war is in the immediate vicinity, and affects, personally, the whole community. Besides, the immorality engendered in the army, and disseminated at its disbanding, increased the corruption of the heart of the community, and thus disposed it to embrace error. Moreover, vice flowed in upon the country from foreign shores. All these circumstances repressed the growth of piety, and were, in an inverse proportion, favourable to the propagation of error.

Soon after the Revolution 1775-83, open Unitarianism began to be promoted by the Rev. Dr Freeman, pastor of the church called King's Chapel, in Boston, by the extensive circulation, through the public libraries and otherwise, of the books of Priestley, Belsham, Lindsey, and others. All these concurring circumstances prepared the way for the introduction of heresy, or led to its development.

6. Another cause which greatly promoted Unitarianism in Boston and the surrounding country, during the fifty years of the great declension of religion, and of which the war of the Revolution constituted nearly a central epoch, was the influence of great names. During that period of astonishing indifference to religious doctrine, it was taken for granted, by very many, that such men as Governor Bowdoin, and General Knox, and President Adams, and Chief Justice Parsons, and many others of distinguished reputation, must be right. It is a fact, not to be denied, that most, but not all, of the great men, of that period, were Unitarian, as far as they had any opinions on the subject of religion. This had great influence, not only upon people living in Boston, which is the metropolis of New England, but still more upon men from the interior. Merchants, lawyers, legislators, and others, were in the habit of visiting that city, on business, several times annually, and thus came into company frequently with the distinguished men of that city, most of whom were Unitarians. Of course, they imbibed their opinions, and carried them with them into the towns and villages in the interior, there to be transmitted to others. To this cause of the further propagation of Unitarianism, I ought to add,

7. That this system of religion is one that is exceedingly agreeable to the natural and unregenerated heart. The thoughtless, rich, gay, pleasure-loving, and fashionable world find nothing in it which denies them their beloved enjoyments. It quiets their consciences with the names and forms of religion, and promises them happiness beyond the grave; whilst it demands few sacrifices, nor advances doctrines which are calculated to humble the pride of men. When we consider this fact, in connection with the causes which have already been mentioned, it is not a matter of wonder that Unitarianism made great progress during the times of which I have been speaking.

8. Another cause which has operated to introduce heresy into the churches of New England, and especially of the State of Massachusetts, is the influence which Harvard University has for the last thirty or forty years exerted, by sending forth men into the ministry who have imbibed a corrupted theology. This influence has been very great, and still continues to be great.

That institution, which is situated in the town of Cambridge, four miles from Boston, was founded by eminently pious and devoted men in the year 1636, only sixteen years after the first colony was planted in New England, and only seven or eight years after the arrival

of Governor Winthrop and the colony which settled Boston. It is the oldest university in the United States, and in some respects it possesses greater advantages than any other of the seventy or eighty colleges and universities in the country. It was founded for the express purpose of educating a pious and orthodox ministry. Funds were early given by pious individuals for the purpose of supporting a Professor of Theology, who should be required to teach the doctrines of the orthodox faith. For a long period that distinguished institution nobly answered the end which its pious founders had in view. A large number of the earlier New England ministers were educated within its walls. Its Presidents and its Professors of Theology continued for a long period to be sound in doctrine. But in 1804, the Rev. Dr Ware, a Unitarian minister, was appointed Professor of Divinity, by the Corporation or Board of Directors, who live about Boston, and almost all of whom themselves had become Unitarians. In 1810, the Rev. Dr Kirkland, another Unitarian minister, was appointed President of the institution. Since that period, this oldest literary establishment in the United States has been in the power of Unitarians, together with its liberal endowments, its library, &c. Its Professors of the Theological Faculty are all Unitarian, and have under their instruction from thirty to fifty young men annually, preparing for the ministry. From this institution, as from a great fountain, the doctrines of Unitarianism have emanated, and have been diffused, more or less, throughout New England, and especially throughout the State of Massachusetts.

#### CHRISTIAN TREASURY.

*The Curse of Worldliness.*—Let it be supposed, that at some past period in the history of Britain, news had arrived of an awful visitation of nature, by which one of her distant colonies is in a state of famine. Numbers have died, numbers are dying, all are approaching the point of starvation; besides which, a powerful enemy is gathering on their frontiers, and threatening to hasten the work of death. The government at home opens its stores; public charity bursts forth, and pours relief through a thousand channels. A fleet is freighted with the precious means of life, and dispatched to the scene of suffering, wafted by the sighs and prayers of the nation. For a time it steers direct for its object. But, having lost sight of land, the ardour of those employed, abates, though engaged in a commission which angels might convey, then impressions of its importance fade from their minds. A group of islands lies in their course, and though far short of their destination, they decide to call. Prospects of mercantile advantage here present themselves; the spirit of gain takes possession of them; they are inclined, solicited, prevailed on, to remain. Their original object of mercy is forgotten, the stores of life with which they had been intrusted, are used and bartered, as if intended only for themselves; and thus an enterprize of beneficence on which God had frowned, sinks into a bare mercantile adventure. But the supposition is impossible, impossible in the sense supposed; but in a higher sense it has been realized, and far, far, exceeded. The world was perishing,—the compassion of God was moved,—the means of salvation were provided, and O! at how costly a price! The Church was charged to convey them without delay to her dying-fellow men, and to pause not in her office of mercy, till the lost sinner had enjoyed the means of recovery. For a time the godlike trust was faithfully executed. "An angel flying through the midst of heaven," was an apt representation of the directness and speed with which the Church prosecuted her task. Jesus beheld the travail of his soul and was satisfied. Souls were snatched as brands from the burning. But a change came over

her conduct. The spirit of the world returned, and cast a spell on her movements. Continents were yet to be visited, and millions to be rescued, when she paused in her onward course. Immortal men continued to perish by nations; but the agents of mercy had abandoned their work; as if the stores of life with which they were intrusted, had been intended solely for their own use, they began to live unto themselves. An enterprize of mercy, in which God had embarked his highest glory, and which involved the happiness of the world, was arrested, and lost to myriads, by a spirit of worldly gain. For, if at some given period after the first age of the Christian Church, the professed agents of mercy had been sought for, how would the great majority of them have been found occupied and employed, but in "buying and selling, and getting gain." "Each one," says Cyprian, as early as the middle of the third century, "each one studies how to increase his patrimony, and forgetting what the faithful did in apostolic times, or what they ought always to do, their great passion is an insatiable desire of enlarging their fortunes."—HARRIS. (*Mammon.*)

*God's willingness to save.*—God offers not only a truce, but a peace, and hath been most active in urging a reconciliation. Can he manifest his willingness in clearer methods than that of sending his Son to reconcile the world to himself? Can he evidence more sincerity than by his repeated and reiterated pressing of our souls to the acceptance of him? God knocks at our hearts, and we are deaf to him; He thunders in our ears, and we regard him not; He waits upon us for our acceptance of his love, and we grow more mad against him; He beseecheth us, and we ungratefully and proudly reject him; He opens his bosom, and we turn our backs; He offers us his pearls, and we tread them under our feet; He would clothe us with pure linen, but we would still wear our foul rags; He would give us angels' bread, and we feed on husks with swine. The wisdom of God shines upon us, and we account it foolishness; the infinite kindness of God courts us, and we refuse it, as if it were the greatest cruelty. Christ calls and begs, and we will not hear him either commanding or entreating. To love God is our privilege, and though it be our indispensable duty, yet it had been a presumption in us to aspire so high as to think the casting our earthly affections upon so transcendent an object, should be dear to Him, had He not authorised it by his command, and encouraged it by his acceptance. But it is strange that God should court us by such varieties of kindness to that, wherein not His happiness, but our affection does consist; and much stranger, that such pieces of earth and clay should turn their backs upon so admirable an object, and be enemies to Him, who displays himself in so many allurements to their souls, and fix their hatred upon that tender God who sues for their affections.—CHARNOCK. (*On Enmity to God.*)

*Love of God.*—Among all the natural passions and affections of the human heart, where is the love of God to be found? We love parent and child,—we love friends and country,—we love riches and honour,—we love sin in all its shapes, and we embrace it with all our souls; these affections take their root in our nature, they grow wild in our hearts, and scarcely require cultivation. But, instead of finding religion growing naturally within, only observe with what care and watching and anxiety it must be cherished, and refreshed, and preserved; and if once neglected, yea, but for a little, how soon it begins to wither and decay! Any of the other affections of our heart it would be almost impossible to get rid of; but to acquire and cultivate a spirit of religion, is the slow and patient work of earnest watchfulness and persevering humility.—*Wolf's Remains.*

## SACRED POETRY.

—  
ON THE DEATH OFTHE REV. JOHN BROWN PATTERSON, A. M.,  
*Late of Falkirk.*

"Merciful men are taken away, none considering that the righteous is taken away from the evil to come."—ISAIAH LVII. 1.

AND thou art gone! O spirit bright!  
Gone early to thy native sphere,  
With kindred seraphs to unite,  
And left us sad and darkling here.  
Gone, in thy manhood's soaring prime!  
Gone, ere thy sun had reached its noon!  
Gone! dare we say before thy time?  
Gone, oh! we feel, for us too soon!

Thy mind so gifted, yet so mild,  
So rich, so bright with classic lore,  
Yet artless, gentle as a child,  
Meekly its honours won and wore;  
Thy heart, so tender and so true,  
So warm, so generous, so benign,  
Which guile or envy never knew,—  
Must we that heart to dust resign!

How short has been thy bright career,  
Thou human meteor! through the gloom  
This moment gleaming glorious here,—  
The next—plunged in the darksome tomb!  
This moment, in thy Master's name,  
Calling lost sinners back to God,  
Another,—o'er thy lifeless frame  
Men pile the dust and smoothe the sod!

How dark, full oft, appears to man  
The path heaven's own cloud-pillar guides!  
Yet Love devised the gracious plan,  
And Mercy o'er its course presides.  
The merciful are called away,  
And few the cause discern; the Lord  
Has snatched them from that evil day  
When on the earth shall wrath be poured!

Yes, gentle spirit! well for thee  
Thy early call,—thy early crown!  
When thou hadst but begun to see  
The moral tempest's must'ring frown!  
Not thine the iron heart and form,  
Though thine the moral courage high,  
To buffet with the angry storm  
That soon may rend our black'ning sky!

So sweetly tempered, and so mild  
To thee the mind, soul, feelings given,  
Short trial served; thy Saviour smiled,  
And called thee timeously to heaven!  
From "evil tongues and evil days"  
Rescued; farewell, dear friend, to thee!  
Thy God, even for thy sake, we praise,  
"For with him mercies ever be!"

W. M. HETHERINGTON.

*Torphichen Manse.*

## PRAYER.

OH blessing infinite! beyond compare!  
Heaven's choicest boon—the privilege of prayer!  
How oft, in hours of sickness and of pain,  
When all the sympathy of man is vain,  
When fever burns upon the throbbing brow,  
And scarce the parched lips can breathe the vow,  
The secret longing of the soul sincere,—  
Felt, but unheard, save by th' Immortal Ear,  
Hath call'd such sacred solace from the sky,  
As made it peace to live or peace to die!

How oft, when sorrow shadowing o'er the heart,  
Hath bid each freer hope of joy depart,  
When disappointment, with a wintry frown,  
Dashes the golden cup of pleasure down,  
And changing tides, on life's uncertain sea,  
Alarm the bark of frail humanity,  
A single breath of earnest, pious prayer  
Hath wooed to sleep the murmurs of despair,  
And shed o'er earth, and all her green domain,  
A light and beauty never seen till then!

But not alone, in melancholy hours,  
The spirit feels devotion's hallowed powers;  
For oft, when sunshine beaming on our way,  
Might tempt to vanity and sin astray,  
"Tis bliss and safety, with adoring eye,  
To lift the thoughts with grateful love on high,  
And own, with meek and reverential mind,  
His hand who gives whatever joy we find,  
Whose grace and goodness only can disarm  
Grief of its sting, joy of its fatal charm.  
Oh blessing infinite! beyond compare!  
Say, what were man if shut the gate of prayer!  
"Tis prayer its glory o'er creation flings,  
And speaks its Author to be King of kings;  
"Tis prayer that gives to life a higher tone,  
And points to brighter worlds when this is gone;  
"Tis prayer that proves divine our nobler part,  
And opens the deepest fountains of the heart;  
Prayer is the wing by which we mount to heaven,  
And taste on earth the bliss to angels given!

JANE C. BELL

## MISCELLANEOUS.

*Simple Faith of an aged Greenlander.*—About the year 1742, Mr Drachart, the Danish missionary in Greenland, baptized nine persons. Among these was an old man, who, when he heard that his two daughters were to be baptized, went to the missionary, and asked if he might not be baptized too. "It is true," said he, "I can say but little, and very probably I shall never learn so much as my children, for thou canst see that my hairs are quite grey, and that I am a very old man; but I believe with all my heart in Jesus Christ, and that all thou sayest of him is true." So moving a petition could not be refused, though the aged suppliant was unable to retain the usual questions and answers in his memory. He was much affected while the ordinance was performed, and moistened the place where he was baptized with his tears.

*Martin Luther.*—In the last will and testament of this eminent reformer occurs the following remarkable passage:—"Lord God, I thank thee, for that thou hast been pleased to make me a poor and indigent man upon earth. I have neither house, nor land, nor money, to leave behind me. Thou hast given me wife and children, whom I now restore to thee. Lord, nourish, teach, and preserve them, as thou hast me."

\* \* \* Separate Numbers from the commencement may at all times be had.—Now ready, Volume I., elegantly bound in embossed cloth, Price 7s., or in Two Parts, Price 8s. Also, Volume II., Part I. Price 4s. 6d.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 13, Glassford Street, Glasgow; J. NISSET & Co., HAMPTON, Adams & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; and W. M'COMA, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 13, Glassford Street.

Subscription (*payable in advance*) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 73.

SATURDAY, JULY 22, 1837.

PRICE 1½d.

THE NECESSITY OF REPENTANCE.

BY THE REV. JOHN MACFARLANE,  
*Minister of Collessie.*

An outline having been attempted in a former paper, of the essential qualities by which the grace of repentance is distinguished, we are now prepared to see how necessary it is to salvation; and what is the place which it occupies, in the process of renovation that is conducted in the heart of the redeemed sinner.

When it is said that repentance is indispensable to salvation, which it most assuredly is, it is not meant to be alleged, either, that it forms a claim to the divine favour, or that it is necessary as a prerequisite to our acceptance of the invitation which the Gospel equally addresses to all. Evangelical repentance is produced by God, and is as much the result of his divine operation, as any other of the graces of the Christian life which are subsequently introduced into the soul. If it is regarded with complacency, therefore, by the Great Source of spiritual influence, that complacency is manifested because it is the work of his own hands. Its existence is not the cause, but the effect of his grace.

And, it is no less evident, that true repentance being the fruit of faith,—a fruit, indeed, which grows simultaneously with the stem that produces it,—the call of the Gospel must have been obeyed, before such repentance could have been exercised. The possession of this grace is not a qualification to our acceptance, but is an evidence that we have accepted of that free salvation which is held forth, not to them that are *penitent*, but to them that are *lost*. Still, however, is repentance necessary to salvation, just as the existence of every part is essential to the production of the whole. It is necessary that a work be begun, before it can be finished; it is necessary in a journey that we take the first step, before we can take the second, or the third; it is necessary that we live before we can grow; and, by a necessity no less strict and inevitable, is it necessary that we repent before we can be saved. The declaration is authoritative as it is distinct, "Except ye repent, ye shall all likewise perish."

An important principle in the economy of grace, and one which it is of great use to understand and appreciate, here comes into view,—I mean the connection that subsists between the graces of the Christian life, and the accomplishment of the promises attached to them. Various dependencies and relations among things are familiar to us, as existing, whether in nature, or in human society. There is the connection between cause and effect, between merit and reward, between compact and its fulfilment. But that which subsists between Christian qualities, and the ultimate enjoyment of eternal life, differs, in some respect, from all of these. It is, if I may so express it, the *relationship of adaptation*. When any quality or state of mind is represented in Scripture as necessary to salvation, the reason is, that none except those who have obtained that quality or state of mind can enjoy the *kind* of salvation which the Bible reveals. When a promise is made by God to any grace of the Christian life which he enjoins, the fulfilment of that promise is the necessary consequence, no less than the reward of obedience; and the reason why none but they who have attained the quality shall realize the promise is, not that others are excluded by a mere act of the divine will, but that they are altogether incapable of receiving and enjoying its fulfilment.

An illustration of this great principle, which pervades the moral government of God towards our fallen race, may be found in the subject before us. Scripture breathes some of its sweetest promises into the ear of the penitent, and unfolds its brightest prospects to his view: "With him," saith "the High and Holy One," "I dwell, even with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "He hath sent me," saith the Saviour in proclaiming the purpose of his mission, "to heal the broken-hearted, to set at liberty them that are bruised." In pronouncing his estimate of the sources of human happiness, he declares, "Blessed are they that mourn, for they shall be comforted." "There is joy in heaven over one sinner that repenteth." And when the reclaimed and contrite wanderer shall have come home to his Father's house above, the gentle hand of Jesus "shall wipe away all

tears from his eyes." Now, by whom can this peculiar blessedness be enjoyed? Does any one hope for the fulfilment of such promises without being truly penitent? He hopes for an impossibility. There is an absolute incongruity between his state of mind and the nature of the blessedness proposed. He hopes for that which, with reverence be it spoken, God himself cannot bestow. The heart cannot be healed which was never bruised. The tear that has not been shed cannot be wiped away.

It is very obvious, that the peculiar blessedness that consists in a *sense* of pardoning mercy and reconciling love, implies a previous consciousness and feeling of having offended the Great and Beneficent Power by whom that mercy and love are manifested to the soul. The penitent alone can receive pardon. Even in regard to a fellow-creature, if he has committed an offence against my feelings, my property, or my reputation, it is evident that he cannot receive forgiveness from me, or even give me credit for the exercise of a forgiving spirit, until he become conscious that he has offended. How sincerely soever I may forgive him, and whatever favours I may heap upon his head as expressive of my good-will, he cannot appreciate my disposition or conduct towards him. He receives my kindness as a matter of course, or misinterprets the sentiments on my part with which it is bestowed. Hence we are enjoined by Christ, "if thy brother *repent*, forgive him." Not that the inward exercise of a forgiving spirit is to be suspended upon the repentance of an offending brother, but his repentance is essential to his receiving the outward expression of that spirit, and to his return to the confidence which may have existed before. And so in reference to the heavenly Benefactor and Friend whom men have deserted and dishonoured by sin. The unconscious sinner can receive or enjoy no manifestation of pardoning mercy. He cannot participate in the blessedness of "the man unto whom the Lord imputeth not iniquity." Nor can he know the nature of the feeling which is awakened in the bosom, by being forgiven much, and therefore loving much.

In order to see more fully how indispensable a broken and contrite heart is, to the enjoyment of the blessings included in the Gospel salvation, which is essentially *salvation for the lost*, it is only necessary to look for a moment at the moral condition and posture of the impenitent sinner. The first glance at his state shows us that he impugns the truth of the Eternal God; for upon no one subject are the statements of Scripture more distinct and emphatic, than upon the fact of human guilt, and the sad consequences it has entailed. As if to meet the natural obduracy of the heart, and to cut off from the possibility of escaping a conviction so unwelcome, it is taught in the form of assertion, that "there is none righteous, no not one." It is brought out in the shape of elaborate and conclusive argument, that "all the world have become guilty before God."

It is portrayed in awful characters of judgment, inflicted on prevailing wickedness; and it is brought before our eyes in the affecting spectacle of death, which hath passed upon all men, "for that all have sinned."

The solemn and authoritative voice of inspiration tells us, too, that sin has subjected to the condemnation of the divine law,—that the sentence has been pronounced against the transgressor,—that the sword of justice is suspended over his head,—that he cannot avoid, or avert its stroke,—that it inflicts a wound which no endurance can mitigate, no power or skill can heal,—that it pierces with everlasting death. But where is the impenitent sinner? How is he affected? He has heard all this,—he knows it all. Yet behold! he goes out and in,—he lies down and rises up,—he appears in the street and in the market-place,—business engrosses, or pleasure allures him,—he goes to the public assembly, and retires from the place of prayer, as careless and secure as if no such sentence had gone forth against him. Whatever may be his general acknowledgments, he feels, and thinks, and acts as if sin were so slight and inconsiderable an evil, as not to be of sufficient consequence to command his attention, to interfere with his occupation, to interrupt his happiness, or to disturb his repose. What is his whole temper and conduct, but an impeachment of the veracity of heaven? The daring enormity of his presumption subjects him to a charge, which, had it not been broadly alleged against him in Scripture, we should have shrunk from exhibiting against a fellow-mortal, saying, as he does by his conduct, that he has not sinned, "he maketh God a liar, and his word is not in him."

If we look again at the state of the impenitent transgressor, we see that he practically disowns the necessity of the Christian atonement. In the spectacle of the cross, Jehovah has erected an ever-during monument, inscribed with his own finger, and written in characters of expiatory blood, that "he will by no means clear the guilty." To the eye of the unhumiliated sinner, too, this imperishable monument of the divine justice and love stands forth in the holy record of God's dispensations. But how does it affect him? Alas! that sublime and magnificent object, which attracts the contemplation of angels, has no beauty or grandeur in his view. His perceptions and feelings concerning sin are such as to imply the impious charge of folly upon the greatest gift of infinite beneficence. The language of his conduct is, that Christ has died in vain.

Let us look just once more at the moral aspect of the unsubdued heart, and we observe that it wants the predisposition that can alone fit for mingling with the society of heaven. The host of the redeemed assembled there is mighty. Its number has been swelled by every successive generation. Every kindred, and nation, and people, and tongue, has furnished its contribution to the happy throng. They have come from, the

east, and the west, and the north, and the south. They have belonged to every rank and gradation of human society. They have lived, some under one, some under another of the various dispensations of grace by which God has made known his character and purposes in this his world. They have come through numberless vicissitudes, and after many fluctuations of hope and fear, peace and perplexity, serenity and sorrow, they have landed on the celestial shores. But in whatever their circumstances were once different, in this they now agree, that they are the members of a ransomed family,—that they are redeemed “with the precious blood of Christ, as of a lamb without blemish and without spot.” This is the bond of their union, the source of their gratitude, the burden of their song. To the sacred anthem their hearts have been all attuned. There is no discordant note in the harmony of heaven. But does the impenitent heart feel any such emotion? Can the unsubdued mind understand or appreciate the song of the Lamb? Is it not to him a tasteless and unmeaning theme? And did he give utterance to the feeling the scene inspired, would it not be the expression of his senseless wonder, or of his bitter scorn?

The supposition, therefore, that the impenitent, while remaining so, can partake of any one blessing peculiar to the Gospel salvation, involves a moral impossibility. It were to suppose that a man may, at one and the same time, be saved, and yet be destitute of all the qualities which constitute salvation. It were to suppose, that while his continued obduracy impeaches the veracity of the God of truth, and that while his conduct is an open avowal, upon his part, that Christ has died in vain, he may be saved. It were to suppose that the Almighty King will subvert the principles of his government, and deny the truth of his nature, to justify rebellion, and to countenance delusion and sin.

Hence we observe the force and meaning of the humbling representations of human guilt and helplessness, which give a peculiar complexion and character to the Bible. Such representations are not made unnecessarily to disturb, or mortify, or alarm. They are not made merely because they are true. They are designed to lead us to repentance,—to induce that state of mind which is so necessary a part of salvation, that without it we must for ever remain destitute of the whole. If men do not, or will not, admit the light of Scripture truth to reveal to them their darkness, and to melt their hardened hearts; if, from the imagined possession of intellectual superiority or moral worth, they will evade the humbling discoveries made by the great “Searcher of the thoughts and intents of the heart;” if they will maintain a self-dependent and unsubdued spirit,—a spirit the most remote from that which, whether as creatures, or as sinful creatures, they should display, they must be left to prove that they have for ever shut themselves out from all the sources of the pure and exalted happiness of the redeemed.

And is not this consideration fitted powerfully to operate upon those, who have hitherto lived in a careless and a carnal state, that while the solemn and admonitory voice of God is now calling “upon all men everywhere to repent,” it is only calling upon them to seek, and to cultivate, that frame of mind which shall render them capable of enjoying the pure and heart-satisfying consolations which the Gospel brings, and which otherwise they can never share? “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

#### JEANIE CHARTERS.

BY THE REV. DAVID LANDSBOURGH,  
*Minister of Stevenston.*

In November 1836, it was our privilege often to visit on her death-bed Jeanie Charters, a sweet young girl, whom we had known from her infancy, and in whom, for special reasons, we were deeply interested. Had any person hinted an intention of publishing any thing respecting her, she would have been greatly surprised, and would probably have shrunk from the very idea of publicity. And yet, had it been suggested to her, that it might, in some degree, redound to the glory of God, and that though dead she might thus continue to speak to the young whom she left behind her the praises of that blessed Saviour whom she loved, we doubt not that her consent would have been granted; and she would, it is probable, the more readily have assented, because she had long been mute respecting the Lord's kindness to her. She was remarkably modest; and, in consequence of this modesty, she was remarkably silent. At the same time, her very silence spoke, as she was an attentive and evidently interested listener; and being gentle, and blameless, and harmless, and very anxious to oblige, she was with all her silence a general favourite.

One reason, perhaps, of her great quietness was, that from a very early period she was a delicate child. Alas! she was nursed in the lap of adversity! for when she was yet an infant, God saw fit, by a stroke of palsy, to bring her affectionate mother to the gates of death; and though he spared her for fourteen years, she was never restored to health. but needed, during that long period, the nursing care of her children, being almost incapable either of speaking or walking. Jeanie could not remember ever having seen her mother but as weary and heavy laden, and as one whom the hand of affliction had sorely scathed; and her affectionate mother had long been accustomed to regard her as likely to be bereaved in her tender years of a mother's care; and her heart, which had lost nothing of its kindness, was closely knit to the youngest and most helpless of her children. Either from natural constitution, or from the circumstances of her infancy and childhood, Jeanie, from an early age, seemed delicate and consumptive. Instead of increasing in vigour as she grew in years, when she was about fourteen years of age, though she had no formed complaint, she became so feeble, that she was unable for any great exertion. Change of air seemed for a time to have some favourable effect. She went to reside for some months with a kind sister in Glasgow, and returned much stouter than she had for some time been. The improvement, however, was but of short continuance. The debility returned, with this additional aggravation, that one of her knees became inflamed, and swollen and painful. As she had agreed so well with Glasgow before, by way of trial she was sent back to it; but she grew worse and worse,

and the medical adviser recommended that she should without delay be sent back to the country. Had her affectionate mother been able for the charge, with all a mother's tenderness would she have undertaken it; but as she was totally unable to render her the services she needed, she was kindly received by Mr and Mrs G., her uncle and aunt, in Saltcoats. Her mother seemed to have a presentiment that she was taking a last farewell of her, and weeping, said, when she reluctantly parted with her, that she would never see her again. She had been, as we have said, a great favourite of her mother's, and deserved to be so from her gentleness, and affection, and steadiness.

When she came to her kind friends in Saltcoats, though every thing was done for her in point of affection and medical skill, she became worse and worse. We were all much interested in her as a sweet and pious girl, though she was so modest that she gave no utterance to her pious sentiments. Still, however, her religious principles were manifested by their fruits; by her gentleness, by her patience, by her unwillingness to give trouble, by her gratitude for any attention, and, when she had it in her power, by her great desire to oblige. They appeared also, by the punctuality with which morning and evening she read her Bible, and raised her prayers to the Lord. After she was confined, when the hour of her morning and evening devotions arrived, she came out of bed, and knelt down at the bed-side while she prayed, though it was evident that, owing to the inflammation in her knee, she could not do this without much pain. Her aunt observing the pain this occasioned, begged that she would no longer attempt to kneel; for though it was right, when she was in health, to bow her knees before the Lord her Maker, her prayers, in the name of Christ, would be equally acceptable though offered up in bed, when she could not, without pain and detriment, continue to kneel.

Though, from the feebleness of her frame, there was much reason to fear, there were some favourable symptoms that inspired hope. She was young, being about fifteen; her appetite was good; her cough was not very troublesome; and, instead of aggravating disease by fretful repinings, she bore her sufferings with unvarying meekness and patience. Never did the slightest complaint escape from her lips. There was a degree of hectic feverishness which, though wasting her away, made her think herself better than she was; and when we made any inquiry respecting her health, her constant answer, with a sweet smile, was, "rather better." Her friends, however, did not attempt to conceal from her the critical nature of her state. Her kind uncle, Mr G., (himself, alas! now numbered with the dead,) not only prayed with her, but put into her hands, in writing, suggestions to aid her in prayer for herself; and she seemed to be exercised in such a manner as was well-fitted to prepare her for the result, whether life or death. Her well-worn Bible, when we visited her, we found either in her hand, or lying on her pillow. Still, however, from her great modesty, when addressed on religious subjects, she said nothing in reply, though she listened with deep interest.

About a month, however, before her death, her disease assumed a much more serious aspect. A blood vessel burst, and she vomited blood to such an extent, that it was thought that she would have been choked, or that, from weakness, she could not have survived. The vomiting returned, at intervals, till about ten days before her death; and, from the time that it commenced, no hope was entertained by her friends of her recovery; and she seemed to be well aware herself, that she was approaching the swellings of Jordan. But the Lord, whom she had early sought, forsook her not when the shadows of the long evening began to gather, and when the billows of the dark unseen ocean

of eternity were sounding in her ears. He fulfilled his promise who hath said, "Fear not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness." She had to pass through the waters of affliction, but the Lord was her comforter; she had to walk through the fire of distress, but she was brought out unscathed. She was now in the last rugged stages of her journey; but it was only then, when the dark valley was about to be entered, and the gates of death were to hide her from our view, that she began to shine, and to shew us how well-fitted she was for the land of cloudless light. He who had chosen her as one of his own children, though he increased the hotness of the furnace, did it that the gold might be more purified, and that she might shew forth the praises of the Lord ere her brief journey came to a close. Then at last the tongue of the dumb was loosed. Whilst she meditated, the fire burned; and out of the abundance of the heart she spoke freely of what the Lord had done for her, and of the joy that he was shedding abroad in her soul. She seemed often to experience a kind of rapture in the prospect of being with Christ. Clasp her hands, and looking up to heaven, she would say, "O that I had the wings of a dove, that I might fly away, and be at rest in that happy land!" Her whole heart's desire was to be with Christ; and her earnest, earnest, often repeated prayer, was, "Come, Lord Jesus, come quickly. Amen, even so come, Lord Jesus."

She was greatly attached to her aunt and uncle before her illness; and much more had she cause to be so, after having experienced their affectionate care of her in the time of sore trouble. When she had been praying very fervently for her change, which she never spoke of under the name of death, but under the far more agreeable view of "the coming of Christ," her aunt said to her, "Will you not be sorry, Jannie, to leave us all?" "Oh!" was her reply, "it will be so short a time till we meet, that I need not be sorry." She seemed to anticipate, with delight, this joyful meeting, and said to her aunt, "O, I wonder if I will be permitted, when the hour of your departure arrives, to come back to accompany you to heaven!"

About a fortnight before her death, tidings arrived that her dear mother had had a fourth shock of palsy, and was not expected to live many days. These tidings, instead of being distressing, seemed rather joyful to her; and when, in a few days, intelligence of her death was brought, and she heard her sister, who had come to attend her, and with whom she would not part, giving way to lamentations in an adjoining room, and learned the cause of it, instead of joining in the lamentations, she said, "Oh I am glad that I am so soon to meet with my dear, dear mother again!" To that mother she had been affectionately attached. From her, notwithstanding all her infirmities, she had derived much spiritual advantage; and earnestly did she exhort her sister, and entreat her to exhort the other branches of the family, to walk in their dear mother's steps, that their latter end might be peace, and that they might all meet in a happier world never to be separated.

And here we cannot but remark how God blesses the endeavours of parents to train up their children in the way that they should go. Parents must own that it is their duty to bring up their children in the nurture and admonition of the Lord. If they neglect this, they are disobeying the commandment of the Almighty, who says to them, as he did to Israel of old, "These things I command you this day, you shall have in your heart, and shall teach them diligently to your children." If they have them in their own hearts, they will not, when the eternal welfare of their children is at stake, be able to keep silence. Their bowels will yearn, and their full hearts will overflow.

The parent of whom we speak was, to all appearance, placed in the most unfavourable circumstances for instructing her children. Few precepts could be given, not more, perhaps, than one word in a sentence could be understood. But she spoke to them by signs, and taught them by her example, and watered her efforts with her prayers. She not only read the Word of God herself, but she made them read it to her; thus at once gratifying herself and instructing them. Her daughter Jeanie's favourite chapters on her death-bed were those that she had most frequently read to her mother, and which that mother used to point out with delight, making us understand, by words and signs, that they were favourites of her beloved father's, from whose large New Testament they were read by her. Little aware often are parents how permanent may be the influence of their instructions, or of their good example. And if it afford consolation to pious parents on their death-bed, that they have endeavoured to be faithful in the discharge of their duty, and that their instructions may live in the remembrance of their children, when the place that now knows them shall know them no more, how agonizing must it be to wicked parents, at the hour of death, to reflect that the effect of their carelessness and wicked example dies not with them, but will continue to be felt by their posterity when their own bodies are rotting in the dust, and when their souls have entered on their eternal doom of woe.

But there was another person who had a blessed influence in the formation of her religious character, and that was her Sabbath school teacher. Often, often did she speak of the obligations she lay under to this good man. When we asked her during her last illness, when she began to feel deeply interested in religion, she said, from the time she began to attend Peter M—l's class in the Sabbath evening school. On making inquiry at him, as to what he had observed respecting her, he said, that from her great modesty, he could not give much information, except that she was always well prepared, and was, indeed, the best scholar he ever had; that she had a remarkably good memory, and could repeat much of the Scriptures, and a great number of the psalms, and paraphrases, and hymns. But this good man had taught her also to exercise her judgment, and had addressed himself to the affections of her heart; and he said that, when he spoke of the power and the mercy manifested in the miracles of Christ, and of the great love wherewith he loved us, he observed that she was generally in tears. She was greatly affected when she was about to take her last farewell of him; and a short time before her death, she desired one of her sisters to write to this good and pious man, to thank him for his kind instructions, and to say that she was soon going away from this world of pain and sorrow.

Blessed be God, Sabbath school teachers are now a numerous body throughout our land, forming a truly interesting band, who go early up to the vineyards to see if the vine flourish, and the tender grape appear. May the great Husbandman abundantly bless their pious labours of love! May instances, such as the present, encourage them to be zealous in the blessed work of winning souls to Christ, by convincing the judgment, and gaining for Him the affections of the tender heart, remembering that they who are wise shall shine as the light, and they that turn many to righteousness as the stars for ever and ever!

Our young sufferer, who had profited so much by Sabbath evening instruction was now fast advancing to that land where there are no Sabbath evenings, but where there is a cloudless Sabbath-day, which never comes to a close. She longed for the joys of that eternal Sabbath. About a week before her death, wishing to hear what answer she would make, we said

to her when she was longing for her change, "Once, we doubt not, Jeanie, you regarded death with fear; how comes it that you now look forward to it with so great delight?" Readily, but solemnly, she replied, "Because I believe in the Lord Jesus. Come, Lord Jesus, come quickly! yet not my will but thine be done. Oh! do you think that he will come soon? Do you think that it will be this week?" We answered, that from her great weakness, we really thought that it would be that week. "Oh that it would be this night!" We said, "He that cometh will come, and will not tarry. He may seem to you to tarry, but whilst in pious longings you exclaim, 'Why tarry his chariot wheels! O Lord, how long!' it is well to pray also that patience may have its perfect work, and to bear in mind that good is the *time* of the Lord, and that it is only till that good time that he delayeth his coming." We added, that in her feeble state, when she had such love in her heart to Christ, and when she was so convinced that it was far better to be absent from the body and to be present with the Lord, it was natural that she should be willing rather to depart and to be with Christ, which is far better. Yet, as she loved Christ, we hoped that she was also willing to live a little longer, if it was for his glory; that it was an unspeakable blessing that she had been spared to proclaim his praise, and tell what great things he had done for her soul, and to make us all willing to part with her, from the conviction that to her to die was gain; that by shewing the power of faith to gladden the heart, when heart and flesh began to faint and fail, she was teaching us that death could be disarmed of its sting, and that the joy of the Lord can be our strength in going up through the dark valley; that if she had died even a month earlier, though we doubted not that she would have entered on the rest that remaineth for the people of God, we would have lost much of the benefit; for the work of faith with power would have been much less evident, and the shout of victory would have been more feebly raised.

Though not a murmur ever escaped from her lips, the nearer she came to the skirts of the wilderness, the more did she long for the joys of Emmanuel's country; and the more earnestly did she pray, "Come, Lord Jesus, come quickly;" often, however, adding, "Yet not my will but thine be done." One day she said to her aunt, "Oh, I fear that what you said will not be true." Her aunt did not remember what it was to which she alluded, and replied, "What will not be true?" "Oh, you said that you thought He would come this week, and the week is drawing near an end; do you think that it will be this week?" She answered, "that is in the Lord's hand. He can prolong your life; but you are so very weak that it may be this week." "Oh!" said she, "may that be true. O that it were this night; this night; this night!" Her aunt said to her, "Is it because you are in pain Jeanie, that you wish for death?" "Oh no," said she, "it is because I love Christ, and long to be with him. I would willingly be crucified to get to Christ."

We never saw a more beautiful illustration of the text, "perfect love casteth out fear." Faith in Christ had disarmed death; and love to Christ had banished fear, making her say, with delight, "My beloved is mine, and I am his: he is the chief among ten thousands and altogether lovely."

On the day of her mother's funeral her uncle and aunt were absent, and she longed for their return. A young friend to whom she was much attached, and the servant maid, read to her in their absence. She desired them to read 1 Cor. xv., which had been a favourite chapter of her mother's. She listened with attention, and repeated a considerable part of it, and closed with saying, "O death where is thy sting; O grave where is thy victory?" They sang a hymn, and she attempted

to join with them, but was too feeble at the time for the effort. On being told, soon after, that Miss A. had come to see her, she said, "Miss A. is one of the Sabbath school teachers in Stevenston Church, and I would like to see her." She came in, and after some religious conversation, she said, "how much delighted I am when you speak to me of Jesus; there is nothing gives me so much pleasure." She then asked them to sing a hymn; and they sang the fifty-third Paraphrase; "Take comfort Christians when your friends in Jesus fall asleep," &c.; after which she tried to repeat the fifth hymn, "The hour of my departure's come," &c.

On Saturday morning she asked what day it was, and on being told, she seemed to plead for deliverance, saying, "Oh this night, this night." Night came, and she was in great distress, trying every posture, and finding none in which she could rest. Being very uneasy she needed often to be turned, and almost every time she was turned, she said, "Lord Jesus receive my spirit." She had always enjoyed family prayer, and this evening was the only time that she thought that she was not strong enough to listen; but early next morning she caused them to awake Mr G., and wished him to join with her in prayer. Her uneasiness greatly increased and when the Sabbath began to dawn it was evident that her warfare was almost accomplished, and that "the day would bring her rest." Nor was it long delayed. When they were all standing round her, about eight o'clock, she looked at Mr G. with a peculiar gaze, and said, "Come Lord Jesus!" They looked on her for a little, thinking that she was still alive; but her eyes were fixed; "the silver cord was loosed;" her Lord had come, and without a struggle she had entered on the rest that remaineth for the people of God. "Blessed are the dead who die in the Lord; they rest from their labours: and their works do follow them."

### THE SERPENT.

BY THE REV. DAVID MITCHELL.

THE term *serpent* occupies a conspicuous place both in the book of nature and in the book of revelation. Whether we contemplate it in a literal or in a figurative point of view, it presents numerous associations to the mind, well calculated to engage and instruct. The Hebrew word *nachash*, translated *serpent*, has been used by some with great latitude, and employed as a general term for all animals that move swiftly in the sea or on land "with a wriggling kind of motion without the use of feet or fins." Serpents are amphibious, that is, capable of living either on land or in water. Linnæus has arranged them into six genera, and into two hundred and eighteen species, of which thirty-two are poisonous. They are to be found in many places of the world, and in some climates they form the great proportion of animated nature. It is related of some of the deserts of Africa, that they "are entirely barren, except where they are found to produce serpents; and in such quantities, that some extensive plains are almost entirely covered with them." Serpents are exceedingly varied in their dimensions; some are very small, others are of a prodigious size, and possess great strength. They have no limbs, but move along the ground on their bellies with amazing rapidity. They have numerous joints in their back-bones; a circumstance which facilitates their movements. Their jaws are surprisingly wide, formed on a muscular hinge. Their throats are capable of being so distended, as to receive bodies apparently much larger than themselves. Their eyes and ears are small. The latter are bright and sharp; but the organ of smell is not visible. The tongue is long and forked; and the animal is perpetually darting it out, which gives it a terrific appearance. The teeth are crooked and hollow, and the serpent can either allay

or erect them at pleasure. Those species which are venomous contain their poison in a kind of bladder at the bottom of the upper jaw, from whence the fangs proceed, with which they no sooner inflict a wound than the poison enters, which is a tasteless substance inflaming the wound, yet may be swallowed without receiving any injury. The heart of the serpent lies near the head, and it often displays great cunning in shielding this part from danger. It casts the skin twice a year, which no sooner begins to become loose at the head, than the animal endeavours to rub it off between two hard substances. Though serpents are amphibious, we have good reason to conclude, that there are some which confine their residence to the watery deep. These Hydras are large and poisonous. We have an illustration of the truth of this in a melancholy event which took place in the Indian Ocean in 1807, when a young man, who was bit by a serpent, was immediately seized with giddiness and convulsions which soon terminated in death. It seems evident, from the book of Amos, that the sea serpent was present to the mind of the prophet when he announced the certainty of God's righteous retribution toward Israel, though some have given his language a different interpretation. When he described the position of Jehovah standing by the altar, proclaiming the vanity of attempting to evade the arm of vengeance, he said, "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." Amos ix. 2, 3.

The viper belongs to a class of serpents of the most malignant description. It derives its name from being viviparous, that is, bringing forth its young alive, while all other kinds produce their young by eggs. It is called, in the Hebrew language, *ephah*, and is always alluded to in Scripture as a reptile of the most venomous and virulent kind. Dr Shaw describes it as being about a foot in length, and varying in colour, "according to the quality of the earth, land, or rocks, where it is found." This creature has been contemplated in all ages with aversion and horror, and not unfrequently referred to as a fit emblem of the malignant conduct of ungodly men. When the prophet Isaiah details the baneful transactions of the wicked, and gives a similitude of their conduct, he exclaims, "They hatch cockatrice eggs, and weave the spider's web: he that eateth their eggs dieth, and that which is crushed breaketh out into a viper." Isaiah lix. 5. The cockatrice here doubtless means the viper; for it would be a perversion of the laws of nature to suppose, that an egg of one kind could, by any process, produce a living creature of another species; and the fact that the viper brings forth its young alive, can easily be reconciled to this statement, when we consider the peculiarities of this kind of serpent. The viper, as Dr Paxton informs us, "hatches its young from eggs formed in the mother like the roe of fishes, and if any of these were crushed, the young one would be immediately disintegrated, and prepared for mischief." When the Pharisees ascribed our Saviour's miracles to satanic influence, and declared that he cast out evil spirits by the power of the devils, he who knew the best similitudes of nature, compared these blasphemous revilers to the viper: "O generation of vipers, how can ye, being evil, speak good things; for out of the abundance of the heart the mouth speaketh." Mat. xii. 34. This reptile was held in the utmost detestation by the nations of antiquity. So exceedingly obnoxious was it to them, and so much dreaded, that they looked upon it as a horrid instrument of vengeance employed by a superior power to punish those who were guilty of flagrant crimes. When Paul was shipwrecked at Melite, (sup-

posed to be Malta,) and had come ashore, he gathered a bundle of sticks, and put them on the fire which the barbarians had kindled, and "there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, no doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but, after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god." Acts xviii. 4-6.

The *adder*, frequently explained by naturalists under the name *viper*, is sometimes mentioned in the Word of God; but our translators appear to have applied the term rather to a class of serpents than to one kind, for we find Hebrew words which are of different signification, rendered *adder*. It seems evident, however, that whenever they used the term, it was to denote an animal of the most deadly and most destructive kind. When the Psalmist describes the unfeeling efficacy of God's protecting arm in shielding his people from danger, from the gins of the enemy, "from the noisome pestilence," and from "the destruction that wasteth at noon-day," he concludes the description of their victory and their triumph by saying, "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet." Psalm xci. 13. It appears that some which belong to this class are proof against music, which has a powerful influence over many of the serpent tribes. Many of them are so deeply affected by the sound of music, that they lay aside their natural ferocity for the time, and become quite harmless; but the adder will not lend an ear to the pleasant sound, and, in order to make itself secure, it is said to lay the one ear upon the ground, and to put its tail upon the other, lest by any means it should be enticed. David, when describing the estrangement of the wicked, saith: "They go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear; which will not listen to the voice of charmers, charming never so wisely." Psalm lviii. 3-5. One of the most wonderful features in the history of the serpent is its incantation, whereby it is rendered powerless and harmless by the touch of certain individuals, and makes no resistance against them, while it retains its usual malignancy to all other surrounding objects. This holds in an especial manner with the *cerastes*, or horned viper. Bruce, in giving an account of his travels in Egypt, says, "I will not hesitate to aver, that I have seen at Cairo (and this may be seen daily without trouble or expense) a man who came from above the catacombs, where the pits of the mummy birds are kept, who has taken a *cerastes* with his naked hand from a number of others lying at the bottom of a tub, has put it upon his bare head, covered it with the common red cap he wears, then taken it out, put it on his heart, and tied it about his neck like a necklace; after which, it has been applied to a hen, and bit it, which has died in a few minutes; and, to complete the experiment, the man has taken it by the neck, and, beginning at the tail, has eaten it, as one would do a carrot, or a stock of celery, without any seeming repugnance. However lively the snake may have been before, when he is seized by any of these barbarians, he seems as if taken with sickness and feebleness, frequently shuts his eyes, and never turns his mouth toward the arm of the person who holds him. On their being questioned how they are exempted from its attack, the gravest and most respectable among the Egyptians reply, that they were born so; while the lower sort talk of enchantments by words and by writing." The *cerastes*, when

freed from its charms, adds cunning to malignancy. It conceals itself by the highway, lurks in the rut of the wheels, and treacherously seizes by the heels the horse that passes; the legs of the beast are immediately benumbed, it instantly comes down behind, the rider is suddenly thrown off his guard, falls backward, and becomes a prey to the destroyer. It seems to have been to this kind of animal that Jacob alluded when he said, "Dan shall be a serpent in the way, an adder in the path, that biteth the horse heels, so that the rider shall fall backward." Gen. xlix. 17.

The *dragon* is often mentioned in the sacred writings, and commonly corresponds with the Hebrew words *than*, *thanin*, and *thanin*, but these have also been respectively rendered, by our translators, serpents, sea-monsters, and whales. What kind of animal is here meant, the learned are not agreed. They have exercised great ingenuity in their speculations on this point, and have come to very different conclusions. It would appear, from a careful investigation of the places where the word is used, that it is sometimes descriptive of a sea-monster, and at other times it refers to a living creature on land. Asaph speaks of it as an inhabitant of the floods; "Thou didst divide the sea by thy strength; Thou breakest the heads of the dragons in the waters." Psalm lxxiv. 13. Again, when the Prophet Ezekiel describes God's anger against the Egyptian king, he says, "Behold I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of the waters," Ezek. xxix. 3. It is supposed to be the crocodile to which Pharaoh is here compared. The word *dragon* is also used as a figure of desolation, and applied to places at a distance from sea. "And I hated Esau, and laid his mountains and his heritage waste, for the dragons of the wilderness." Malachi i. 3.

Jerome says the dragons were called *boas* because they could swallow (boves) cattle, and lay waste whole provinces. The *boa*, doubtless, surpasses all other serpents in size, being sometimes about forty feet long, and four in circumference, and is also exceedingly voracious and destructive. It swallows substances of almost incredible bulk. A man has been found entire within it. Many have supposed that it was into the red dragon, or *boa*, that Satan entered when he deceived our first parents. Before this it appears to have moved along in an erect position, but, participating in the effects of the curse brought upon the world by transgression, it was afterwards doomed to go upon its belly, and lick the dust of the ground. To use the sublime conceptions of the poet with regard to this temptation,

"So spake the enemy of mankind, enclosed  
In serpent, inmate bad; and toward Eve  
Addressed his way; not with indented wave,  
Prone on the ground, as since; but on his rear,  
Circular base of rising folds, that tower'd  
Fold above fold, a surging mass; his head  
Crested aloft, and carbuncle his eyes;  
With burnished neck of verdant gold, erect  
Amidst his circling spires, that on the grass  
Floated redundant."

The *boa* kills its victims with its tail, and it has been known, when enraged and rendered desperate, to break down the trees of the forest with the same weapon. This feature in its history will enable us to perceive the apposite language of John, in the book of Revelation, when he describes the symbolical dragon; "his tail drew the third part of the stars of heaven, and did cast them to the earth." Rev. xii. 4.

The *seraph*, or fiery flying serpent, was experimentally known to the Israelites, at an early period of their history. The Hebrew word *seraph* signifies to burn, and was probably applied to this kind of serpent owing to the burning, intolerable, and deadly pain produced by its bite. The word, in the original, also signifies winged, which is in harmony with our translation of the sacred text. Serpents of this description, have been found in modern times. They have been seen on

the Pyrenees, with cartilages proceeding from their sides, like the wings of bats, by which they glided swiftly along, and made great havock amongst the sheep. The Hebrews, when sojourning in the wilderness, were punished for their disobedience and rebellion against God, by the seraph, which wounded many of them, and caused death and wailing in their encampment. "The Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Numb. xxi. 6.

The only other serpent which we shall notice is the *cockatrice* or *basilisk*, known to the Hebrews by the names *taephuon* and *teiphoni*, which signify to hiss, for which this creature is remarkable. The Latins, for the same reason, denominated it the hisser. The basilisk is described as being about three palms in length, of a reddish colour, and moves along its body half erect, having the head decorated with a crest. The wound which it makes is said to be incurable, and its breath so noxious as to prove fatal to those beasts which inhale it before they are bitten. The cockatrice was not a native of Canaan, but abounded in Egypt, and was known to the Israelites as an object of terror and dread. It was alluded to, in the days of antiquity, as a token of supreme authority. When we consider the pestiferous nature and habits of this serpent, and its dread-inspiring character, we are led to see the moral grandeur of the description given by Isaiah, of the period when the Gospel shall be proclaimed in every land, and the joyful sound shall be re-echoed from every clime; "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah xi. 8, 9.

From the preceding details, it will be seen that serpents fill a memorable place in animated nature; and if we attend to the history of the world, as given in the Word of Life, and as related by the children of men, we shall perceive that they have exercised a powerful influence over the transactions of the human race. They have been noticed in Scripture, and distinguished for their sagacity and cunning: "The serpent was more subtle than any beast of the field which the Lord had made." Gen. iii. 1. When Jesus gave his disciples an example of prudence and circumspection, he directed their attention to the same object; his language was, "Be ye therefore wise as serpents, and harmless as doves." Mat. x. 16. In oriental countries the serpent was the common symbol of power; it was emblazoned on the attire of the monarch, and surrounded his diadem. Superstitious veneration was paid to it as an ornament, and as a token of might and authority; and though it may not be so contemplated in modern times, it is still an object of wonder and imitation. The term is applied to the works of nature and the works of art—to the meandering stream and the wave line on the manufacturer's web.

The *snake* has also been looked upon as the origin of evil, and has been described as such in the mythology of the Indians. The valiant men of antiquity, who were giants in suppressing evil, have been represented as the conquerors of serpents, such as Apollo the destroyer of Python. These reptiles were adored by the heathen, and the heads of their priests surrounded with them, or with devices imitating their appearance; and "in the orgies of Bacchus Meenoles (or the mad) his worshippers were crowned with serpents, and yelled out *Eve, Eve*, even her by whom the transgression came." But to whatever extent serpents have been the subjects of superstitious veneration, and to whatever extent Satan may have succeeded in establishing his kingdom through their instrumentality, it is consoling to know that an invincible power is at work, counteracting his

influence, frustrating his best laid schemes, dispelling his most fatal delusions, and preparing for a full and an eternal triumph over this fiendish enemy of man. Christ came into this world, in order that he might bruise the head of the serpent. Jesus became incarnate that he might destroy the works of the devil. And when he was upon earth, he cast a miraculous robe of protection around his disciples, so that serpents, the similitude of Satan, could not injure them: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." Luke x. 19. God so admirably arranged things in the treatment of his ancient people in the desert, that the very bite of the serpent was rendered instrumental in giving them important instruction. When they were seized by the *seraph* in the wilderness, and cried to Moses for help, the Lord desired him to make a serpent of brass, and put it on a pole, that he who was wounded might look to it and be healed. This taught them the great power and loving-kindness of God, and led them to fix their hearts upon him as their shield and deliverer. This event also typified an infinitely more transcendent deliverance than freedom from any bodily pain, however agonizing. It typified the rescue of the soul from the subtle enemy and deceiver of mankind by Jesus Christ, a rescue from eternal pain, everlasting anguish, and never-ending woe; for "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life." John iii. 14, 15.

#### THE HAPPINESS OF DEPARTED SAINTS:

#### A DISCOURSE.

BY THE LATE REV. JOHN CAMPBELL, D.D.,

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

"And I heard a voice from heaven, saying unto me. Write, Blessed are the dead which die in the Lord. from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—REV. xiv. 13.

I INTEND not at present to enter into any critical explanation of the words of the text, nor to inquire concerning the period of sacred prophecy, to which they may be understood directly to refer. In the foregoing chapter a beast is described as rising out of the sea, having seven heads and ten horns, "and it was given unto him to make war with the saints, and to overcome them." This probably alludes to the dreadful persecutions which should be carried on by the anti-christian Church of Rome, against the faithful disciples and witnesses of Jesus. In this chapter the scene is transferred to heaven, where the Lamb is represented as standing on Mount Zion, with all the sealed thousands of his saints, whom he hath redeemed from the earth. The prospect of joining at last that blessed company may well support and comfort his followers, under all the hardships which they may, at present, be called to endure for his name's sake; and even though brought to seal their testimony with their blood, their fate should rather excite our congratulation than regret. For John informs us that he heard a voice from heaven proclaiming the happiness of the martyrs and saints of God at death, and this rejoicing testi-



mony he is commanded to record. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Though these words may be understood as primarily referring to those who, having obtained the crown of martyrdom, are permitted, at death, to enter into heavenly rest, there appears no necessity for confining the application of the text exclusively to them. It is certain that, to every true believer death is great gain, and that to such "to depart, and to be with Christ, is far better" than to remain on earth. We may, therefore, justly view the words of the text as announcing, in general, the happy condition of departed saints, when the stroke of death removes them from this mortal life. Their bodies are consigned to the grave; their spirits ascend to heaven, and there "they rest from their labours, and their works do follow them."

I. Let us attend to the state and character of those who die in the Lord.

The general meaning of this expression is abundantly obvious. The Lord Jesus Christ is certainly the person alluded to in this passage; and those who die in the Lord are all true Christians who are savingly connected with him, and united to him as their living Head.

That you may enter more fully into the real import of this character, it is necessary to remind you that, by reason of our apostasy, the whole human race is estranged from God. That blessed relation and intercourse, which originally subsisted between God and man, is broken off; "we are become enemies to him in our minds, and by wicked works; and are alienated from the life of God, through the ignorance that is in us."

In this wretched situation God might have justly left us to perish, without remedy and without hope. But, in the exceeding riches of his grace, provision was made for our recovery and salvation. In the council of peace, the Lord Jesus Christ was set up from everlasting as the only Mediator between God and man; and in the fulness of time, he came to do all that his love had prompted him to undertake. By fulfilling the righteousness of the law, and making atonement by the blood of his cross, complete satisfaction was made to offended justice, and a solid foundation laid for the salvation of perishing sinners.

In the everlasting Gospel the proclamations of grace are addressed to all who hear them, and the chief of sinners are invited to accept of mercy. But the actual participation of the blessings of salvation is limited to those, exclusively, who, receiving the record which God hath given concerning his Son, become united to him as their only Saviour. Hence, it becomes a deeply interesting inquiry, how is it that any of the sinful children of men are introduced to such a saving relation to the Son of God? This is accomplished by the gracious influence of the Holy

Spirit. It is his blessed province to convince of sin by leading sinners to just views of the spirituality, extent, obligations, and sanctions of the law of God.

When the commandment comes with peace, the self-righteous confidence of the sinner is overthrown, and he perceives that he is dead in trespasses and sins. The Lord, the Spirit, farther reveals Christ to the awakened soul, in all the glory of his saving character, as a most necessary, suitable, and willing Saviour, "able to save to the uttermost all that come to God by him."

All opposition, on the part of the sinner, is overcome. His unbelieving suspicions and jealousies are removed. By a sweet, yet powerful influence, his heart is drawn to Jesus. In a day of power he receives, with implicit credit, the Gospel testimony concerning him, and sets to his seal that God is true.

Such, then, is the commencement of this blessed union that subsists between Christ and the believing soul. "He that is joined unto the Lord is one spirit." "Christ lives in him, and dwells in his heart by faith." A variety of striking similitudes are employed in Scripture, to represent the intimacy and permanence of this sacred union, as well as the reciprocal endeared communion to which it gives rise. But without entering on the consideration of these, I would just observe, that such is the situation in which death finds the true believer. As to him to live was Christ, so when he comes to die, he dies in the Lord. And in order, still farther, to illustrate this subject, it may not be improper to attend a little to the union of the dying saint to Jesus, in respect both of its reality and evidence.

1. The true believer really dies in Jesus.

This sacred union, which continued through life, is neither dissolved nor interrupted by death. With respect to his external condition, he may have passed through many vicissitudes. He may have experienced, too, a great variety of changes in the frame of his spirit. But none of these can affect his relation to his Saviour; for the love of Christ remains unchanged. He rests in his love to his people. "Jesus Christ is the same yesterday, to-day, and for ever."

No hostile influence or power can possibly dissolve the sacred band that joins the Christian to his Lord. Neither the devices of Satan, the malignity of persecutors, the allurements of the world, the snares of life, or the terrors of death, shall be able to pluck any of his sheep out of their heavenly Shepherd's hand.

Death terminates every relation that subsists on earth. The nearest and dearest friends must now bid to each other a long farewell. The union between soul and body must be dissolved for a while. Before the soul takes its flight from the tabernacle of clay its powers of intelligence may be disturbed, and sensation itself apparently suspended. But the relation of the true believer to his Lord survives every other relation. It remains unimpaired by the harbingers of mortality, and un-

hurt by the agonies of dissolving nature. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

2. When mention is made of the believer's dying in the Lord, this naturally leads us to consider the evidence which is given us of his actual interest in this inestimable privilege.

And here it must be observed, that the surest evidence of an interest in Christ ariseth from the uniform tenor of a life devoted to God. This is a more decisive evidence of sincerity than the liveliest sense of joy upon a dying bed. And the testimony of a good conscience may afford a solid satisfaction to the believer himself, and to others around him, however languid his frame, and uncomfortable his feelings may then happen to be. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." At the same time, when the believer apprehends approaching dissolution, it may be expected that he will study to exercise such a temper and behaviour, becoming his situation, as may tend to glorify God, to minister to his own comfort, and edify surrounding Christian friends

He will die in the faith of the Lord Jesus, holding fast the faithful word, declaring his unshaken faith, not only in the general truth of Christianity, but also in those peculiar doctrines of that Gospel revelation, on which all the hopes of sinners depend. Jesus Christ will be precious to his soul, and he will continue to regard his righteousness and sacrifice as that sure foundation which God hath laid in Zion, other than which, no man can safely lay.

It is also a pleasing evidence of the Christian's union to his Saviour, when he is enabled to maintain confidence toward God through our Lord Jesus Christ; not casting away his confidence, but holding fast the beginning of the confidence, and the rejoicing of the hope, firm unto the end. How much does it adorn the doctrine of God our Saviour; how highly comfortable to himself, as well as satisfactory to other Christians, when the dying saint, amidst all the infirmities of dissolving nature, and all the diffidence of a tender conscience, is enabled to express good hope through grace, and a cheerful expectation of a happy immortality!

But he will die in the exercise of repentance toward God, as well as of faith toward our Lord Jesus Christ; conscious of innumerable failings and of aggravated transgressions, he will bewail and confess them with unaffected contrition, and far from expecting heaven as the reward of his own merit, he will be looking for the mercy of the Lord Jesus unto eternal life.

His faith will also work by love, and he will not fail to express the various sentiments of unfeigned charity to others, so far as his abilities and opportunities admit.

He will be especially desirous that patience may have its perfect work. Far from murmuring or repining under the hand of God, he will study, through grace, meekly to bear whatever burden his heavenly Father may impose, and unreservedly resign himself to his management and disposal. Instead of indulging anxious wishes of life or health, the supreme desire of his soul will be, that whether he lives, he may live unto the Lord; and whether he dies, he may die unto the Lord; that whether he live, therefore, or die, he may be the Lord's.

"Precious, in the sight of the Lord, is the death of his saints," yet a considerable variety may be observed in his dealings towards them, at the closing period of life. Some he is pleased to favour with more liberal communications of his grace, in consequence of which their hearts are filled with joy, and their lips express the language of triumph. Others again, whose spirits, so far from being elevated are rather depressed and languid, may be enabled to glorify the Lord by continuing to the end in the exercise of a steady faith, a solid hope, a constant patience, and unreserved resignation to his will. Such a frame may be less pleasant to the Christian himself, but, surely, it is no less decisive than the former of his connection with the Saviour. In some respects, indeed, it seems to have the preference, as it appears to have less dependence upon external causes, and affords the evidence of a stronger faith than when this divine principle is supported and enlivened by abundance of sensible joy. But whatever be the situation and feelings of the dying saint, his eternal interests are secure, and the Spirit of God delivers it with all solemnity as a certain and most comfortable truth, "Blessed are the dead who die in the Lord; for they rest from their labours, and their works do follow them." This leads us now.

II. To consider the blessedness of those of the dead who die in the Lord; yea, saith the Spirit, from henceforth, that is, immediately from the time of their departure, and release from the flesh. They were formerly in heaviness, through manifold temptations; but now these are at an end for ever, and all to come is bliss.

It was the remark of a wise heathen, that no man deserves to be called happy before his death. But it is from Christianity we must learn the nature and excellence, as well as the certainty, of that felicity which good men after death are permitted to enjoy. They are neither doomed to the penance of purgatory, nor do they sink into insensibility, unconscious of existence through all the ages that intervene till the resurrection day; but their souls do immediately pass into glory, and are blessed with the spirits of the just made perfect. Their blessedness is described in the text, in two different views:—

1. They rest from their labours; that is, from

all the toil and travail, fatigues and hardships, which they were obliged to undergo, whilst in this mortal state. They rest from all the labours of the Christian life; not that they ever felt or complained of those as burdensome: love sweetened all their toil. They had learned, by grace, to say, his commandments are not grievous; and had found, in their happy experience, that in keeping of them there is great reward. But the duties which they were called to discharge, were numerous and difficult. Unceasing watchfulness, and laborious exertion, on their part, were ever indispensably necessary. They were animated to constancy and perseverance, by the hope of final repose; and now the fatigues of duty are happily over.

The labour of love is at an end on earth; and the rest of heaven is sweet. Thus the labourer, who hath borne the heat and burden of the day, rejoiceth in the prospect of evening, which terminates his toils, and invites him to repose.

They rest from all the labours of the spiritual warfare. The life of the Christian on earth, is not merely a life of labour: it is also a life of conflict. He is called to endure hardness as a good soldier of Jesus Christ; to take to himself the whole armour of God, and go forth to fight the battles of the Lord. The devices of Satan must be discovered and avoided, his fiery darts quenched, and his more furious attacks repelled.

The world, with all its blandishments and snares, must be overcome by faith. Innumerable internal corruptions, irregular appetites, and impetuous lusts, must be controlled and vanquished. This certainly is no easy task. Many a hard conflict is the believer obliged to maintain; nor are his exertions always crowned with success. His enemies sometimes prevail against him. The world and Satan may rejoice in a temporary victory; and the law in his members, warring against the law in his mind, bringeth him into captivity to the law of sin. So that he is often obliged to exclaim with the apostle, "O wretched man that I am, who shall deliver me from the body of this death!" How much does the brave soldier rejoice, when the hardships and dangers of a tedious campaign are exchanged for the rewards of victory and the repose of peace? And such will be the triumph of every faithful soldier of the Captain of Salvation.

When death hath done his utmost, the Christian's warfare is accomplished; the victory is won; and he is more than a conqueror through Him that loved him. His joy is like the joy of men, when they divide the spoil. His complaints are exchanged for praises, and his groans for songs of everlasting triumph. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

They rest from all the troubles and sufferings of this mortal state. The word here termed *labour*, is also used to express *uneasiness* or *trouble*. Through much tribulation must the Christian en-

ter the kingdom. Whilst he remains in this fleshly tabernacle, he groans, being burdened; but the kind hand of death delivers him from all his troubles. Heaven is the land of perfect and everlasting rest. In that blessed world, all those things which prove the occasion of so much disquietude to us here, are for ever unknown. The pains and languors of a diseased body; the anguish of a broken heart; perplexities respecting a provision in life, the persecution of the wicked, and the scoffs of the profane; the grief of witnessing the sufferings of those whom we most tenderly love, sufferings which we can neither remove nor alleviate; and the final pang of separation, when they are parted from us:—all these things are forgotten in heaven; for there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away, and God shall wipe away all tears from their eyes.

2. Blessed are the dead who die in the Lord, for their works do follow them; that is, the piety and goodness which distinguished their character here below. These often survive the saints of God even in this world. The remembrance of their virtues remains when they themselves are gone, and the memory of the just is blessed. But their good works also follow them to heaven. They do not go before them to establish a meritorious claim to the heavenly blessedness: for this the blood of martyrdom itself were insufficient. Those holy men, who have come out of great tribulation, and are now before the throne of God, have all washed their robes, and made them white in the blood of the Lamb.

But whilst merit is excluded, there are several other important views in respect to which the good works of believers do follow them to heaven.

They accompany them thither, to prove their title to the remunerations of grace. They shew, that these are the persons for whom the kingdom was prepared before the foundation of the world.

The good works of the saints demonstrate also their meetness for the heavenly inheritance. Those gracious principles, dispositions, and habits, to which they are now formed by the Spirit of God, are nothing else than the elements of perfection, the prelibations of eternal life. They enable the holy soul to understand the nature of the heavenly state, and qualify it for the business and enjoyments of the upper world.

The good works of the saints serve to determine the degree of happiness and glory to which they shall be advanced. One star differeth from another star in glory; so also is the resurrection of the dead. In the heavenly world, all the saints of God are perfect and happy; but their perfection and happiness admit of degrees. And we are led to consider the progress they have made in holiness on earth, as the measure by which their happiness in the heavenly state is to be ascertained. I go not at present into a detail of the proof by which this assertion might be supported. Suffice it to say, that we cannot conceive a stronger

motive to animate the Christian to be steadfast and immovable, abounding always in the work of the Lord, forasmuch as he knows that his labours shall not be in vain in the Lord.

Having considered the character and blessedness of those dead who die in the Lord, how much does it concern us all, my friends, to secure an interest in the Lord Jesus Christ as our Saviour, and to endeavour, through grace, to lead such a life as is connected with so blessed and so glorious an end? And when our pious friends are removed from us, instead of giving way to inordinate sorrow, should we not rather rejoice in their happiness, and congratulate them on the perfection and glory to which they are now advanced? "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

#### SKETCHES OF THE HISTORY OF ISRAEL.

BY THE REV. GEORGE MUIRHEAD, D. D.,

*Minister of Cramond.*

NO. IV.

"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?"—Deut. iv. 32—34.

II. THE second period of the history of Israel consists of the time that elapsed, from their deliverance out of Egypt, and their sojourning in the wilderness, until their obtaining possession of the promised land. This, though comparatively a short period of their history, consisting of little more than forty years, is yet a very memorable period, being distinguished by many signal interpositions of Providence towards that people, such as have not been manifested towards any other nation. Among them may be noticed, as meriting our serious attention, the solemn giving of the law from Mount Sinai; the establishing of the services of the tabernacle, with all the institutions of the ceremonial law; the conducting them through the wilderness by the pillar of cloud by day, and the pillar of fire by night; and, finally, the bringing them into the possession of the promised land. In each of these memorable events, there were very striking and peculiar manifestations of God's favour to the people of Israel, which may well arrest our attention, and call forth our admiration, and from which we may derive useful instruction.

Let us fix our attention, first, upon the giving of the law from Mount Sinai. Observe here, that, in the wise administration of the Lord their God, there was a preparation made for giving the law to the people of Israel: the great deliverance which God had wrought for them, in bringing them up out of the land of Egypt, and out of the house of bondage, with a strong and mighty hand, and with awful judgments upon their enemies, constituted part of their preparation for receiving the law. So long as they were groaning under the bondage of Egypt, they were not in favourable circumstances for observing the law of God. It would have been sacrificing the abomination of the Egyptians before their eyes. So long as we remain under the degrading bondage of sin and Satan, we are in very unfavourable circumstances for keeping the command-

ments of our God. It is after being delivered from a degrading a bondage, and after being brought into the glorious liberty of the children of God, that we are in favourable circumstances for yielding a hearty and willing obedience to his commandments. Love is the fulfilling of the law; and surely so signal a deliverance was well fitted to call forth the liveliest feelings of gratitude and love in their hearts, and to draw them to obedience by the cords of love and the bands of a man. This deliverance served farther to encourage them to obedience, by setting before their eyes, in a very impressive manner, what must be the end of a life of sin, in those tremendous judgments, that were sent down upon their enemies. They were thus taught, by what they had seen, as well as by what they had heard, that while it shall go well with the righteous, it shall go ill with the wicked; for they shall reap of the fruit of their own doings.

Their preparation for receiving the law was farther carried on by the strict charge that was given them to sanctify themselves, and to wash their clothes, and to put away every thing that would render them ceremonially unclean. This was evidently intended to impress deeply upon their minds a conviction of their defilement by sin, which disqualified them for near intercourse with the holy Lord God, and to impress upon their minds a conviction of the necessity of their being washed in the blood of the Lamb, that precious blood that cleanseth from all sin. Thus they were taught, that the God of Israel was the God of holiness; that he is of purer eyes than to behold iniquity; that he will be sanctified in all them that approach unto him; and that they ought never to venture to draw near unto him in any other way than that of his own appointment, lest they should be consumed in his anger. And let us never forget, that we are sinful and polluted dust and ashes, and that we cannot venture to approach unto God in our own name and righteousness. In all that we have to do with God, we must come only in that new and living way of God's own appointment, through the Lord Jesus Christ. We are to do all in the name of the Lord Jesus, giving thanks unto the Father through him.

Much preparation for receiving the law was further carried on, by all those manifestations of God's power and glory that were made immediately before the law was proclaimed, that were fitted to make a very deep impression on the minds of the Israelites. There were thunders and lightnings, there were columns of smoke and a flame of fire, there was the shaking of Mount Sinai, there was the voice of the trumpet waxing louder and louder. All was fitted to solemnize their minds with an impression of God's presence, and to convince them of their utter weakness, and worthlessness, and insufficiency, when standing before the Sovereign Lord of the universe. They were thus deeply convinced, that with God there is terrible majesty, that our God is a consuming fire. They had before them a demonstration of God's irresistible power. They must have been thus convinced, that he had power to enforce the obedience of his law by the most tremendous sanctions; that he was able to kill and to make alive, to save and to destroy; and that they might rest assured, that he would not suffer his holy law to be trampled upon with impunity; that while his faithful servants would attain a glorious reward, a terrible vengeance was awaiting the transgressors of his law. And good will it be for us all to have abiding impressions upon our minds of God's absolute sovereignty, of his adorable majesty, of his unspotted holiness, that we may have the fear of God continually before our eyes, that we may stand in awe of God, and sin not.

The Israelites being in these ways prepared, and their minds solemnized with a consciousness of God's presence, the law was proclaimed in their hearing, pro-

ceding directly from the mouth of God, by a voice from the excellent glory, and it was afterwards written by the finger of God on two tables of stone. The law thus given was a summary of the moral law, containing ten precepts; referring, *first*, to our duty, as it immediately has God for its object; *secondly*, as it refers to the duties we owe to one another. This law was in substance the same with that law originally written on the heart of man, and it is binding on all, and of unchangeable obligation. We have cause of great thankfulness that this law has been recorded in the Scriptures, to be to us the rule of life. Herein God hath shewn us what is good, and what he requireth of us, and we may join with the Psalmist in saying respecting it, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean enduring for ever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned: and in keeping of them there is great reward." And we have still farther ground of thanksgiving, that when this law was defaced, and in a great measure obliterated in us by sin, we have a promise given us in the Gospel, that in receiving Christ the unspeakable gift of God, who is the end of the law for righteousness to all who believe, we shall have this law again written upon the fleshly tables of our hearts by the Spirit of God; so that having the law of God in our hearts, we may walk in all the commandments and ordinances of the Lord blameless. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

I would only add farther, in reference to the giving of the law, that we are especially called to consider what effect was produced upon the people of Israel, from the awful and impressive display of God's glory that was made to pass before them on that solemn occasion. The effect was, that they were filled with reverence, and awe, and terror; and they said to Moses, "speak thou to us, and we will hear; but let not God speak with us, lest we die." And God, it appears, was well pleased with this saying of the people, for it proceeded from a deep impression upon their minds of God's unspotted holiness, and of their own sinfulness, that made it unseizable for them to come into God's immediate presence. They were thus made sensible of their need of a Mediator to transact between God and them, and thus one end of the giving the law was answered, viz.: that it might be a schoolmaster to lead them to Christ. Accordingly, in close connection with the request of the people, that God would not speak to them any more directly by a voice out of the midst of the fire, Moses informed them that a Mediator would be sent to them. "The Lord thy God will raise up a Prophet of thy brethren, like unto me: unto Him ye shall hearken, according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying: Let me not hear again the voice of the Lord my God, neither let me see the great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee. And I will put my words into His mouth, and He shall speak all the words that I command Him.

And it shall come to pass, that whosoever shall not hearken to my words, which He shall speak in my name, I will require it of him."

Now, if we have attained to any suitable conceptions of God's unspotted holiness, that He hath an infinite love to holiness, and an infinite hatred of sin; and that it is his irreversible determination, that in his righteous administration, sin shall by no means pass unpunished on the part of God; and if we are brought to deep convictions of our guilt, and degradation, and alienation from God in heart and life, on our part, then we must be convinced that there can be no direct communication between the holy God and his sinful creatures; then, like the Israelites, we shall be convinced of our need of a Mediator, through whom God may communicate his will to us, and through whom we may present our prayers and supplications to God. And how thankful should we be, that when under a consciousness of guilt, we tremble at the thought of approaching unto God, lest we should be consumed in his anger, and are disposed, like Job, to wish that there were a day's-man betwixt us, who could lay his hand upon us both, we have the assurance that God hath appointed his own dear Son to bring us the good tidings of great joy, that God is in Him reconciling the world to himself, not imputing to them their trespasses, and that through Him a new and living way is opened up for our coming unto God with acceptance, and being restored to his favour. Christ coming in the name of the Lord mighty to save, may now be considered as addressing us in the language of Elihu to Job: "Behold, I am according to thy wish in God's stead; I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee." And, having this new and living way of access unto God through the Lord Jesus Christ, shall we not gladly avail ourselves of it? "Seeing that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest who cannot be touched with the feeling of our infirmities, but was in all things tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

## LOVE OF COUNTRY.

By CHARLES MOIR, ESQ.

THE love of country, considered as a ruling passion in the human breast, may be ranked only second, if it can be said to be second, to the tie of kindred. It is a principle in our natural constitution, wisely planned by the Giver of all good for the wisest and best of purposes. Without it, man would be a roving animal, bound to no particular spot, having no affection for the land of his nativity, no chain to bind him, by one of the closest of all ties, to that soil which his fathers tilled, and with the dust of which their bones may, for generations, have mingled.

Ranked as a virtue, and one of no mean standard, love of country is of incalculable benefit, viewed both as to man's moral advancement, and in regard to his temporal comfort. Stimulated by its inspiring influence, he watches with jealous eye every attempt at innovation on his vested rights of possession. His property in the soil must not be disturbed by foreign interference, without a strong and last attempt to preserve it free and unfettered as when, by birth, he entered on its possession. The laws and institutions of his country, framed by the wisdom of his ancestors, and secured to him, it may be, by many a severe struggle against the inroads of despotism, and the no less dangerous attacks of reckless innovation, are regarded with those feelings of reverence due to things tried by the expe-

rience of centuries. His whole heart, by the closest ties of affinity, is bound to the land of his nativity. Old recollections of infancy's hours of innocence; boyhood's thoughtless days, and manhood's busier and maturer prime, with all their sweet or melancholy reminiscences, are each and all of them links in that mysterious chain that rivets the heart of man to the soil on which his first footsteps tottered.

No advantage of climate; no temptation afforded by the changeless serenity of cloudless skies, and the profusion of a rich and teeming soil, can atone to the home-sick emigrant for even a partial banishment from the land of his birth. The ice-bound shores of Greenland, where the year is but a long winter, are as dear to its hardy race as are to the effeminate Persian the luxuriant gardens of the East. And the wild and untutored Indian, "the stoic of the woods, the man without a tear," would he exchange his green savannahs, and his trackless woods, for the splendid city, with its crowded marts, where civilization, hand in hand with every temporal comfort, dwells?

The love of country is so universal, that men regard with the keenest sensations of pleasure any spot, although it be a desert, provided it is their own. The Ethiopian imagines that God framed his sands and deserts, while angels only were employed in forming the rest of the globe. The Arabian tribe of Ousadelin conceive that the sun, moon, and stars rise only for them. The Maltese, insulated on a rock, call their island "The Flower of the World;" and the Caribbees look on their country as a paradise, and imagine that they alone are entitled to be called men. Who does not remember the eloquent reply of the American Indian, when an European advised him to emigrate to another district, "What!" said he, "shall we say to the bones of our fathers, Arise, and follow us to a foreign country!" When separation is a work of necessity, distance only renders more dear to us the land of our birth. In the Narrative of a Private Soldier, I think of the 71st, the author relates, with much simple pathos, the effect produced by a casual incident, where the chord was struck, whose vibrations responded to home. During the stillness of a night-watch on the Pyrenees, a comrade, to while away the long hours, began to whistle in a melancholy key the national air of "Lochaber no more;" "when," he says, "a whole flood of recollections rushed across my mind, and such a sincere longing to see my native land succeeded, that I could only find relief in a copious flood of tears." But with how much greater effect does the "Rans-de-vache" operate on the heart of the exile Swiss! It is said that the mere singing of that simple air is, in many cases, fitted to produce such a longing for home, that if not soon gratified, the poor emigrant from his native mountains too often falls a victim to the "maladie-dupais." This interesting trait in their national character is finely introduced by Rogers in the following passage:

"The Intrepid Swiss that guards a foreign shore,  
Condemned to climb his mountain cliffs no more;  
If chance he hears the song so sweetly wild,  
Which on those cliffs his infant years beguiled,  
Melts at the long lost scenes that round him rise,  
And sinks a martyr to repentant sighs."

All the great men of this and of past ages have, in their lives and writings, borne evidence to the strong tie of love of country. The poetry of our age teems with passages of great beauty, illustrative of the strength of this all-prevailing passion. Every one is familiar with the spirit-stirring lines of Scott,

"Breathes there a man with soul so dead,  
Who never to himself hath said,—  
This is my own, my native land!"

where every sentiment is imbued with the true spirit of patriotism. Cowper, the sweet poet of the Taak, although he looked at all times with a keen eye on the follies of his countrymen, and was a stern foe to, and

severe exposé of, their vices, thus breaks out in the second book of that admirable poem:—

"England, with all thy faults, I love thee still—  
My country! and, while yet a nook is left,  
Where English minds and manners may be found,  
Shall be constrained to love thee. Though thy climate  
Be fickle, and thy year most part deform'd  
With dripping rains, or wither'd by a frost,  
I would not yet exchange thy sulch skies,  
And fields without a flower, for warmer France  
With all her vines: nor for Ausonia's groves  
Of golden fruitage, and her myrtle bowers."

Nor are her dear bought and much valued privileges, whatever these may be, left untouched. Leyden, in his delightful poem, "Scenes of Infancy," thus sings of his country:—

"Land of my fathers!—though no mangrove here  
O'er thy blue stream her flexile branches rear,  
Nor scaly palm her fingered acies shoot,  
Nor luscious guava wave her yellow fruit,  
Nor golden apples glimmer from the tree:  
Land of dark heaths and mountains! thou art free."

"Dear native valleys! may you long retain  
The chartered freedom of the mountain swain!  
Long 'mid your sounding glades, in union sweet,  
May rural innocence and beauty meet!  
And still be duly heard, at twilight calm,  
From every cot, the peasant's chaunted psalm!"

Patriotism, whether in the field or the senate; in the advancement of learning or of arts, by which the intellectual character of a country is raised; is with all men an over-ruling passion. Did these peaceful pages allow me, how many splendid deeds, that stud, like bright stars, the horizon of history, could I lay before my readers; striking instances of self-devotion scarcely surpassed in the annals of martyrdom. Even in our own days, living examples of the great sacrifices that good men will make for their country, are not wanting. But instead, let us turn to the pages of Scripture, and there we will find recorded many beautiful instances. We read in 1st Kings, how Hadad, yet a little child, was brought by his father into Egypt, while Joab the captain of the host had gone down with all Israel to cut off every male in Edom. And Hadad grew up, and found great favour in the sight of Pharaoh, who gave him to wife "the sister of his own wife;" yet after these marks of kingly favour, in the beautiful simplicity of Scripture it is told,—"When Hadad heard in Egypt that David slept with his fathers, and that Joab, the captain of the host, was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. Then Pharaoh said unto him, But what hast thou lacked with me, that behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise." Thus when all danger was past, the love of country once more kindled within him with redoubled force, and the home-sick Hadad longed to return to the land of his birth.

Nehemiah is a fine instance of that true patriotism that burns in the breast of every good man. When he was told of the misery of Jerusalem; that her walls were broken down, and the Jews left of the captivity in great affliction, his heart was stirred for the suffering of his brethren, and he prayed earnestly to the Lord, as he was the king's cup-bearer, that he would grant him favour in his sight. "And it came to pass, in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him; and I (Nehemiah) took up the wine, and gave it unto the king. Now I had not been before time sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live for ever; why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what doest thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour

in thy sight, that thou wouldst send me unto Judah, unto the city of my father's sepulchres, that I may build it."

And in the Prophet Jeremiah we find the following fine passage: "Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away; for he shall return no more, nor see his native country." Who can doubt, then, after such passages as these, that such an affection is planted in our nature for a wise and beneficent purpose? The heartless man of the world, whose grovelling desires rise not beyond the mere accumulation of worldly riches, may hold in contempt those finer constituted natures that assimilate love of country with love of kindred; whose native soil is dear to them, because it holds the graves of their fathers; whose streams are sacred, because in their waters they were wont to bathe their infant limbs; and whose old familiar trees are hallowed in their remembrance, because, in days of other years, their leafy screen has shaded them from many a scorching summer sun; still it is such men who in the annals of every nation are found chronicled as her brightest benefactors.

The Father of all implanted love of country in the hearts of his children, that by its inspiring influence every social blessing, as well as every better gift might not be wanting among them; that by following out its impulse, men might bestir themselves to found civil and sacred institutions, by which alone the wisdom of a people is known, and their happiness enlarged and established. For if love of country be not found in us, we will never be careful that her name should be revered, not alone for the extent of her mercantile resources, but for "that knowledge that exalteth a nation." Let us, then, be thankful for such a wise provision in our nature; for the kindness of Him who placed an affection within us, the true application of which, while it extends the blessings and increases the comforts of thousands, doubly repays him who exercises it, in the satisfaction he necessarily feels in doing a good action, and the reward that awaits him, when his career on earth is closed, from the hand of a kind Father, to whose throne, through the merits of the Redeemer, the savour of a good deed riseth not up in vain.

### CHRISTIAN TREASURY.

**Meekness.**—Meekness may be regarded, with respect both to God and our brethren. Towards God—it is the silent submission of the soul to his Word, the understanding bowed to every divine truth, and the will to every divine precept, and both without murmuring or disputing. It is the silent submission of the soul to the providence of God. When the events of Providence are grievous and afflictive, displeasing to sense, and crossing our secular interests; meekness doth not only quiet us under them, but reconciles us to them, and enables us not only to bear, but to receive evil as well as good at the hand of the Lord; which is the excellent frame that Job argues himself into, Job ii. 10. It is to kiss the rod, and even to accept of the punishment of our iniquity; taking all in good part that God doth; not daring to strive with our Maker; no, nor desiring to prescribe to him, but dumb, and not opening the mouth, because God doeth it. How meek was Aaron under the severe dispensation which took away his sons, with a particular mark of the divine displeasure. "He held his peace." Lev. x. 8. God was satisfied, and, therefore, Aaron was satisfied, and had not a word to say against it. Whatsoever pleaseth God, must not displease us. The language of meekness is that of Eli, "It is the Lord;" and of David, "Here am I, let him do to me as seemeth good unto him." Not only he may do what he will, subscribing to his sovereignty, for he giveth not account of any of his matters. Or he can do what he will, subscribing

to his power, for who can stay his hand? Or he will do what he will, subscribing to his unchangeableness, "for he is in one mind, and who can turn him?" But let him do what he will, subscribing to his wisdom and goodness, as Hezekiah, (Isaiah xxxix 8.) "Good is the word of the Lord which thou hast spoken." Let him do what he will, for he will do what is best; and, therefore, if God would refer the matter to me, saith the meek and quiet soul, being well assured that he knows what is good for me, better than I do myself, I would refer it to him again, "He shall choose our inheritance for us." Psalm xlvii. 4. Where the methods of providence are dark and intricate, and we are quite at a loss what God is about to do with us, "His way is in the sea, and his path in the great waters, and his footsteps are not known, clouds and darkness are round about him," a meek and quiet spirit acquiesceth in an assurance that all things shall work together for good to us, though we cannot apprehend how or which way. It teacheth us to follow God with an implicit faith as Abraham did, when he went out not knowing whither he went, but knowing very well whom he followed, (Heb. xi. 8,) and quieting us with this, that though what he doth we know not now, yet we shall know hereafter. When poor Job was brought to that dismal plunge, that he could no way trace the footsteps of divine providence, but was almost lost in the labyrinth, (Job xxiii. 8, 9.) how quietly doth he sit down (ver. 10,) with this thought: "But he knows the way that I take, when he hath tried me I shall come forth as gold."—MATTHEW HENRY.

**Come quickly.**—One sign of the spiritual life of the Christian, while on earth, is his looking for, and hastening unto, the coming of the day of God, (1 Pet. iii. 12,) when the Son of man shall be seen descending in the clouds of heaven. And all things whatever, he knows, are moving towards his revelation. Does he see the seasons revolving, the planets silently rolling forward in their orbits? He knows that every successive winter and summer, every new moon or returning Sabbath-day, onward bring the appointed time. Does he listen to the commotions rising among the nations of the earth, as to the rustling of the leaves of a mighty forest, agitated by the awakening gale, or to the distant roar of the battle-thunder, shaking almost the very ground on which he treads? He knows that all is but in truth the noise of the chariot wheels of Him, who has ascended his car of judgment and of victory, and is on his way earthwards, and who will thus, ere long, appear again. Approach does he now? He does approach. "And the Spirit and the bride say, Come. And let him that heareth say, Come." As when the lark springs from among the tall ryegrass, and with tremulous note flutters upward, until almost lost to human sight,—and another and another rise in quick succession with shrill sounding song,—till the air is filled with the music of the wing-borne choir; so one saint, in the midst of thy vales, O Britain! when he hears of the gladsome tidings of the Saviour's advent, with rising expectation and desire cries out, "Come quickly!" and another saint, in arid Hindostan, whose ears the good news have also reached, exclaims, under the influence of the same feelings, "Come quickly!" and another saint, in sea-girt Tabete, rejoins, "Come quickly!" and the saints of God everywhere, catching the inviting words, take them up and say, "Come quickly!" and the sleeping dust of saints, long since departed, sends forth from their resting-places the same importuning request, "Come quickly!" and the whole creation, groaning and travelling in pain, joins in the call, "Come quickly!" and lo! the universal prayer is heard, and the response is, "Behold! I do come quickly, and my reward is with me, to give to every man according as his work shall be."—SOSTHENES. (*On Union with Christ and abiding in Him.*)

## SACRED POETRY.

## THE CHRISTIAN'S HOPE AND TRIUMPH.

Who would not be a Christian? Who but now  
 Would share the Christian's triumph and his hope!  
 His triumph is begun. 'Tis his to hail,  
 Amid the chaos of a world convulsed,  
 A new creation rising. Mid the gloom  
 Which wraps the low concerns of states and kings,  
 He marks the morning star; sees the far East  
 Blush with the purple dawn: he hears a trump,  
 Louder than all the clarions and the clang  
 Of horrid war, swelling, and swelling still,  
 In lengthening notes, its all-awakening call—  
 The trump of jubilee. Are there not signs,  
 Thunders and voices, in the troubled air?  
 Do ye not see, upon the mountain tops,  
 Beacon to beacon answering? Who can tell  
 But all the harsh and dissonant sounds, which long  
 Have been—are still—disquieting the earth,  
 Are but the tuning of the varying parts  
 For the grand chorus, which shall usher in  
 The hastening triumph of the Prince of Peace!  
 Yes; his shall be the kingdoms. He shall come,  
 Ye scoffers at his tarrying! Hear ye not,  
 E'en now, the thunder of his wheels! Awake,  
 Thou slumbering world! E'en now the symphonies  
 Of that blest song are floating through the air—  
 Peace, peace on earth, and glory be to God!

CONDER.

## SEPARATION OF FRIENDS.

FRIEND after friend departs;  
 Who hath not lost a friend?  
 There is no union here 'of hearts,  
 That finds not here an end!  
 Were this frail world our final rest,  
 Living or dying none were blest.  
 Beyond the flight of time,—  
 Beyond the reign of death,—  
 There surely is some blessed clime  
 Where life is not a breath;  
 Nor life's affections transient fire,  
 Whose sparks fly upwards and expire.  
 There is a world above  
 Where parting is unknown;  
 A long eternity of love,  
 Form'd for the good alone:  
 And faith beholds the dying here  
 Translated to that glorious sphere!  
 Thus star by star declines,  
 Till all are past away:  
 As morning high and higher shines  
 To pure and perfect day:  
 Nor sink those stars in empty night,  
 But hide themselves in heaven's own light.

MONTGOMERY.

## MISCELLANEOUS.

*Unceasing Benevolence.*—The following anecdote of the late Dr Walker, well known as the director of the London Jennerian and Vaccine Institutions, is extracted from the memoir of him, by his friend and successor, Dr Epps. "While our troops were using the weapons of destruction, Dr Walker was busily employed in saving life. His work of vaccination being completed, he attended the sick of the British navy, and of the Turkish army. The sense of weariness while engaged in these works of mercy, he seems hardly to have known; being assisted by his friend, general Sir John Doyle, in prosecuting these labours of goodness. The

following extract of a letter from that worthy officer speaks volumes. "The general can never forget the impression made upon him by the extraordinary situation in which he first made an acquaintance with that amiable and benevolent individual, Dr Walker. The day after the action, near Alexandria, where the brave Abercrombie fell, the general was riding over the field of battle, attended by two orderly dragoons, to see if there were any wounded, French or English, who had escaped notice the evening before; when, on turning round a wall near the sea-side, he was struck with an appalling sight of more than a hundred French soldiers, with their officers, huddled together, desperately wounded by grape and cannon shot from an English brig of war. From being collected in the recess of the wall, they had escaped notice on the previous day of search, and were exposed to the night air, and with undressed wounds. Here the general saw a man, evidently English, in the garb of a quaker, actively employed in the heavenly task of giving his humane assistance to those poor brave sufferers; giving water to some, dressing the wounds of others, and affording consolation to all. Upon inquiry, he found the benevolent individual to be Dr John Walker, who was himself almost exhausted, having been thus nobly employed from day-break, without any assistance."

*Beautiful exposition by a Greenlander.*—The correct scriptural information possessed by the converted heathen is truly delightful. From many beautiful specimens of the views given us of the pious Greenlander, we select the following:—Daniel, with some other of his countrymen, being present when one of the European brethren had cast a pewter spoon, remarked upon the process of polishing, "Now I can well conceive how our Saviour acts in the circumcision of our hearts, and how he proceeds even to the end, with our purification, when we surrender our hearts to him. He must first cut away all the coarse stuff that is good for nought; and yet he afterwards finds much still to rub off. This causes him much trouble, and us pain too. But behold, just as the brother pours on the burnishing water, to do it the easier, and to make the spoon the smoother and brighter, so our Saviour sprinkles us with his own blood, makes our purification agreeable, and never leaves us till we are pleasant in his sight."

*Rev. John Newton.*—The late Rev. John Newton used to improve every occurrence which he could with propriety introduce into the pulpit. One night he found a bill put up at St Mary, Woolnoth's, upon which he largely commented in his sermon. The bill was to this effect:—"A young man, having come to the possession of a very considerable fortune, desires the prayers of the congregation, that he may be preserved from the snares to which it exposes him." "Now, if the man," said Mr N., "had lost a fortune, the world would not have wondered to see him put up a bill; but this man has been better taught."

\* \* \* Separate Numbers from the commencement may at all times be had.—Now ready, Volume I., elegantly bound in embossed cloth, Price 7s., or in Two Parts, Price 8s. Also, Volume II., Part I. Price 4s. 6d.

Published by JOHN JOHNSTONE, at the Office of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; J. NISBET & CO., HAMILTON, ADAMS & CO., and R. GROOMBRIDGE, London; W. CURRY, JUNIOR, & CO., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Loan Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their address at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 74.

SATURDAY, JULY 29, 1837.

PRICE 1½d.

THE AGONY IN THE GARDEN  
OF GETHSEMANE.

PART II.

BY THE REV. W. B. NIVISON,

*Formerly one of the Ministers of the Scotch Church  
in Amsterdam.*

IN pursuing our remarks on the agony in the garden, a second circumstance deserving of our attention, is the singular behaviour of our Lord on this interesting occasion. He prayed, as we have seen, three times to his Father, that the cup of suffering might pass from him, if it were consistent with the divine will. Our great High Priest was fully apprised of the nature and extent of his future sufferings, before he undertook the work of our redemption; and as his mission was entirely voluntary, we are not so to understand this prayer, as if it were expressive of a reluctance on his part, to finish the benevolent undertaking on which he had so graciously entered. The vicarious mediation of the Saviour was dictated by his own gracious will, and executed by his own free agency. A forced death could neither have made any addition to his glory, nor brought any advantage to us. But how, let me ask, could his sacrifice have been other than voluntary? It was evidently impossible for any force, however great, to wrest life from Him, whose power was omnipotent; and the expiatory efficacy of his sufferings and death must have been weakened or destroyed, if he had been ordained to suffer and to die against his will. But on so important a point we are not left to the guidance of our own reasoning, however certain and conclusive it may appear; for, in his beautiful parable of the "Faithful Shepherd," our Lord describes the voluntary nature of his passion in the clearest and simplest language: "I am the Good Shepherd," he observes, "and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father; and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

VOL. II.

The anxiety or earnestness expressed in his prayers about the removal of his sufferings cannot, therefore, be supposed to arise from any unwillingness felt by him to continue the work of propitiation; for all its difficulties—in all their extent, and in all their duration—were clearly foreseen and cheerfully undertaken. Nor can it be wholly or even chiefly ascribed to the weakness or fears of humanity, for it was supported, as we have seen, by the union of the divine nature and the extraordinary presence of an angel. His manhood, indeed, may easily be believed to have been ready to yield, for his mental pain, if not marked by a difference of kind, was, beyond all question, much greater in degree, than any to which mere humanity can ever be subject. But, nevertheless, the trembling fear or anxious restlessness arising from the "infirmity of the flesh," was not, and could not be, the prevailing cause of the urgent and affecting manner, in which he repeated the same request three times to his Father. We can neither feel nor explain the peculiar suitability or propriety of our Lord's prayer on this remarkable occasion, if we do not keep steadily in our view the double or two-fold nature of the work of our redemption. The Redeemer descended into this world to purchase salvation for our fallen race; and this divine plan of benevolence he could not have executed without magnifying and making honourable the law, whose precepts we had dared to violate, and whose penalties we were bound to endure. When we peruse the scriptural accounts of his unparalleled sufferings in the garden and on the cross, we are inclined rather to yield to the tenderness of compassion, than to bear in mind, that while he is removing the curse of the law, he is, at the same time, subjecting himself to its authority, and working out for us that perfect righteousness without which we cannot be justified. The love of the Supreme Being, we all know, is the most important part of the moral law: it has been styled the first and great commandment; and this fundamental principle includes, as its most essential requisites, obedience to the divine precepts, and submission to the divine decrees. In every day of his life upon the earth, whether in prosperity or in adversity, whether in joy or in grief, our "elder Brother" ever

expressed a profound respect for the majesty of heaven, and ever displayed that devout and virtuous resignation which would distinguish a creature possessed of our nature in a condition of perfect innocence. He acquiesced, with the most patient cheerfulness, in all the trials of our Mediator; and though, as God, he could clearly foresee and easily overcome them all, yet, as man, he felt it to be his duty, if not to decline, at least not to court them; and to pray either that they might be taken away from him, or that he might bear them with fortitude. If he had not prayed to his Father, during his agony in the garden, or during his passion on the cross, he would have failed in one of the duties of piety; and if he had not expressed, in his prayers, a wish, nay, a strong wish, for his sufferings to be alleviated or removed, he might have displayed, indeed, the greatness of the Deity, but he would have risen, at the same time, above the littleness of humanity. He might have shone in the infinite excellence of a God, but he would have failed in exemplifying the finite excellence of a man. His conduct, however, was perfect in itself, and suitable to his nature. While he manifested his divine power by the capacity of his endurance, he proved his human obedience by the character of his resignation. Hence, in the beginning of his agony in the garden, he poured forth his feelings in the pathetic words of human anxiety, "O my Father, if it be possible, let this cup pass from me;" and hence, too, at the ninth hour, when he was still hanging on the cross, he cried out, in the broken accents of human despair, "My God, my God, why hast thou forsaken me?"

The last circumstance, of which it may be necessary to take a more special notice, is the conduct of the three apostles on this memorable occasion, as it is impartially described by the three first evangelists. If Peter, James, and John, had walked along with Jesus to the Mount of Olives, with the feelings of an ordinary day, we should have expected them to attend, with the most devout interest, to all the words and actions of a being whom they were accustomed to revere and obey. When they were invited by him to come down from the Mount, the fact of their being again selected from the twelve could hardly fail to suggest to their remembrance the august scene of the transfiguration, and prepare them for expecting the recurrence of some great and interesting event. With such a prospect before them, it was natural for them to be cheerful in spirit and animated with hope. But, alas! their condition at those two periods was widely different. At the time of the transfiguration their minds were enlivened with joy, but now they were depressed with sorrow. This saddening change was mainly produced by the altered behaviour of our Lord himself. For some time previous to his agony, he had been making some obscure allusions to the decease which he would accomplish at Jerusalem. With compassionate tenderness he had begun gently to insinuate to

them that it was expedient for him to go away and leave them. He allowed them, for some time, to meditate in secret on what he had thus darkly hinted to them. And when they were gradually prepared for hearing the whole truth, he told them, more plainly, that he was destined to suffer many indignities, and, at last, to undergo a violent death.

The impression produced by such discoveries partook of the mixed nature of grief and fear. They could not bear the idea of losing a friend, whose omnipotent power was the safe-guard of their life,—whose directing wisdom was the security of their virtue, and whose tender benevolence was the foundation of their happiness. They had left all and followed him; and if he should leave them alone and unprotected, they must expect to find the world a wilderness, and its inhabitants their enemies. At the supper of the passover these gloomy ideas were not worn away from their minds by the festivities of the Jewish holiday; on the contrary they were more deeply imprinted on them by the institution of a more solemn and significant service. The symbols of the Christian sacrament, which was then appointed, gave a present and a living form to the future events on the Mount of Calvary, and dissipated every remaining doubt, with respect to the truth of his mournful predictions. The prophecy, too, that "one of them would betray him, another deny him, and all forsake him," inspired so many various sentiments of shame, surprise, and unbelief, as helped to deepen their grief and heighten their alarm. On all these accounts we need not wonder that when they accompanied their Master to the garden of Gethsemane, all nature appeared to them to be veiled in a robe of the deepest mourning. The darkness or gloom that brooded only over their own souls, was made by the power of association to spread itself over every near and every distant object, and to eclipse the beauty of one of the fairest landscapes of the material universe. But while they were thus wearied and disturbed by distresses both ideal and real, sleep, the guardian of health and the softener of care, came to their relief. They soon forgot their Master and themselves in its sweet and unconscious slumbers. They saw not all the dropping blood of his agony. They heard not all the sad accents of his prayers. They felt not with him through the whole depth of his sorrows. But, surely, when we reflect upon their fatigue and wretchedness, we may look upon their sleeping forms with an eye of pity, and go along with our Saviour in the considerate apology which he made for their seeming unkindness, "The spirit indeed is willing, but the flesh is weak."

I shall conclude the whole of this interesting discussion with a few reflections naturally arising from the subject.

How inconceivably bitter, how dreadfully intense must have been our Lord's spiritual conflict in the garden of Gethsemane! Surely none but a divine person could have entered the wine-press of the Father's wrath, and borne up under the

pressure of such unutterable woe. Surely nothing less than a love that was infinite could have prompted a Being, infinitely exalted in rank, and absolutely perfect in character, to pass through a fiery trial, so indescribably severe, and for the sake of creatures so low and worthless. Oh! let us never forget the awful scene of the Redeemer's agony. Let it often engage all the attention of our reason; let it often awaken all the tenderness of our heart. And let us not only contemplate it with interest and compassion, but with reverence and fear. When we reflect upon the greatness of that misery which not only the body, but the soul, is capable of enduring, which every sinner who continues finally impenitent must endure, and which would have been our certain inevitable portion if our great Surety had not endured it in our room, let us be impressed with a strong and lively belief of the odious nature and mischievous operation of sin; and let us manifest our deeply grateful sense of all that the Redeemer has done and suffered for us, by hating and avoiding it in all its degrees, and under all its forms. Let us watch and pray without ceasing, lest, in an unguarded moment, we fall into temptation, and dishonour our Christian name by some sinful compliance or by immoral conduct. In an especial manner let us beware of slumbering on in a course of vicious indulgence, and deluding our souls with unwarranted hopes of the divine mercy; for it clearly appears, from the striking and impressive event of our Lord's agony, that the divine justice will compel the strict fulfilment of every tittle of the law, both in its letter and in its spirit, both in its precepts and in its sanctions. Happy are they who derive instruction from the warning lessons of Scripture, and are taught by them to forsake every unrighteous practice, to implore the renewing influence of the Holy Spirit, and to aim, with unceasing diligence, after the moral perfection of the Christian character.

#### BIOGRAPHICAL SKETCH OF GERHARD TERSTEEGEN.

GERHARD TERSTEEGEN was born on the 25th November, 1697, in the chief town of the principality of Moers. He was the youngest of eight children, and his father having died shortly after his birth, the whole care and responsibility of his education devolved upon his mother. In early life he made rapid progress in his studies, particularly in the acquisition of the Latin, Greek, and Hebrew languages; but as the circumstances of the family could not admit of his entering upon a learned profession, he was bound apprentice, in his fifteenth year, to his brother-in-law, a merchant in Mülheim, on the Rhur. It was in the course of his apprenticeship that Gerhard's mind was first impressed with the importance of religion, and chiefly, it is supposed, from the intimate intercourse which he enjoyed with a pious tradesman, who lost no opportunity of turning his thoughts to the vital truths of Christianity. A sudden illness, too, with which he was seized, had a powerful effect in leading him to think of the necessity of "seeking the Lord while he was yet

to be found;" and the kindness of the Almighty in again restoring him to health impressed him with the obligation under which he lay to live to the glory of that God who had so graciously prolonged his days.

The bustle and engrossing occupations of a mercantile life Gerhard felt to be a great obstruction to his spiritual progress, and at the close of his apprenticeship he resolved to make choice of a more retired employment. For a short time he tried the occupation of a weaver, but finding that the trade was injurious to his delicate constitution, he subsequently chose the art of ribbon making. In the pursuit of this humble calling the good man spent a great part of his life at Mülheim. He was poor, often distressingly poor, but still he denied himself, that he might contribute to those around him who were in still poorer circumstances than he was. His apparel was coarse, his food was scanty. In the first years of his seclusion he took only one meal a day. Such abstemiousness was highly culpable, but when we think of the laudable motives by which the poor man was actuated, we cannot fail to acknowledge that, in this respect,

"Even his failings leaned to virtue's side."

In the dusk of the evening, when the labours of the day had come to a close, honest Gerhard might be seen wending his way to the house of some poor sick neighbour, and with the kindly feeling and tender sympathy of a Christian friend and brother, administering to his relief a portion of his earnings. So far, indeed, did he go in his liberality to the poor, that on the division of his father's property the legatees apportioned him a house to prevent him from giving all away. The restraint, however, proved ineffectual, for having received the value of the property, in instalments, from his brother, he distributed a great portion of it likewise to the poor. This only incensed his relatives the more against him, and led them to decry him as a man of weak and deranged intellect. There can be little doubt that his generosity was, in many cases, far from being tempered by prudence, so that he was often reduced to a state of painful destitution. In such cases he felt the utmost confidence in the goodness of the Almighty. Nor was he disappointed. Not only were his wants supplied, but a spirit of peace and contentment reigned in his bosom. It pleased the Lord, however, to withdraw from him for a time the light of his gracious countenance. And when God hid his face, poor Tersteegen was troubled. A season of spiritual darkness and perplexity ensued, which continued for the long period of five years. The cloud, at length, disappeared, and the day-spring from on high again visited him.

For a number of years, Tersteegen had led the life of a recluse. He had spent his time in solitude, plying his humble trade, unnoticed and unknown. Now, however, in 1725, he was prevailed upon to receive into his lodgings a young man of the name of Sommer, who was desirous of being taught the art of ribbon making. In the society of this amiable and excellent companion, he laid aside much of that austerity in his mode of living which had exposed him, not perhaps without some reason, to ridicule and reproach. He and his young associate lived together in the utmost harmony for three years, active in the duties of their calling, and spending two hours at least every day in

private prayer. Thus sanctified by frequent communion with God, the labour of these two pious tradesmen was blessed, and with worldly prosperity was combined high spiritual enjoyment. It is when religion thus enters into, and mingles with, the every-day business of life, that her hallowed influences are most certainly and most substantially enjoyed.

The unsocial spirit which Tersteegen had so long manifested, now gradually disappeared, and he felt it to be his duty to take a lively interest in the promotion of religion in Mülheim and its neighbourhood. To this he was the more effectually roused in consequence of a general awakening which took place in the town. Many were led to inquire earnestly what they should do to be saved. Prayer meetings were formed in different districts, and the utmost activity was manifested by all classes on the subject of religion. On this occasion, Tersteegen exerted himself to the utmost. He attended the prayer meetings, and addressed those present at them with peculiar energy and unction. Numbers applied to him personally, as well as by letter, for advice in regard to the concerns of their souls.

Thus busily engaged in a manner so congenial to his now subdued and sanctified spirit, he found it necessary to relinquish his trade. Unwilling to entangle himself with the cares and concerns of the world, he had hitherto refused many generous offers which had been made to him. A merchant once called upon him, and expressing his high regard for him, offered him an annuity for life; a pious lady, who had never seen him, appointed him, in her will, executor to her property, amounting to forty thousand florins, on condition that he would take from it whatever he needed; a Dutch gentleman offered him a bond for ten thousand florins, and begged his acceptance of it with tears. All these, and other similar offers he declined, determined to support himself by the labour of his own hands. At that period of Tersteegen's history, however, at which we have now arrived, he had become, from bodily weakness, incapable of manual labour, and was compelled, therefore, to avail himself of the kindness and generosity of his friends.

Finding himself now released from his laborious trade, Tersteegen spent much of his time in the translation and the composition of several valuable works, which soon spread his fame over various parts of Europe. Christians resorted to him from all quarters for advice and direction; and, from this circumstance, his house received the name of the Pilgrim's Cottage, which it bears to this day. Wherever he went, the people flocked in crowds to hear from his lips the glad tidings of salvation through a crucified Redeemer.

About the year 1756, when Tersteegen's popularity was at its height, his health began to yield, in consequence of the sustained exertions which were required of him, and he was under the necessity of discontinuing public labours for a time. After a short interval, however, he so far recovered as to resume, partially at least, his exertions in the cause of his Lord and Master. But throughout the rest of his life he was never entirely free from ailments of one kind or another. These proved a salutary trial of the good man's faith and patience, and served more completely to wean him from this vain and fleeting scene.

At length the hour of his departure approached, and he died as he had lived, a triumphant follower of Jesus. The account of his latter days is thus given by Mr Jackson, to whose interesting narrative of his life and character we are indebted for the materials of the present brief sketch:

"His last illness appears to have been a kind of dropsy, which showed itself towards the end of March, 1769, and occasioned him much pain and shortness of breath. On the 30th of March, he was outwardly very weak, but inwardly overflowing with love, and resigned to the will and good pleasure of God. On the 31st, at one, P. M., he had a severe attack, which brought on convulsions in the limbs. From this time, he appeared to die gradually. He passed the following night, in an easy chair, in great pain, particularly on account of his shortness of breath; yet, when some of his dear friends, perceiving the indications of his approaching end, took leave of him for eternity, he spoke to each of them, according to their peculiar circumstances, in a manner so edifying, affecting, and consoling, that all were deeply moved, even to tears. He himself remained inwardly firm, and entirely resigned to God, and his most holy will. Amongst these friends and acquaintances, was also the Rev. Mr E\*\*\*\*, who requested of the dying saint a blessing, upon which, he smilingly lifted up his hands, and said, 'Jesus Christ, our Great High Priest, who sitteth at the right hand of his heavenly Father, lift up his hands from his sanctuary, and bless you with love and peace in your heart, and give you grace and wisdom in your ministry!' The preacher shortly afterwards followed Tersteegen into the eternal world. To another individual, who took leave of him, he said, 'O sister, the way is a good way; follow the Lamb with cheerfulness, whithersoever he leadeth you.' And to a third he spoke as follows:—'I commend you through grace, to the love of Jesus! Let the present moment likewise serve to induce you to surrender yourself entirely to our dearest Saviour, and to entreat grace from him, like the woman of Cana. This grace must be solicited, without regard to temporal things, which are of less value than is generally supposed; and what a happiness will it be for us, when obliged to part with them, to have a gracious God in Christ!' He spoke in this manner, to all who were present, with much energy, affection, and divine unction.

"From the 1st to the 3d of April, he was obliged, on account of his asthma, to sit forty-seven hours together, in his arm chair, sometimes leaning backwards for a few minutes on the chair, and then again forwards, on a cushion, which lay on the table. He passed these forty-seven hours in great agony, yet was never heard to complain, except after having slept a few minutes, and waking again, he generally said, 'O God! O Jesus! O sweet Jesus!'

"In all his extremely painful sufferings, there was not even the smallest expression of impatience visible on his countenance. This extraordinary patience and entire resignation to the divine will and pleasure, was most consoling to the bystanders, as also his filial confidence in God, whose will it was thus to perfect him through sufferings, and assimilate him with the Captain of his salvation. Without this consolation, it would have been impossible for them, as they themselves affirm, to have borne the sight of such acute sufferings, in one they so much loved. Towards noon, on the 21st of April, it was evident his dissolution was approaching; the fits of sleep became more powerful, and his wakings shorter. It was necessary to remind him constantly of what he had to take. At six and seven, he slept almost continually, and at nine, it was nearly impossible to awake him, to take what had been prescribed for him. His sleep became more and more pro-

found, and at midnight he could be awakened no more. Thus he continued to sleep till two in the morning, when he breathed out his soul into the arms of his God and Saviour, on the 3d of April, 1789."

"Precious in the sight of the Lord is the death of his saints." And when, as is often the case, a life of extensive usefulness terminates in a death of happiness and peace, it reminds us of the glorious orb of day, when, after having risen as a strong man to run his race, and shed a flood of brilliancy and glory over the whole face of nature, he sinks in the western sky with a calmness and gentle stillness at once beautiful and sublime.

### SKETCHES OF THE PARISH.

By THE PASTOR OF THE PARISH OF E—K.

No. III. PART II.

[From an Address delivered on the beginning of January 1833.]

"This month shall be unto you the beginning of months: it shall be the first month of the year to you."—Exodus xii. 2.—"One generation passeth away, and another generation cometh."—LUCAS. i. 4.

#### 1. *One generation passeth away.*

OUT of eighty families consisting of five hundred and ten souls, seven have been discharged from the warfare of human life. *One*, if he might be counted of our number, just breathed and died and was carried to the grave. A child, whose life and few suffering days resembled a glimmering taper rising and sinking in the socket, and raising and sinking the hopes of his parents, was called away by death after three months daily expectation of its approach—his days were few! but were not these few days numbered?

The next of our number was most unexpectedly hurried to the bar of judgment. At night he retired to rest nearly in his usual health; but the sober grey light of the Sabbath morn, when it crept through his dull dim window, found him a corpse. He had been poor and lonely, but independent! and at death he had none, neither needed he one, to sit by his bed to observe the last struggles of departing nature. He had advanced far in human life—but of his Christian life we knew but little. We would in charity hope, however, that as his Bible was found open on the morning after his death, and near his bed, that he was not a stranger to that blessed book, or at the throne of prayer; though we must say, if we were required to speak the whole truth, that he was a stranger here... The father of a family who had long lingered on the bed of affliction was next called upon to lay down the weapons of his warfare. Oh! I remember some of the happy moments I have had at that bedside! and some of the comfortable words uttered by the lips of the dying man as he lay on it; and some of the prayers he presented for us who stately meet together in this little sanctuary! Yes! He prayed that our labours in the Lord might be blessed abundantly,—that on the last day—that great day of reckoning, we might all meet together at the right hand of our Judge; and that we might all hear together his approving sentence pronounced over us,—“well done, good and faithful servants, enter ye into the joy of your Lord.”

The next was an aged female worn out with infirmity and frailty, who seemed to be dying, and to die daily for many months. The whole scene of her affliction rises with her to my memory as a picture of patience, submission, and resignation; and her words, borrowed from the patriarch, as she used often to express them in my hearing, still linger in my ear; “all

the days of my appointed time will I wait till my change come.”

The last among us who paid the last debt of nature was an aged Christian. He was not of us as a Church, but he appeared to be for us as a sincere follower of our Redeemer and common Lord. The recollection of him rises to my mind with affectionate regret, and his labours of love in the Christian cause will not soon be forgotten. Thus one generation passeth away...but,

#### 2. *Another generation cometh.*

In the course of the same bygone year four families have been united to us and to one another by the tie of marriage. Our prayer to our God for them is, that he who has made them one in family and one in interest, may make and continue them one in heart and one in Christ.

Ten infants have also during the past year been born among us, and entered with us into the Church of our Redeemer; and one-half of that number still breathe the same breath of air with us, but have not yet been dedicated to God in baptism: our sincere and fervent prayer for these infants is, “that they may be of those little children of whom is the kingdom of heaven.” Thus you see how, among us, in the short span of a year, “one generation passeth away and another generation cometh”..... There are still among us a few of the direct descendants of an old generation whose portraits have been sketched and given to the world. These portraits ye yourselves acknowledge to have been taken faithfully,—and taken by one whose memory you revere,—whose writings you hold next to your Bible, and whose memoirs form one of the principal books of your little domestic library. This has induced us to look and to try whether there may be still found any similarity between the parents and their offspring, and to say, in brevity, wherein the similarity consists. Now after an observation and experience of several years among you, we are prepared to affirm both to your “praise and blame,” that you shew yourselves to be the children of your fathers,—“for the works of your fathers ye do.” On some of the very same spots mentioned nearly a hundred years back you will find the very same kind of people—with the very same dispositions and tempers—with the very same notions and opinions—engaged in nearly the same kind of works and workings, with those of the old generation who have long since “rested from their labours and their works have followed them.” But of the few who still survive there is but little promise of long continuance! and some of the aged of the same few who have no children to leave behind them, are looking back into the bygone years with a kind of melancholy regret, and saying, “Our fathers where are they?” Oh, when a few years have come,—we shall go the way whence we shall not return; for the “preacher” hath spoken this truth to our melancholy experience: “One generation passeth away, and another generation cometh: but the earth abideth for ever.”

Now, should a stranger ask of us how your life is kept awake amid your drowsy solitudes where the peace, and the calm, and the monotony of things seem only to court you to sink into slumber, we would answer for you that you have your incitements—your excitements—and your devotional soothings, with a thousand little personal, family, and popular incidents blending with your worldly occupation, which serve not only to keep your life awake, but to rouse its energies and to keep you ever vigorously active. A few of these incidents we shall do little more than point at.

1. *Incitement.*—The day of the examination of the youth in this place is now beginning to be looked forward to by many of you as to the day of an annually returning “treat.” We have been pleased with your looks of veneration, softened, yet animated with parental affection, when, collected together, we have listened to your chil-

\* An increase of fifty-three within the four past years.—See Sketch I.

dren reading the Bible under the direction of their able, diligent, and faithful teacher, and have marked the simple and affectionate manner in which they are led by him into an accurate knowledge of its sacred contents. We have been much gratified, too, to see, even sometimes, something like the look of emulation among the parents, as well as among the children, when the stores of useful knowledge were in the act of drawing off in the exciting form of catechetical trial. We have been both amused and delighted with the excursions of the little travellers on the map; with their knowledge of the world in general, and with the history of their own country in particular. We have been most agreeably surprised, too, to hear them sometimes express their knowledge of the metals and minerals which lie dark and deep in the earth's cold bosom; and of the vegetable, animal, and rational kingdoms which have their life and sway on its more kindly surface. But we have observed that their computations, by numbers, quick as thought, have caused some of you, as by involuntary motion, to start to your feet and to say, "it was not so in the days of our fathers:" we are told there was a time in their history when there were only three Bibles to be seen in the house of God, and the sacred contents of the blessed book few of them could spell so as to take up its all-important meaning; "but one generation passeth away and another generation cometh."

You are then, my Christian friends, a highly favoured people. You have had the Old and New Testaments in your possession all your days. You have been taught to read them from your early years. "And thus saith the Lord, thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "Train up your child then in the way he should go; and when he is old he will not depart from it." And, "children, obey your parents in the Lord, for this is right." "Honour thy father and thy mother: it is the first commandment with promise."

2. *Excitement.*—When you have cast a stone into the centre of the calm unruffled pool you have seen a circle form, and enlarge, and enlarge, till it reached the brink—the grassy brink on which you had your footing. Within the circumference of such a circle you may see some of the agitations and fleeting movements of the by-past year, for even these agitations and movements have had some of their references to you. Yes! the year past has been eventful, and it will be long remembered in the annals of our country. The pestilence entered with it into our land; and mourning and lamentations were mingled with the first greetings and joy of the season. But, blessed be our God, his own word was made our confidence, and we humbly trust, that while it is expressive of our past experience, it speaks still the living language of the present gratitude of our heart: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold..... Because thou hast made the Lord, which is my refuge, even the most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalm xci. 1-10. You have seen the outmost rim of

the circle, before its setting again into the smooth of the unruffled pool, raising sometimes a little muddly turbulence in the shallow at the extreme edge of the water; and in this you have seen, and may see indeed, with the eyes of your observation and reflection, all the little excitements you have had within the circle of the last twelve months, with their effects, their subsiding, and their preparations for a calm. There have been changes in states and kingdoms, as well as among individuals. We mention not this, my friends, to excite any new emotion, or to call up any old one, or even to ruffle in the least the calm of the mind, occupied in the peaceful exercise of devotion; but we do so for the purpose of rousing, as by a watch-cry, the attention which seems to begin to be drowsy, till we say, that the kingdom about which we discourse is the kingdom of heaven; and that its interests and yours, as connected with it, shall ever be the theme of our discourses and the ultimate end for which we labour,—convinced as we are, in our own mind, that the faithful subjects of the kingdom of God, on earth, will be the best, the very best subjects of every, and of all of the kingdoms of this world. Let us only further mention, and press on you here: that you are pledged to the Prince of Peace,—that you have vowed to be faithful to the Captain of your salvation; that you have declared before God, and men, and the elect angels, that you are for him and not for another; that you will follow him through good and through bad report cheerfully, constantly, and continually; and that while you are most willing to be subject and obedient to all his laws, you imitate him in all his imitable perfections; for "he has left us an example that we should follow his steps." 1 Peter ii. 21.

3. *Devotion.*—While you have had your gentle *excitements*, and your stronger *excitements*, you have also had your times, your places, and your occasions of sincere, peaceful, and devotional soothing. Every evening and morning, we fondly hope, bears witness to this, in the private offering of many of you—oh, that we could say of all of you, in the holy exercises of reading, meditation, and prayer. The habitations of a few—oh, that we could say of all of you, seem consecrated as places of worship to our God; for we have frequently, while passing in the evening, heard the song of praise, and we have sometimes retarded our steps to listen for a moment to the low, solemn tones of the father's prayer. And, we earnestly hope, that the holy day is experienced to be, and spent by you throughout, "as the Sabbath of the Lord in all your dwellings." The house of the Lord is, on that day, thrown open to you, and you sing, or may sing, in heart as you enter, "Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors, and the King of glory shall come in." The house of the Lord! and how different this house from that in which your fathers worshipped! of *this* you may say, in the pious language of a devoted worshipper, "How amiable are thy tabernacles, O Lord of hosts!" while of *that* your fathers complained, "that by much slothfulness, the building decayed; and that, through idleness of the hands, the house dropped through." The ordinances of religion are now dispensed to you. Oh, how different these days from those in which your fathers lived! when for four long years the voice of no spiritual watchman was lifted up in this place, and when those very fathers solicited again and again every proprietor of the soil "to do his utmost," that they might be supplied with the bread of life, and have it dispensed to them by "a stated Gospel minister."† You have the Word of God in your hands, and you have been

\* The complaint of the minister is, "that it was with the greatest difficulty he could obtaine *heather, thorn, and disto* to keep the kirk and manse in repairs."—*Parish Record.*

† *Parish Record.*

taught to read it from your early years, and each of you now brings it up with him, "in its neat and elegant binding," as a faithful companion and guardian, into the courts of the house of his God. Oh, how different from the times of your fathers, when there were to be seen only three Bibles within this holy place! one, from which the minister of the Word took the text of the day; another, the property of an individual known, I believe, still to some of you by the words of his name; but the third belonged to one whose name and place of residence are now both alike unknown! "But one generation passeth away and another generation cometh." We may now, without interruption, worship God according to our conscience, without any to make us afraid. "The silver trumpet of the Gospel is sounded among our green hills," and one of the loudest and clearest notes we (with heart and soul) wish it to sound is, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money, and without price." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The day of the celebration of our New Testament passover shines on us, in particular, as one of the days most like that which shall rise on the redeemed, a day wholly without clouds. "Do this in remembrance of me." "Speak to the children of Israel that they go forward." "I have sworn, and I will perform it, that I will keep thy righteous judgments."

There is a principle which we might, perhaps, have spoken of as "the first" for being a stimulant to many of your energies, viz., "the principle of curiosity," but we shall now take it "the last," and, with a few remarks from its suggestions on the present occasion, we shall draw the subject of this address to a close.

1. What are the appearances now among us as a highly favoured people, and what hopes may we entertain of ourselves, in general, from such appearances? "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." We wish and pray, however, my friends, and therefore we fondly hope and trust, from external appearances in general, that a good work may be carrying on in and among us. Nearly one hundred and fifty communicants, at our last sacred solemnity, sat down at the table of their Lord, being one-fourth more than the number that joined with us here but a few years back, and this we would take as a favourable token that "you have joined yourselves to the Lord in a perpetual covenant that shall not be forgotten." You have heard of the spiritual wants and the spiritual desires of an old generation in this place; you have also heard of the many good days of the Gospel which once shone on their posterity—your fathers; and you have often listened, with surprise and admiration, to the accounts given of, and about, the numbers that once met here "for the breaking of bread and prayer." Let these, all these remembrances excite you more and more to works of holiness and labours of love; and, in the words of scriptural caution, "Remember how you have received and heard; and hold fast and repent."

2. But what is to be said to "the some of us" who seem to be solely under the power and guidance of this "volatile principle,"—of those who are excited and taken up with every thing but the "one thing needful," and of those who, "Nabal-like," have no holy desires, but have hearts without life, and cold as a stone? There are a few of you whose face we seldom see in this place. On the Sacramental Sabbath

\* In July 1710, when the Sacrament of the Supper was dispensed here, the number of communicants was fifty-seven, and when dispensed in June 1731, the number was seven hundred and seventy-seven!

some of you occasionally present yourselves among the children of God. Now, is it genuine religion, or "va-grant curiosity" that brings you up on that day? On an occasion like the present, some of you come, too, among the people of the Lord; and as we see some of you now in our assembly, we would, in the most tender sympathy for your immortal souls, ask you, what is it that has brought you up hither this day? It is to hear the word of truth. Hear it then—hear it all ye who are far from righteousness—nay, read it with us in the solemn charge and important message of the holy prophet, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." "How long, ye simple ones, will ye love simplicity? and scorners delight in scorning, and fools hate knowledge? Turn you at my reproof," saith divine wisdom; "and behold, I will pour out my Spirit upon you, I will make known my words unto you." But if you have no pleasure in the holy exercises of devotion in God's house, among God's children, on God's day, could you have any happiness, think you, in "that house of many mansions, eternal in the heavens?" There are a few who seem to be excited with everything, but have little settled solidity about "the one thing needful." Now, to you we would say, in the words of inspired admonition, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." There are some—O! let every one of us fear lest he be of the number—there are some who are cold-hearted, and who live carelessly; you may live thoughtless, but thoughtless you cannot die. We entreat you, then, by Him who died for us, by Him who, at this moment, stands amongst us, who sees how every word is received, and marks the moving of every heart. "He that hath ears to hear let him hear," he that hath a heart to feel let him feel, and ye that have words to make answer, reply now to the question we put, "How shall ye—how shall we escape, if we neglect so great salvation?" You may tell us, indeed, that you do not intend to neglect this salvation, but that you only for a time delay the acceptance of it. We may tell you then, in our turn, that "now is the accepted time, now is the day of salvation." If ye do not make the *now* (God's time) your time, he may say to you in these irreversible words, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you: Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." O let us all only farther think of the shortness of our time, and of the uncertainty of our days for the all-important work of eternity! We are here to-day and away to-morrow. In a short time the place that now knows us, shall know us no more for ever. Had we a set time with death, how few, to look back, would the dark, past years appear, though the greatest number that ever summed the life of man, when the hour appointed approached! But this is not the case. The command is, *to-day*—"to-day if ye will hear my voice,

harden not your hearts." Where is to-morrow? It is not promised. Where are the years past? Where is yesterday? Where are the moments that have elapsed since we met together? They are no longer ours. Yes, still they are! they are our messengers to the throne of the Eternal, bearing with them our deeds of charity, and the secret lurkings of our blackest guilt! Be not deceived; the passing moment of a breathing thought is only ours, the next we may be called to answer for actions buried to us, but living with God in the years of obscurity. Where, then, will be—where is the day of salvation? It is over; mercy is gone—clean gone for ever. Where, O where is the hour of repentance? It is past. No, no, it is begun, and it is to last while the horrors of despair, augmented by the terrors of the Lord, trembling through the soul from the keen glance of conscience on the past, and while the incomprehensible day of eternity, tormented by the present, shall endure! "We pray you then now, in Christ's stead, be ye reconciled to God." "We preach Christ crucified." "It pleased the Father that in him should all fulness dwell." Whatever may have been your former life or character, we invite and entreat you now, to accept of him and of his salvation, freely and fully, as offered to you in the Gospel. "And the Spirit and the bride say, Come." Come, O come! and if you truly accept of him, we can assure you, in the words of the text, "this month shall be unto you the beginning of months; it shall be the first month of the year to you."

3. Now, what is to be said to those who are entertaining hope—some good hope of eternal life? "It is written, the just shall live by faith." Now, as natural life is made manifest to us through breathing, moving, acting, so will spiritual life be manifested through the breathing of prayer and praise, and through all the motions and actings of the new man in Christ Jesus. But, Christians, shew particularly that you live by faith in all the common attitudes of life in which you may be placed. *Stand by faith* (2 Cor. i. 24.) in the bright day of prosperity, and let the firmness of your character appear before all, as sketched and coloured by the following animated and animating words:—"Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident; one thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." *Stand* in the dark night of adversity, "and having done all to stand," "hold fast the profession of your faith without wavering,"—"then may the winds blow, the rains descend, and the floods come," you are "securely safe," for you stand, and you stand firmly upon the rock of ages. "*Walk*" by faith, (2 Cor. v. 7.) for you walk by faith, and not by sight. Walk, then, by faith, in that path which leadeth unto life, with the progressive and persevering steps of "righteousness and true holiness." The way, indeed, may seem, nay, may be narrow and steep,—it may be strewn with thorns and covered with snares,—it may be beset with enemies both numerous, subtle, and powerful, but fear not, it will become easier and more easy the nearer you approach your Father's house. The armies of patriarchs, prophets, apostles, and martyrs, have passed along it. If you look up as you proceed, you will see "a great cloud" of witnesses before you; and if you look higher and higher,—for there is no bright cloud without some dark speck,—if you look higher and higher, even to the highest, you will perceive Him to be "the Sun of Righteousness," and you will see him enlightening the path behind him for you, "for he has left us his example that we should follow his steps." Go forward, then;—heaven is before you; a crown of glory is laid up for you; a throne awaits you; and hosts of holy angels beckon

you to your Father's kingdom. "*Work*" the works of faith in love.—(Gal. v. 6.) "Now, this is the work of God, that ye believe in Him whom he hath sent." And this work is the great work, the good work, and the gracious work for the accomplishment of which you have been sent into life: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind; this is the first and the great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself."..... "Yea, whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision; but faith that worketh by love." "*Fight*" the good fight of faith. (1 Tim. vi. 12.) Your enemies are numerous within you, without you, and all around you, but fear not, more are they that are for you than all that can be against you. Follow the Captain of your salvation, and through him, and by him, you shall be more than conquerors. You have, besides, the whole armour of God. (Eph. vi. 11-17.) Put on, then, the helmet of salvation, and the breast-plate of righteousness; take the shield of faith, and the sword of the Spirit; be shod with the preparation of the Gospel of peace, and have your loins girt about with truth; and thus armed, go forward conquering and to conquer. Yes, you may rejoice, for here is the prize—"a crown of glory"—"a sceptre of eternal sway"—"a throne which endureth for ever and ever"—"the palm of victory"—"eternal life"—"O! it is a far more exceeding, even an eternal weight of glory."—but, *Die in the faith*, (Heb. xi. 13.) for all who live by faith, must die in the faith, in order that they may receive the end of their faith, "even the salvation of their souls." "But the voice said, cry,"—"Be thou faithful—be thou faithful unto death,—be thou faithful unto death, AND I WILL GIVE THEE A CROWN OF LIFE."

#### THE DUTY AND THE PRIVILEGE OF PRAYER: A DISCOURSE.

BY THE REV. WILLIAM MINTY,  
Minister of Kinnethmont.

"As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice."  
—PSALM lv. 16, 17.

It will appear to every one who attentively peruses the writings of David, that there was no feature in his conduct so striking, as that of his fervent and frequent appeals to the throne of divine grace. In the Psalms, in particular, most of which were composed by him, there is scarcely a page in which we do not find expressions, either indicative of his confidence in God, or of his gratitude for mercies received, or of humble acknowledgment of his sins, and ardent desire to be restored to the divine favour, or of dependence upon the arm of the Almighty for deliverance from his temporal and spiritual enemies,—in short, of those views and feelings which become a weak, a fallen, and a dependent creature. This, too, was more remarkable in the case of David, from his being surrounded with the grandeur, magnificence, and riches of the world, a circumstance which has a natural tendency to lead to forgetfulness of God, and a neglect of the sacred duties of religion; but, though king of Israel, he felt that he was the subject of the King of kings and Lord of



lords; that he was indebted to him for every blessing, and comfort, and privilege he enjoyed; that when afflicted, God only could deliver him out of his affliction, or stay the arm of those who rebelled or fought against him; and, therefore, whether in prosperity or adversity, in health or in sickness, in a state of spiritual depression because of his iniquities, or from a feeling of experiencing the light of God's reconciled countenance, he humbly drew near in prayer to that Almighty Being from whom alone, he felt convinced, cometh down every good and perfect gift. "As for me," says he, "I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." It would appear, from the context, that these words were dictated under peculiarly trying circumstances,—at the time when David was driven from Jerusalem by the rebellion of Absalom and others against him. In this situation the Psalmist, in a moment of strong excitement, expresses a wish that he had wings like a dove, for then would he fly away and be at rest, and far from the distractions of his rebellious subjects, he would enjoy, in holy solitude, that repose which, in his present situation, he was unable to obtain; but finding, on reflection, that this wish was in vain, he in prayer lays his case before his God, and there is reason to infer, from what is recorded in the subsequent part of the psalm, that his prayer was not offered up in vain, that the rebellion was suppressed, and that he was delivered from the hands of his enemies; and having thus experienced the good effects resulting from an implicit trust and confidence in God, he exhorts others to cast their burden upon the Lord, and he would sustain them, nay, that he would never suffer the righteous to be moved.

I. Prayer is both a *duty* and a *privilege*.

And, *first*, as to prayer being a *duty*, even reason, unaided by revelation, may give us, at least, some faint conception of this. For when we survey the works of nature, are we not led to conclude that these works must have proceeded from some being or beings infinitely superior to ourselves? The power and the ingenuity of man can effect nothing in any way comparable to what we behold in the earth below, or the canopy of heaven above us. Nor is this all. Reason not only points out to us some infinitely superior being or beings to man, as the creator or creators of the universe, but also leads us to infer that this same being or beings preserves and governs all things; and hence, that it becomes man, who feels himself a weak and dependent creature, to pay some homage to that being or beings by whom the world was created, and by whom it is preserved and governed. True it is, that reason, unaided by revelation, may lead to very erroneous ideas regarding the *nature* of the being or beings to whom religious homage is to be paid, and the manner in which his or their wrath may be appeased, and his or their favour obtained, but this does not affect the principle of reason pointing

out some religious homage as a duty, although the precise manner thereof may appear different to differently constituted and enlightened minds. But if reason points out this as a duty becoming and proper, revelation confirms it with all the force of a *command*, at the same time describing the Being to whom our religious homage ought to be paid: "I exhort, therefore," saith the inspired apostle in writing to Timothy, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;" "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." "Pray without ceasing," saith the same apostle. "In everything give thanks, for this is the *will of God* in Christ Jesus concerning you." "Be careful for nothing, but in everything by prayer and supplication, let your requests be made known unto God." Examples might be easily multiplied from Scripture, to show that prayer is a commanded duty, a duty which holy men in all ages have cheerfully and readily obeyed. But does it become any to regard prayer merely as a duty, an homage which is justly due by the creature to his Creator? No. Every one who considers the nature of that Being to whom he draws near in prayer, will consider it also in the light of a *privilege*. This is the more necessary to be kept in view, because there are many, it is to be feared, who imagine that when they humble themselves in prayer before God, they, as it were, confer some favour upon him, forgetting that one chief object of prayer is to be instrumental in obtaining some favour or favours for themselves. God requires not the homage of his creatures to increase his glory; the prayers and the praises of angels, far less those of a weak and fallen creature like man, can add nothing to the honour and glory of Him whom the heaven and the heaven of heavens cannot contain. "I will take no bullock out of thy house," saith the Almighty by the mouth of the Psalmist, "nor he-goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Let man only consider what he is in himself, and the relation in which he stands to God, and he can scarcely fail to consider the invitation, to come boldly to a throne of grace, where mercy may be obtained, and grace found to help in every time of need, more as a privilege than a duty, more as a favour conferred upon himself, than by embracing the invitation, that he confers any honour or favour upon God.

II. In regard to the effects often resulting from the exercise of prayer, we may begin by mentioning a few as they are recorded in the Scriptures of divine truth. When Darius, at the instigation of his idolatrous subjects, ordered the prophet Daniel to be cast into the den of lions, because Daniel was found praying and making supplications before his God, God sent his angel

and shut the lions' mouths, so that they did not hurt him. "Jesus answered and said unto his disciples, Verily, I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." (James v. 13-18.) And from these examples from Scripture in regard to the efficacy of prayer, we would appeal to the experience of those who make it their habitual practice frequently to pray unto God. When borne down with sickness and disease, hath not God, in answer to the devout breathings of their hearts, granted them a feeling of patience and resignation which is denied to such as live without any acknowledgment of their continual dependence upon God? When exposed to the temptations and trials inseparable from their condition in this world, have they not, by humbling themselves before a throne of grace, often experienced such divine support, as has enabled them to resist the one, and to bear up with Christian fortitude under the other? When depressed, under a view of the evil of sin in general, and their own sins in particular, have they not, by pleading for mercy in and through the blessed mediation of a Saviour, felt their fears, in some degree, removed, and their minds inspired with the hope of meeting in God a reconciled Father?

But in speaking of the effect of prayer, we must not confine its efficacy to the individual who engages in it—the prayers and supplications of the devout worshipper have often a much more extensive influence. Is he a parent at the head of a family, and exercises himself in prayer to God for them, as well as for himself? the gracious Hearer and Answerer of Prayer seldom grants his request in behalf of the one, while he withholds it from the other; but while he directs the parent, by the influence of the Spirit, to that discipline and that instruction which is suited to the tender years of his children, he accompanies all with his blessing, causing the instruction communicated under the *sought* direction and guidance of the Spirit, to make a lasting impression upon their minds. Yes, although there are some unfortunate

examples to the contrary, yet, generally speaking, it rarely happens that prayerful parents have godless children; for such as, in their tender years, have witnessed their parents humbling themselves frequently before God, acknowledging their wants, their weakness, and need of continued dependence upon him, and, moreover, supplicating his mercy, his blessing, and his grace, such have maintained through life upon their minds that fear of the Lord which is said to be the beginning of wisdom, and frequently availed themselves of the privilege of drawing near unto a throne of grace, where they might obtain mercy, and find grace to help them in every time of need. Nor is prayer, by what we mean family prayer, less beneficial when engaged in by masters in the presence of their servants. In families, where this is uniformly practiced, is there not an order and a regularity manifest? A desire, on the part of servants, to obey their "masters in the flesh with fear and trembling, in singleness of heart, as unto Christ, which is utterly unknown in those families where no public acknowledgment of God is made? It must be admitted, this is not invariably the effect of family prayer—there are, it is well known, exceptions to the contrary; and hence the impious take occasion, from these exceptions, to sneer and to blaspheme at the very idea of worshipping God at all at the family altar. But, instead of being thereby discouraged, every serious-minded master will be more earnest in his supplications to God for restraining and sanctifying grace in behalf of all such; and continues to persevere in an exercise, a duty, a privilege, from which he himself has often derived both temporal and spiritual advantages; and to the good effect of which many of his domestics have at least borne a willing testimony.

Where is it that the name of God is most frequently taken in vain? Where do cursing and swearing, and profanity of all kinds, most commonly abound? Is it where God's name is daily hallowed in the family in prayer? Where Christ is owned as the only Saviour of sinners? And, where the enlightening and sanctifying influence of the Spirit is earnestly sought for? Or, is it where no visible acknowledgment is made of God as the creator, the preserver, and governor of the universe, and where the Gospel of salvation by Jesus Christ is, as it were, the words of a sealed book? Let common sense candidly answer these questions, and doubtless it will be found, that though a *prayerless* family may not *always* be a *godly* family, yet a *prayerless* one is almost *universally* a *godless* one.

III. We may refer to the time when prayer ought to be offered up.

David declares, that in the *evening*, morning, and at *noon*, he would pray and cry unto the Lord. Now, the morning, evening, and noon, were the times set apart for prayer in the Jewish church; and it is not unlikely the Psalmist had this in view, when he so solemnly declares that at each of these periods of the day he would draw near unto

God in prayer. We find also the prophet Daniel praying unto God the same number of times, and very probably at the same periods of the day respectively: for at the 6th chapter and 13th verse of the book of Daniel, it is written, "Then answered they," (that is, the men who wished to destroy Daniel,) "and said before the king, that Daniel, which is of the captivity of Judah, regardeth not thee, O king, nor the decree which thou hast signed, but maketh his petition three times a-day." We have here pointed out to us, the frequency with which these holy men, David and Daniel, felt it to be both their duty and interest to pray unto God. In other parts of Scripture we meet with the expressions, "pray without ceasing," "continue instant in prayer," "watch and pray always," and the like. We read of Christ himself often engaging in prayer, and instructing his disciples *how* they ought to pray, so that inability to clothe their ideas in suitable language might neither be urged as an excuse by them or others, for refraining from prayer. Surely, then, with all these examples, and all these commands before us, there can be no doubt but that it is the duty of every one *daily* to draw near unto God in prayer. And yet, how many are there, who have perhaps been taught during the years of childhood by their parents, or others, to pray unto God, who, when they grew up, have no longer paid any regard to it! And why? One reason, probably, is, that although their parents may have taught them to pray, yet as they never saw their parents engaged in prayer themselves, they thence were led to infer, that it was merely an exercise suited to their childish years, and might with safety and propriety be abandoned, when they came to put away childish things. Oh that parents would only learn from this, the necessity of accompanying, with the force of their own example, the precepts they inculcate upon their families! This would both render the precepts they inculcate more effective upon the minds of their children, and in many cases continue with them when they came to riper years.

Again, there are others who have not entirely abandoned the exercise of prayer with their childhood; at the same time they have only recourse to it in the season of affliction, or when threatened with some severe calamity. Now, as one great object of prayer is to express our gratitude to God for his mercies, as well as a sense of our continued dependence upon him for life, health, and all things; it is quite obvious that such persons as the above can be actuated by no such feelings. It is *fear*, and not *love*, which induces them to pray; and although there may be some examples of serious and lasting religious impressions being made upon the mind under the impulse of fear, yet, in too many cases, the cause being removed which led them to cry unto God, they think no more of him, his power, his wisdom, his goodness, and other attributes, till some fresh calamity remind them of their wants and weakness; and then they are again ready to exclaim, "O Lord, save

us!" "Merciful God, deliver us!" and the like. How far the riches of divine grace may be extended even to such individuals, it is not for man to take upon him to predict; but it is evident they little think of the relation in which they stand to God; their continued need of the strengthening aid of his Spirit; their receiving from him every comfort, and blessing, and privilege they enjoy; their lost and perishing condition, unless renewed by grace, and saved by Christ; otherwise they would feel it both their duty and their interest daily to acknowledge God's mercies, and daily to seek God's favour.

Again: There are some who advance a step farther than the preceding. They not only engage in prayer during the season of affliction, or when threatened with some severe calamity, but they devote the Lord's day principally to religious exercises; such as reading God's Word, and hearing it read and explained, accompanied with prayer and praise. Such conduct is worthy of all commendation: it is spending the day of sacred rest in the way in which it was originally designed by God it should be spent, and cannot fail, when accompanied with the divine blessing, to be productive of the most beneficial effects upon the lives and conversations of individuals and families; as nothing tends more powerfully to preserve mankind from falling into flagrant sins, as well as to excite pious and devout affections, than a reverential and becoming observance of the Sabbath. We are justified in making this observation, from the circumstance that many, who have been guilty of heinous transgressions of God's law, have candidly admitted, that they were first led into the paths of folly and of sin, by spending the Lord's day in idleness, or in loose and unholy conversation, and that since that period their progress hath been rapid towards the gates of death and of hell. But while the devoting the Lord's day to religious exercises in the family and closet is highly commendable, inasmuch as it is agreeable to the intention of Him who sanctified it to be a holy Sabbath to himself, we are not to infer, that while He intended that day to be devoted chiefly to his worship and service, these were to be entirely omitted during the succeeding six. We have already seen, by various quotations from holy writ, that God's name is to be hallowed—that God's mercies are to be gratefully acknowledged—that God's protection and favour are to be sought on other days as well as on the Sabbath—and hence it were wise, if they who already make a public acknowledgment of God in their families one day in seven, would extend this acknowledgment to the remaining six. For thus only can they be said to imitate the example of holy men in all ages, or derive those blessed results to which such men have often borne testimony as the effect of their daily approaches unto God in prayer—thus only can they hope that the enemy of souls will have daily less and less influence upon the minds of men, and the true members of Christ's Church and kingdom daily increase

when professing Christians become a more habitually prayerful people. In fine, thus only need they expect the speedy fulfilment of that prophecy in Isaiah, the conclusion of which is, "they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

## RECORDS OF CREATION.

### No. III.

#### FORMATION AND DISTRIBUTION OF COAL.

BY THE REV. JOHN ANDERSON,  
Minister of Newburgh.

THE wisdom and benevolence of God are imprinted, in legible characters, on every part of his works, which, in the minutest as well as in the greatest, in the inanimate no less than in the living departments of nature, exhibit the clearest proofs of matchless skill and contrivance. Nothing appears to have been made without some purpose or end to be served by it. The smallest atom of matter, the most irregular and shapeless mountain mass, the meanest reptile, every flower of the field, the lily of the valley, and the humblest shrub, no less than the lofty cedars of Lebanon, suggest to every reflecting mind a lesson of devotion; and every thing around us, earth, rocks, plants, trees, lakes, rivers, and seas, are all adapted, in the general scheme of things, to the production of good. We speak, indeed, of instruments and second causes in the administration of nature, but by these we mean agencies employed by God, for the accomplishment of his designs. The laws of nature signify nothing more than the order in which events succeed one another. They have no power but what God has communicated to them, and they subserve no ends but such as he foresaw they were intended to bring about. Thus, if we suppose a chain depending from heaven to earth, God, "who dwelleth on high," stands above it and asserts his supremacy as the prime agent of every change, the origin of every movement, the source of every blessing, the sole provider for the wants and comfortable accommodation of all his creatures. "As he hath thought, so shall it come to pass; and as he hath purposed, so shall it stand; and what his soul desireth, even that he doth."

The department of nature which forms the subject of this paper illustrates, in the most striking and beautiful manner, the truth of these observations. Whether we consider the origin, the position, the situation, or the uses of coal, our admiration must be equally excited; and if any doubt could be entertained as to the manifestations of wisdom and design in the arrangement and distribution of the rocky strata of the earth, it will be completely dispelled by the views which are here suggested of the divine superintendence, in every thing connected with the history of this inestimable mineral treasure.

**Composition.**—The material of which coal consists is now universally admitted to be of vegetable origin. A woody fibrous structure may easily be detected by the eye in many portions of it, while the microscope has brought to light, in the most compact specimens, the delicate cellular texture, by which all plants are more or less distinguished. In the strata with which coal is invariably associated, plants abound in the greatest profusion, so that little doubt can be entertained of the existence of the material, in sufficient quantity, of which it is composed. Chemically considered, its vegetable origin is equally well established. Carbon constitutes its principal ingredient, the quality which enters most abundantly into the composition of vegetables. The most probable theory of its formation is, that vegetable matter, carried to the sea or extensive lakes, has undergone a process of decomposition, by which, while some

of its principles may have escaped or been evolved in new combinations, its carbon, with a portion of hydrogen, has remained; and this, mixed with more or less earthy matter, deposited at the same time by the action of rivers, has, in its soft state, been consolidated by the force of aggregation simply, or by compression from the superincumbent strata, and thereby has formed coal. Dr Maculloch has almost detected nature in the act of producing this curious mineral. He has observed the trees of some of the ancient Scottish forests in a state of transition towards coal, where the wood, by long immersion in water, becomes first brown and then black, and at last the ligneous fibre, by slow decomposition, is converted into a jetty mould, in which carbon predominates. It is obvious that this process will be different under different circumstances, and that the result will vary according to the rapidity, the greater or less extent to which it is carried. The quantity of earthy matter that is carried along and mixes with the vegetables will, also, greatly influence the character of the deposit; and, hence, it is from these and other causes, that we have not only several kinds of coal, but considerable difference in the quality of the same bed. The stone, or splint-coal is peculiar to Scotland, as caking-coal to England, in which there is a greater proportion of bitumen than in the former. Parrot, or cannel-coal, which is of a very close and compact texture, and burns with a pure bright flame, is common to both countries, and but sparingly distributed in either.

The vegetable matter, of which coal is thus formed, must have subserved, in other ages, many important purposes in nature. The residue, which still subsists in this new substance, clearly shows how abundantly the surface of the earth was then enriched with plants and trees, thereby affording shelter and food to countless millions of living creatures, whose remains are still preserved in the rocky strata. Their wants supplied, the remainder has been treasured up, and now ministered to the comfort of new races of beings. How many ages have elapsed since that period, it is impossible to determine, but certain it is that, by Him who does nothing in vain, the treasure was intended for man, as no other creature, on the face of the earth, is capable of itself deriving the least benefit from it. He alone digs into the earth, and has skill to convert its solid materials to purposes of utility. When God laid the foundations of the earth, he foresaw the purposes to which its inward stores were to be applied, and, while other creatures were made happy among the flowers and herbage which rose so luxuriantly around them, "his delights" were even then with the children of men, whom he was to create in his own image, and who were to have more wisdom than the beasts of the field. Milton has finely imagined a tradition in heaven, long subsisting, concerning the creation of a new world, and of man, for whose habitation it was intended.

"Space may produce new worlds, whereof to rise,  
There went a fame in heav'n, that He ere long  
Intended to create, and therein plant  
A generation, whom his choice regard  
Should favour equal to the sons of heav'n;  
The happy seat  
Of some new race, called man.

And certainly nothing could shew more the dignity of the new race, or the interest taken in them by their Creator, than this tradition which ran of them before their existence. But geology, more to be relied on than poetry, furnishes demonstrative evidence of the antecedent designs and purposes of the Most High, in actually fitting up "the happy seat," and storing it beforehand with materials for the comfortable subsistence of him who was to inhabit it.

**Under what circumstances formed.**—We need not enter into any geological speculations respecting the period when the plants and vegetables, of which coal is composed, flourished upon the earth. We learn from the book of Genesis, that they constituted the first

living substance in the order of the works of creation, being the work of the third day; and in this we are furnished with a striking proof of the wisdom and beneficence of God. A greater extent of soil was required for the growth of these vegetables, than man would have been willing to leave unreclaimed for his own immediate wants in an advanced period of society; nor, indeed, could he have existed, with any comfort, in the midst of a vegetation so rank and luxuriant as then covered the earth. The atmosphere now contains only about one one-thousandth part of carbonic acid, whereas, during the period referred to, it is conjectured to have been in the proportion of three to five per cent. It is well known how destructive of animal life this gas is, while on the contrary, it is as highly favourable to the production and growth of vegetables. "It would be hardly credited," says Lindley, in his *Fossil Flora of Great Britain*, "by persons unacquainted with the evidence upon which such facts repose, that in the most dreary and desolate regions of the present day, there once flourished groves of tropical plants of conifers, of bananas, tree fern, huge cacti, and palms; that the marshes were filled with rushlike plants fifteen or twenty feet high, and the coverts with ferns like the undergrowth of a West India island." Accordingly, during this period, no fossil remains are found of any of the warm-blooded animals; they only occur in the higher strata, where the atmosphere seems to have been more adapted for their respiratory organs; and, last of all, man was created, after the constituents of the air were adjusted to their present proportions, and all the noxious qualities expelled, or greatly reduced.

A vegetation, such as this, could only have been produced under a high temperature, arising chiefly, as has been formerly stated, from the radiation of internal heat. In proof of which, we find the same species of plants, of equally large dimensions, imbedded in the rocks, and forming coal strata, in every region of the globe; a fact utterly inconsistent with the mere distribution of heat by the solar ray, and equally at variance with the present known habits of plants and vegetables of every kind. It is also clear, that, upon the periodical decay of the vegetable matter, the greater proportion of it would speedily be wasted, and consumed by the action of the same excess of heat and moisture which occasioned its abundance, unless means were provided to protect it from their influence.

Here, again, let us admire the wise contrivances of the Divine Architect, who had already provided so many lakes or inland seas for the accumulation of the vegetables which the earth so abundantly yielded. Every coal-field presents the appearance of a basin, some of smaller, others of greater dimensions, but so manifest in every case wherever the mineral is found, as clearly to shew that the materials of which it is composed were carried down by the rivers, from the higher grounds on which they grew, to the hollow places of the earth, where, under the surface of the primeval waters, they were successively deposited, and enabled to retain those qualities, which are essential to the production of a combustible substance. No problem in geology, perhaps, is of greater interest than that by which we endeavour to ascertain the state of the globe respecting the distribution of land and water, at the period of the coal formation; or when we try to restore, in imagination, the probable extent of the older formations that might then have existed as dry land, in the hollows of which so many lakes were situated, and whose lowest depths are again elevated or laid bare, for the working of the valuable treasure which they contain. How different the condition of Great Britain at that early period, both in respect to extent and appearance! Lakes or estuaries, where high table-land now exists; and extensive ridges of land, now buried beneath the waves, clothed with a luxuriant tropical vegetation, and sufficiently elevated

to have given rise to the rivers and torrents, by whose agency the periodical accumulation of vegetable matter and other *detritus* was transported to those places in which the coal was formed! "The waters stood above the mountains; they go down by the valleys unto the place which thou hast founded for them. The mountains saw thee, and they trembled; the overflowing of the waters passed by; the deep uttered his voice, and lifted up his hands on high."

These words of Scripture have been understood to refer to the upheavings and disturbed condition of things which occurred at the deluge, when "the fountains of the deep were broken up." It has also been conjectured, that during this period, the continuance of which was upwards of a year, the vegetable matter was collected which was required for the formation of coal. "All these facts," says Fairholme, in his excellent treatise on the Geology of Scripture, "tend, in the strongest manner, to confirm the opinions I have expressed: That the coal-beds were formed at the period of the deluge, by successive deposits of great vegetable masses, which must have been matted together, and floating on the waters at that eventful time; and that the contents of all the basins of geologists, whether containing coal or not, must have also become deposited at the same period; the whole of these moist formations being stratified according to the common laws in constant action in the ocean; and, on the depression of the waters into their new bed, becoming, in many places, deranged by depression, and subsequently hardened into the stony masses now exhibited to our admiring view." With much deference to so competent an authority, I would venture to doubt, whether our coal beds could have been formed during the agitations which such an event as the deluge must have occasioned in the waters of the ocean. These beds are almost entirely free from foreign mixture; neither rolled blocks nor gravelly matter of any kind are found in them, the absence of which can scarcely be accounted for upon the diluvian hypothesis. There is certainly no term, in the Hebrew text of the first six chapters of the Pentateuch, which corresponds to the name of the fossil under consideration; but this by no means disproves the existence of coal during the period embraced in the narrative, nor does it amount to a proof that its uses were then unknown. There is evidence that the metals were employed in the arts,—brass and iron, from the earliest period; the one a compound, and the other a simple substance; and, while it is difficult to conceive how the *smelting* operations could have been effected without the assistance of coal, it is a singular fact, that coal and ironstone are almost uniformly associated in the bowels of the earth. It is owing to this arrangement among the mineral strata more perhaps than to any thing else under Divine Providence, that Great Britain has become so pre-eminent, among the nations, for commercial power and enterprize. Her coal and iron works are, in fact, the foundations of her strength, existing, as these substances do, in comparatively greater abundance within this island, than in any other quarter of the world; while, from their proximity to one another, the means of excavating both are proportionally increased. As they are associated, we therefore regard them as contemporaneous deposits; and as the one had an existence antecedent to the changes produced on the earth's surface by the deluge, so we inter the other to have been a *primitive* formation prepared, from "the beginning," for the use of man.

#### ON TRUST IN GOD.

BY THOMAS BROWN, Esq.,

Author of the "*Reminiscences of an Old Traveller.*"

ALL the rational happiness we enjoy in life is founded upon one great leading principle—Trust in God. It proceeds from a consciousness of his resistless power.

endless goodness, and ever renewed mercies. Without this feeling in the human breast, life would be misery, existence insupportable. All our attempts to render ourselves independent of divine aid and succour we know to be vain and fruitless.

When we look abroad and view the beauties of creation, the wonders of nature, the regularity of the planetary system, the never ceasing return of the seasons bringing forth the fruits of the earth, and supplying the wants of man and beast, how is it possible to be without confidence in that great and merciful Being, at once the Creator and Preserver of this mighty system? Wherever we contemplate the stupendous plan of Providence, we see manifestations of a power infinitely wise and good, ever working towards an end, and producing effects the result of a design, beyond the limited faculties of man to conceive or to comprehend. When we cast our eyes around and see every living thing, from the infinitely great to the infinitely small, enjoying the pleasures of existence, they afford us irresistible evidence of the goodness of the great Creator. Man, at last, was brought into existence to be, as it were, the lord of this lower world, and notwithstanding his disobedience and apostasy to his Maker, is continued, from age to age, a living monument of the mercy of God. What a source of consolation and of hope to the weary pilgrim, verging towards the confines of another world; preserved by an unseen hand in the infancy and helplessness of life; supported and protected, at a more advanced period, through the perils and cares of his probationary state; and, lastly, while his tottering frame is sinking on the borders of eternity, and about to return to those elements of which it is composed, this wonderful structure of man stands pre-eminent among the works of God, as a manifestation at once of his power, goodness, and mercy.

How is it possible, then, that a being, thus favoured by Providence, should pass through life without daily reflecting on these wonderful mercies, and without prostrating himself before the throne of grace, under the deepest sense of his own unworthiness, and of the transcendent goodness of the great Creator? How can man reconcile it to his reason to live a single day without reflecting on his weakness and dependence, and without carrying his thoughts to the contemplation of that ineffable goodness which supports his frail frame, and never ceases to supply all his returning wants? Oh! that he would awake from his lethargy, and dwell for ever on the mercies of God! Now is the appointed time; now is the moment for reflection. Let us, therefore, ever have confidence in God, and as we proceed to the end of our earthly course, let us go on our way rejoicing; celebrating his praises with grateful hearts, and trusting to the God of our Salvation.

Our self-love prevents us from acknowledging, openly and candidly, that our want of success has been owing to baneful habits of indolence, to unwarrantable indulgences in the outset of life, when activity and exertion are most required. We lose sight of the wisdom of the Scriptures, which teaches us that we "must bear the yoke in our youth," and we set at defiance the example of parents and the voice of experience, in every age; all which demonstrate, beyond the possibility of doubt, that without moral and physical exertion the great powers of the human mind must inevitably dwindle and decay, and the faculties of man, in his progress through life, become of no use to him. There are men who do not seem to be aware that by their idleness and indolence they are, in fact, counteracting, as far as they can, the plans of Providence, proceeding in a course, not only hurtful to themselves, but in opposition to the dictates of nature. Do we not see the whole brute creation in a constant state of activity, thus answering the end for which they were created; and is it for man, so highly gifted by his Creator, to slumber away his existence in

dull and vapid indolence? At the great day, when every man's works will be weighed in a balance, when he will have to give an account of his stewardship to the mighty Judge of all, is he prepared to say, I have improved the "talents" with which I have been blessed, or can he only answer, I have given way to habits of ease and indolence, have been of no use either to myself or others, and have left a melancholy example upon earth of a mind devoted to no purposes of utility whatever? Such characters, alas, are too often met with, and, like weeds in the vegetable kingdom, encumber the ground and obstruct the course of vegetation; like those weeds, also, they will be collected together, and thrown into the fire.

#### CHRISTIAN TREASURY.

Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate.—The Church is compared to a city, and a city is great compared to a village,—but what is it in respect to the earth? Are there few that shall be saved? No; there are many. "So a great multitude which no man could number, of all nations and languages, stood before the throne." Are there many that shall be saved? No; few: "many are called, but few are chosen." Christ's is "a little flock." The best courses have the fewest followers. God's reserve is "a very small remnant"—a tenth. "In it shall be a tenth"—many leaves, the sap is but a tythe, as the shaking of an olive tree, two or three berries on the top of the uppermost bough; four or five on the outmost fruitful branches. They are compared to "the gleanings of the grapes after the vintage." It was the Church's complaint, "woe is me, for I am as the gleanings." This was God's collection. "I will take you, one of a city, and two of a family."—God is a shepherd, that saves some from the lion, "taking out of his mouth two legs, or the piece of an ear," he rescues a few from the universal apostasy. Of the six hundred thousand that came out of Egypt, but two entered into Canaan, *Caleb* and *Joshua*. Even the best is but "a brand snatched out of the fire." "All flesh had corrupted their way,"—only *Noah* escaped. Not one righteous in Sodom but *Lot*. Four hundred and fifty prophets for *Baal*, but one for the Lord,—four hundred flatterers for *Ahab*, one *Micaiah* for the truth. "Behold I and the children whom the Lord hath given me are for signs and wonders in Israel,"—so few and rare, that they are gazed on for monsters. When they sat in counsel against Christ, none spake for him but *Nicodemus*. *Paul* answered before *Nero*,—"No man stood with me, but all men forsook me." When *Pilate* asked what shall be done with Jesus, all cried "crucify him." There was a general shout for *Diana* two hours together—"Great is *Diana* of the Ephesians." All, "both small and great, rich and poor, free and bond, received the mark of the beast in their foreheads." The children of Israel are like to "little flocks of kids;" but the wicked, like the Syrians, fill the country. But those few innocents speed the best. "Though the number of Israel be as the sand, a remnant shall be saved." If we should divide the world into thirty parts, scarce five of them are Christian. Of these five the pope challengeth at least the half. For he says, I have one church in Italy, one in Germany, one in Spain, one in France, one in England. One in *England!* now the Lord one day convince him, and grant he may have none in England! Now it is a quarrel betwixt us and Antichrist, whether they or we belong to this city—we cannot agree about it. One day it will be a quarrel betwixt Antichrist and the devil, and they shall agree about it. Now, subdivide all these five parts of the world, whether theirs or ours, and scarce one is truly sincere. Hypocrisy hath one part; heresy

hath another part: profaneness another part: lukewarmness a fourth: God hath least that owns all. O the small number sealed up by the spirit of the living God! Let this teach every one to suspect himself. When Christ said "one of you shall betray me," they presently all cry "Master, is it I?" When he was asked whether only few should be saved? he tells them neither of many nor few; but charged them to look to themselves, that they might be of the number. "Strive ye to enter in at the strait gate."—ADAMS.

"I was dead."—To every Christian, the words of our Lord,—"I was dead," will suggest reflections that should serve to fortify the mind against the fear of dissolution; or, at all events, to rebuke and mitigate the aversion with which it is usually contemplated.—Did the Redeemer die,—a Being who claims to himself the dignity of "the Living One,"—a Being not only of infinite dignity, but of spotless purity, and who, from the beginning to the end of his existence on earth, was the object of God's supreme complacency and approbation? And shall we complain that death is allotted as our portion also? we, who, as created beings, are insignificant,—by inheritance, mortal,—by actual guilt, polluted and debased? To us, death comes as wages earned by guilt; but even were it otherwise,—did death come to us as an accident of our being, how should we complain of the hardness of our lot, when Christ himself declares, "I was dead?" Did the Redeemer die,—he in whose sympathy and care we are commanded to confide, and to whom we are taught to look, in every hour of danger or distress, for needful succour and consolation? And is it no encouragement to reflect, that he, into whose hands we commit our case, when in the extremity of mortal agony, and when vain is the help of man, has himself drunk the cup before us and felt its bitterness,—that every inch of that dark valley was trod by him, and that, from his own experience, he knows what strength and succour we need in that dreadful hour?—Did the Redeemer die,—as the surety and representative of sinners: was his death a solemn expiation of our guilt, and an adequate satisfaction to God for the penalty which we had incurred? Is there no reason then to suppose, that dying, as he did, in the room, and on behalf of the guilty, death met him in a more formidable shape, and put into his hands a bitterer cup than can now fall to the lot of any of his people; and that their dissolution will be greatly less terrible than it would have been by reason of his enduring in their room the heaviest part of it? For what is it that mainly embitters death, and surrounds it, even when viewed at a distance, with innumerable terrors? Not surely the mere pain with which it is accompanied,—for equal, or greater, pain we have often endured; not the mere dissolution of the tie betwixt soul and body,—for if that were all, however our sensitive nature might shrink from the shock, our rational nature might enable us to regard it with composure; not the mere separation from the society and business of the present world,—for that, however it may awaken a feeling of melancholy regret, can hardly account for the forebodings and terrors of which every mind is more or less conscious when it contemplates death. No; it is something more than the mere pain of dying, or the mere dissolving of the elements of our being, or the mere separation from this world, that embitters the cup of death. "The sting of death is sin,"—the same sin which gave us over as a prey to death, makes us also slaves to the fear of death; for, by the unvarying law of conscience, sin and fear are bound up together, and it is a conscience burdened with guilt, and apprehensive of punishment, which, in our case, arrays death with terrors unknown to the inferior and irresponsible creation. But Christ died to expiate and cancel the guilt of his people; he has also endured,

and by enduring, has taken away the penalty of their transgression; death remains, but its sting is taken away; so that we may "thank God, who hath given the victory through Jesus Christ our Lord," and may exclaim with the apostle, "Oh! death, where is now thy sting,—Oh! grave, where is thy victory?"—REV. JAMES BUCHANAN. (*Comfort in Affliction.*)

*Know you why you came into the world?*—I am sure, and you are as sure, not to eat and drink, and pass away your time in earthly business; but to get the work of your salvation well wrought and finished before death assault you. It is most uncertain, and steals upon men "as a thief in the night," when they are secure, never dreaming of such a great change; though truly my gracious Lord lets me see death still approaching nearer and nearer, that I may draw ever nearer and nearer him who is life. O! it concerns you to try whether you shall be a base miscreant, crawling in the bottomless pit with unspeakable torments in the midst of wicked men and devils, blaspheming Jehovah and the Lamb to eternity; or, a glorious saint, conformed unto the image of the Son of the eternal God, loving and praising, adoring him that sitteth on the throne, and the Lamb, for ever and ever. Consider what I say; the business is so weighty, so exceeding weighty, that time, with all its weal and woe, is to be overlooked, in comparison of this absolutely and only necessary thing; I tell you, there is an absolute necessity that you be holy; (let not the poor name affright you; for holiness is the sweetest and meet easy thing in the world to them that are holy;) for, "without holiness no man shall see the Lord." And salvation must be nearer your heart by many degrees, than all other concerns, though they were ten thousand worlds. You must know the bargain of the new covenant, and close heartily with it in all its fulness, without the least reservation. Upon it, I recommend unto you Mr Guthrie's "Trial of a Saving Interest in Christ," and desire you to read it, till you become such an one as he describes. Believe it, "Godliness is profitable for all things; having the promise of this life and that which is to come." Though it may seem troublesome in the beginning, and though Christ's sweet and easy yoke may seem an hard wreath; yet, believe me, there is nothing in the world but it, which can give rest and full satisfaction to the soul. All things here are unsatisfying, though you had all that you can desire of them. O this is a vain world! Those who are near eternity will say so. O the vast difference betwixt time and eternity! I assure you, if you had all that your heart could wish or desire of the pomp, treasures, and pleasures of time, you would find no contentment in them. And when you shall be in such a condition as I am in, when pale death shall be staring you in the face, then all the glory of time will be in your eyes nothing but a withered flower. But alas! we are drunk with this world; and we never know well what we are doing, till death make us sober. I must say again and again, O the difference betwixt time and eternity! They that get heaven can get no more; for alas! what are all additions of time? What is a few days' eating, and drinking, and trifling? Yea, what are all the exercises of time compared with the exercises of glory? We place too much of our happiness in this side of time; and therefore death is a great disappointment. But we should be indifferent to all things in time, and have our eyes ever fixed upon the thoughts of eternity. Then it is not at all to be regarded in what time of man's life he die, if he die in the Lord. Yea, it is an invaluable blessing for the poor prisoner, or weary pilgrim, to have all his toilings by his hand, and to win to his native soil.—WELLWOOD. (*Letter to his Brother.*)

*O what a thing is faith in Christ.*—A sure persuasion that he is the only Saviour of the world, but ours in special who believe in him.—*Craig's Catechism.*

## SACRED POETRY.

KEDRON.

THOU soft-flowing Kedron! by thy limpid stream  
Our Saviour, at night, when the moon's silver beam  
Shone bright on thy waters, would oftentimes stray,  
And lose in their murmurs the toils of the day:  
Come, saints, and adore him, come, bow at his feet;  
Oh! give him the glory, the praise that is meet!  
Let joyful hosannas unceasing arise,  
And join the full chorus that gladdens the skies!

How damp were the vapours that fell on his head!  
How hard was his pillow! how humble his bed!  
The angels beholding, amazed at the sight,  
Attended their Master with solemn delight:  
Come, saints, and adore him, come bow at his feet;  
Oh! give him the glory, the praise that is meet!  
Let joyful hosannas unceasing arise,  
And join the full chorus that gladdens the skies!

Oh, garden of Olivet! dear, honour'd spot!  
The fame of thy wonders shall ne'er be forgot!  
The theme most transporting to seraphs above,  
The triumph of sorrow, the triumph of love!  
Come, saints, and adore him, come, bow at his feet:  
Oh! give him the glory, the praise that is meet!  
Let joyful hosannas unceasing arise,  
And join the full chorus that gladdens the skies!

M. DE FLEURY.

## THE POOL OF BETHESDA.

AROUND Bethesda's healing wave,  
Waiting to hear the rustling wing  
Which spoke the angel nigh, who gave  
Its virtues to that holy spring;  
With earnest, fix'd solicitude,  
Were seen th' afflicted multitude.

Among them there was one, whose eye  
Had often seen the waters stir'd;  
Whose heart had often heav'd the sigh,  
The bitter sigh, of hope deferr'd;  
Beholding, while he suffer'd on,  
The healing virtue giv'n—and gone.

No power had he; no friendly aid  
To him its timely succour brought;  
But, while his coming he delay'd,  
Another won the boon he sought;—  
Until the Saviour's love was shown,  
Which heal'd him by a word alone!

Had they who watch'd and waited there,  
Been conscious who was passing by,  
With what unceasing anxious care  
Would they have sought his pitying eye;  
And crav'd, with fervency of soul,  
His sovereign power to make them whole.

But habit and tradition sway'd  
Their minds to trust to sense alone;  
They only sought the angel's aid,  
While in their presence stood, unknown,  
A greater, mightier far, than he,  
With power from ev'ry pain to free.

Bethesda's pool has lost its power!  
No angel, by his glad descent,  
Dispenses that diviner dower  
Which with its healing waters went:  
But He, whose word surpassed its wave,  
Is still omnipotent to save.

BARTON.

## MISCELLANEOUS.

*Extensive Charity.*—Perhaps there never was a more charitable man than John Wesley. His liberality knew no bounds but an empty pocket. He gave away, not merely a certain part of his income, but all that he had; his own wants being provided for, he devoted all the rest to the necessities of others. He entered upon this good work at a very early period. We are told that when he had thirty pounds a-year, he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave two and thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received one hundred and twenty pounds. Still he lived on twenty-eight, and gave to the poor ninety-two. During the rest of his life he lived economically; and in the course of fifty years, it has been supposed, he gave away more than thirty thousand pounds.

*An attempt to Purchase Heaven.*—The late Rev. C. J. Latrobe visited a certain nobleman in Ireland, who devoted considerable sums to charitable purposes; and among other benevolent acts had erected an elegant church at his own expense. The nobleman, with great pleasure, showed Mr L. his estate, pointed him to the church, and said, "Now, Sir, don't you think that will merit heaven?" Mr Latrobe paused for a moment, and said, "Pray, my lord, what may your estate be worth a-year?" "I imagine," said the nobleman, "about thirteen or fourteen thousand pounds." "And do you think, my lord," answered the minister, "that God would sell heaven, even for thirteen or fourteen thousand pounds?" Painful, indeed, is the thought that any one, with the Bible in his hand, should be ignorant of the way of salvation by Christ Jesus; and very awful is it that persons should be found rejecting his atonement to rely on their own merits for the happiness of heaven! Trust in the Son of God is the only way in which we can be saved.

*Pride.*—The eminently great and good Howard, the philanthropist, neither wanted courage nor talent to administer reproof where he thought it was needed. A German count, governor of Upper Austria, with his countess, called one day on the man who had excited so large a share of the public attention. The count asked him the state of the prisons within his department. Mr Howard replied, "The worst in all Germany;" and advised that the countess should visit the female prisoners. "I!" said she, haughtily, "I go into prisons!" and rapidly hastened down stairs in great anger. Howard, indignant at her proud and unfeeling disposition, loudly called after her, "Madam, remember that you are a woman yourself, and you must soon, like the most miserable female prisoner in a dungeon, inhabit but a small space of that earth from which you equally originated."

\* \* \* Separate Numbers from the commencement may at all times be had.—Now ready, Volume I., elegantly bound in embossed cloth, Price 7s., or in Two Parts, Price 8s. Also, Volume II., Part I. Price 4s. 6d.

Published by JOHN JOHNSTON, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

“ THE FEAR OF THE LORD, THAT IS WISDOM.”

No. 75.

SATURDAY, AUGUST 5, 1837.

PRICE 1½d.

ON BAPTISM.

BY THE REV. HUGH RALPH, LL.D.,  
*Minister of the Scotch Church, Oldham Street,  
Liverpool.*

WE can conceive of a parent, who duly estimates the importance of being interested in the blessings of the Gospel, looking with some anxiety into the charter which conveys them to himself, to see whether there be any provision of a similar nature for his children, in so far as, in their circumstances, these blessings can be made available to them. He loves these children as a part of himself. He eagerly arranges their condition in the world—would have them embark prosperously—trembles at the perils to which the comforts he may leave them may be exposed—and solicitously seeks to promote their worldly interests in every way in his power. He knows, however, that they must go down to the grave as he is about to go, and he would part from them with the hope of meeting again in circumstances where there is no alloy from present trouble or the prospect of separation.

And while thus anxious that his children and he should be one in spiritual privileges, he finds in the constitution of society on earth, much to encourage him that this will be the case. They inherit, whether they will or not, his fallen nature, his sickly frame, his peculiar propensities, his abilities, and his image. Until an age at which they are capable of acting for themselves, and become responsible for their conduct, they make a portion of his household; and, as it were, refer all demands on them, whether of an ordinary or moral kind, to him, who answers for their delinquencies and debts. This arrangement, he perceives, is not artificial. It arises out of the very nature of things. He looks upon it as emanating from the Almighty. And so regarding it, he naturally concludes it probable there will be a similar arrangement with reference to higher blessings, and, therefore, he comes to the Word of God actually with an expectation that, in some way or other, the covenant of grace will have provisions for his offspring as well as himself.

All this, we say, is quite natural; and, we believe, had there not been a single sentence in the

Scriptures to encourage the belief that children might be part of the visible Church as well as adults, we should have had thousands of professing Christians who would have reasoned on the probability of it, or wondered how a constitution should obtain in temporal, which did not obtain in spiritual things,—a constitution so completely in accordance with nature's first and undying and, in this case, pure motions.

Now, what every Christian parent desires, and, from the very constitution of man, expects, he finds in the Word of God. There is apparent here, as there is apparent around us, a regard to the peculiar relation in which children stand to parents. They, too, are included in the terms of a covenant that guarantees spiritual blessings, and we perceive, in the arrangements of grace, nature's emotions listened to, and a parent's yearnings receiving the most complete satisfaction in promises that open out their large and rich treasures even on children.

But how can this be? The circumstances of children, with reference to temporal blessings, are very different from those with reference to spiritual blessings. The latter become ours, not by inheritance, but by a personal act on our part; and how, therefore, can individuals, who seem to be incapable of spiritual functions, become partakers of them?

Now, we are not going to enter into the question, how far infants may be capable of putting forth acts which are of a spiritual kind, as we can never arrive at any conclusion sufficiently well founded to allow of reasoning from it, though we conceive it were difficult to prove the negative on this point; and besides, the proof would come with an ill grace from those who, though they would deny infants an external rite, nevertheless, are not prepared to maintain they may not receive the blessings it represents.

We assume rather the popular belief on this point to be the true one, which is, that infants may be among the number of those who are interested in the blood of Christ, though the mode be not defined; and leaving the question, in what cases regeneration may take place, quite undecided, and indeed every metaphysical point on this dark subject, all we argue for is, the comfortable truth that, in so far as their circumstances admit of it,

they are considered one with the parent in the covenant of grace.

Whether they be capable of spiritual acts, or whether, to the exclusion of a personal faith, that of their parents stands, in some sense, for theirs, or in whatever sense we view similar questions, thus much we know, they are incapable of that profession of faith which seems to be necessary to the completion of discipleship. Without, therefore, entering into questions of no profit, they are in such circumstances, as to require some peculiar administration to recognize their interest in the covenant of grace. Under these circumstances, a provision is made in the well known ordinance of baptism, which precisely meets that incapable condition of the will, in which the infant is. That ordinance is a pledge of spiritual blessings, indeed, and even where regeneration is not united with it, from whatever cause, places the subject of it in a condition of solemn obligation, in which he was not before. But, however this may be, it beautifully supplies that sort of profession which, in the incapable condition of the infant, we should expect. He cannot himself make a profession of faith in Christ. His parent makes it for him, and yet, in doing so, he observes a rite that all but indicates the personal profession of the child. He who stands at the door of the Church, as it were, to see that none but qualified members enter, requires a profession of faith on the part of the parent, and on this being obtained, puts water on the child, which element is an emblem of whatever is in a believer's creed, and which action goes to declare the child a member of the Church. So that every Christian parent who has come under the baptismal obligations for his infant, if reflecting seriously on the act, as surely he will do, feels, in the observance of it, he has just done all, under the circumstances, possible, to place his infant in the same condition with himself, as to spiritual privileges. On remembering that his child is baptized, he feels as great a relief to the anxieties of nature as, from the condition of the infant, he can feel. And though baptism be not essential to salvation, any more than a sign can be equal to the thing signified, and though we should have some doubts as to the salvation of all dying in infancy, he is well entitled, should he lose his infant, to take comfort from the thought, that he did, by the observance of this ordinance, place him, as it were, in the arms of the Redeemer, with a faith the more lively from his deep interest in the object for which it was professed.

At the moment, then, of giving up his child in baptism, the Christian parent obtains the fulfilment of the strong desire he entertains for its spiritual welfare, and the truth of that expectation which the constitution of society here justifies, in so far as the condition of the case will allow. Thus accordant is the voice of grace with the necessities and pleadings of nature. Thus in harmony is one part of God's arrangements with another.

But though for the present time, and with a view

to events occurring at present, the Christian parent be thus comfortable, in reference to the highest interests of his child, he will soon be painfully convinced, should he not have already abstractly concluded, that regeneration is not necessarily united to baptism, that there are such persons as baptized infidels,—that a baptized child will sometimes spend a youth of folly, and only be wise in old age, and sometimes never be wise at all; and that even the children of eminent believers may be lamentably inferior in character and conduct to their parents. However comforted, therefore, for present purposes, in giving up his child in baptism, he requires that his dedication should involve certain provisions for the future, in order that it may give full and permanent relief to the yearnings of his spirit.

Now, still farther to illustrate how grace is in harmony with the constitution of nature, and to complete the evidence necessary to establish the position, that the lawful desire and expectation of a Christian parent is as fully answered as, under the circumstances, it can be, we observe, that the advantages of the ordinance of baptism are prospective as well as immediate, and that it contains within itself obligations that go as far as they can to secure that inward faith and repentance which are necessary to acceptableness with God.

The meaning and obligations of baptism, indeed, are but little attended to, and by too many is it observed merely in obedience to custom, and to secure earthly advantages. The abuse of it, however, is not the interpretation of its nature, and we recur to that interpretation in its full meaning, as the only evidence how far it has the high character we have assumed belongs to it.

We speak not, at present, of the reasonableness in concluding that whenever a child is dedicated to God with becoming faith, a blessing accompanies. He commands no duty to which he does not annex a privilege, and it may be a question whether, when the latter does not follow, the duty has been performed. He will not falsify his own words, uttered with reference to the admission of infants into the visible Church, at a period at which another rite was observed, and the sentiment contained in which is often repeated throughout the Scriptures, new as well as old, "I will be a God to thy seed."

But laying aside this point, which is less cognizable by us, is there not a moral force in this ordinance applying both to children and parents, which, as much as can be, entitles it to be viewed as satisfying all that parental affection dictates?

A baptized infant: What meaning is there in that simple and common expression? Born of sinful parents, he has a nature prone to evil, which shews itself so soon as circumstances will allow. United to the first, he requires a union with the second Adam, the Lord from heaven, that he may have his guilt removed, and his corrupt nature sanctified. He is now in every

way, but by a personal profession, which cannot be acknowledged to belong to the Redeemer. The seal confirming the deed of conveyance is stamped on him, and around it are the words, "I am the Lord's."

It is true, the parent makes the profession of faith; and true also, the child may break and trample on the seal, and shew, that though he was within the visible, he never was within the invisible Church. During his nonage, however, his parent is bound to do his duty towards him, and place him where he ought to be, whether he will or not. And seeing he ought to be there, his after-misconduct does not affect the duty.

Even under such circumstances as these, irreligion manifested is, in some sense, apostasy, or a leaving a favoured condition. And should the baptized youth reflect, he will perceive the obligations of early dedication calling on him to exercise personally faith, and repentance, and duty. He will argue he has no choice in the matter, as it were. He will say, my parents, as an authority I dare not gainsay, gave me up to the Redeemer. I have not been living as his disciple. Vows are on me. I dare not draw back, but must exemplify what has been engaged for me. Thus will he reason, and secretly, while compelled to adopt such reasoning, he feels an inward constraint, which his conscience cannot easily put off, and which parents may take advantage of in those softer moods of the soul when a full view of its obligations smites it low, and renders it tender of impression. In short, the force of previous obligation involving the regard due to a parent's superior judgment and fond affection, and the apprehension of a doom of apostasy, strictly speaking, comes in aid of other motives, and is peculiarly fitted, under God, to awaken a desire and efforts to bring out the meaning of baptism in a renewed heart and life, without which it is valueless to its subject.

But along with this, there is a motive operating on the parent. He gave up the infant to God. In so doing, however, he intimated, that he was to follow up that dedication by religious instruction. This alone will give expression to the surrender. His child's powers unfold. He must treat him as a rational being. He now, therefore, reminds him of the obligations undergone at a time when unable to express them. He makes him acquainted with the nature of the vows, unfolds the Christian religion to him, exemplifies its precepts, and prays with and for him. And, as if to shew how completely means such as these are fitted to fulfil all a Christian parent desires for his child, a blessing is promised on them: Train up a child in the way in which he should go, that when he is old he may not depart from it. The dedication, as made by the parent, is no fanatical charm which operates without his exertion. The subject is a rational and moral one. Impression is made by rational means. And these causes act as the result of a dedication to God, formed in nonage, brought into action in mature age, the fulfilment of that

first of promises in the eye of a Christian parent, "I will be a God to thy seed."

Children, indeed, have been found, who, in apparently most favourable circumstances, have grown up without God and without hope. The induction, however, has not yet been sufficiently carefully made to warrant a conclusion on this point. They are evidently exceptions to the general rule. And we are unable to say positively, that the means were just those that should have been used.

On the whole, therefore, we feel we are warranted in the conclusion, that there is provision in the covenant of grace for the admission of infants, which a Christian parent so much desires, and which all around him leads him to expect. He finds that desire fulfilled, and expectation answered, while his children are in nonage, in his giving them to God by baptism, and in the result of the obligation in awakening the subjects of it to the necessity of personally believing and repenting, and in arousing the parents to take care that these duties are exercised by the child.

BIOGRAPHICAL SKETCH OF  
THE REV. HENRY ERSKINE, A. M.,  
FORMERLY MINISTER OF CHIRNSIDE.

THIS excellent individual, who is well known as the father of Ralph and Ebenezer Erskine, was born in 1624 at Dryburgh, on the banks of the Tweed. He was one of the youngest of a family consisting of thirty-three children. Notwithstanding the vast expense incurred in rearing such a numerous flock of brothers and sisters, Henry's education was conducted with the utmost care, and after acquiring the elementary branches, he was sent to the University of Edinburgh, where he prosecuted his studies with great success, and obtained the degree of Master of Arts. Having given early proofs of piety, his parents were anxious that, if it accorded with his tastes, he should commence the study of theology. To that interesting and vitally important branch of knowledge, accordingly, he directed the whole energies of his naturally vigorous mind, and after a conscientious examination of the various controverted points which at that period engaged the public attention, he avowed his attachment to the doctrines set forth in the Scots Confession and the Westminster Confession of Faith, and to the Presbyterian forms of discipline, worship, and government.

Shortly after Mr Erskine had been licensed in connection with the Presbyterians, he received a call to preside over a congregation of that body at Cornhill, a village in the parish of Norham in Northumberland. It is uncertain in what year his ordination at Cornhill took place. His son Ebenezer dates it three years only before his ejection, or in 1659, but according to the statements of Wodrow, it would appear to have been in 1649. His ministry in this place was remarkably successful. The people became warmly attached to him, and profited much by his instructions. His loss, therefore, was deeply felt, when, by the act of uniformity, August 24, 1662, he, in common with two thousand faithful ministers in England, was ejected.

During his incumbency at Cornhill, Mr Erskine, according to his son Ebenezer, received no salary, and he was advised, after his removal from the place, to apply by petition to the king for "warrant to uplift it." For this purpose he repaired to London, but his

suit was denied, unless he would conform to the Established Church. Having conscientious scruples, however, he resolutely resisted this and many other allurements held out to him with the view of persuading him to withdraw his adherence to the principles of non-conformity. While on his way to the metropolis, the ship in which he sailed was obliged, by stress of weather, to put into Harwich, where he had an opportunity of preaching the Gospel, and of enjoying delightful intercourse in private with the religious people of the town. It was a curious circumstance, and, in the providence of God, productive of much spiritual benefit to many, that the ship in which he sailed from London bound for Leith, was also driven into Harwich, and detained there for six weeks. Thus was he again permitted to minister the bread of life to his former friends, who gladly welcomed him, and relieved him from the pecuniary difficulties with which he felt himself embarrassed, in consequence of the king's refusal to grant his petition. So highly did the pious people in Harwich appreciate his services, that they earnestly urged him to return and settle among them as their pastor. This offer, however, he respectfully declined, chiefly by the instigation of Mrs Erskine, who was unwilling to take up her residence at such a distance from her friends and her native country.

Mr Erskine being now debarred from the exercise of his ministerial office among his people at Cornhill, removed with his family to Dryburgh, where he resided on his brother's estate for nearly eighteen years. An event which took place shortly after Mr Erskine had taken up his residence at Dryburgh, may be mentioned as an instance of God's special providence and care over his persecuted servant. It is here recorded on the testimony of a MS.\* in the Advocates' Library, to which Mr Frazer seems to have been indebted, for the materials of his life of Mr Erskine:—

"At one time, in particular, their small store was entirely exhausted. When they had supped in the evening, and the supper was a light one, there remained neither bread, meal, flesh, nor money, in the house. The children, awaking early in the morning, cried for bread. The good man must have felt exceedingly for them; not having a morsel to give, and not knowing where he was to find a breakfast, either for the parents or the children. But his faith did not fail, and his mental tranquillity remained undisturbed. With his usual cheerfulness, he did what he could to entertain the children, and to encourage the sorrowing mother and himself to depend on that gracious Providence, which feeds the young ravens, when they cry for food. It is even stated that he took a musical instrument, the cithren or guitar, with which he sometimes recreated himself, and began to divert them with a tune. As Mr Veitch expresses it, he played and wept alternately; he being in one apartment and they in another. While he was thus engaged, they heard the sound of a horse's foot, coming along by the side of the house, and immediately a country-fellow knocked hard at the door, and called for some one to help him off with his load. Being asked whence he had come, and what was his errand, he informed them that he came from the Lady Reburn with some provisions for Mr Erskine. They told him he must be mistaken; and that it was more likely to be for Mr Erskine of Shielfield, in the same place. He replied, No: he knew what he said, and he was not such a sot as they took him to be; he was sent to Mr Henry Erskine. "Come," he concluded, "help me off with my load, or else I will throw it down at

the door." They therefore took it from him, and brought it into the house; and having opened the sack, they found it well filled with meal, cheese, and such for the relief of the family. Thus he experienced the accomplishment of the promise, "Bread shall be given him, his water shall be sure;" and was mightily encouraged to rely on his heavenly benefactor, in all future straits of a similar description.

While here, he preached generally in his own house, and sometimes in the fields, prosecuting his Master's work as far as he was permitted. Nor did he neglect the precious opportunities for study which his retirement afforded, but made great progress in his acquaintance with the various branches of theology. While thus pursuing his studies, he remained unmolested for some time. At length, however, on Sabbath the 23d of April 1682, Adam Urquhart of Meldrum, with a band of soldiers, forced his way into the house of Mr Erskine, seized him, and conveyed him to prison at Melrose. Next day he was released on bail. But in the course of a few weeks, Meldrum having returned from the west of Scotland, carried Mr Erskine to Jedburgh, where again he found bail for his appearance at Edinburgh on the 12th of May. Though labouring under a severe indisposition, he was compelled to undertake the journey that he might fulfil his engagement. On his appearance before a committee of the Privy Council, Sir George M'Kenzie, the King's Advocate, asked him if he was willing to give bond to preach no more at conventicles. His reply was characteristic of the intrepid ambassador of a heavenly King,—“My Lord, I have my commission from Christ, and though I were within an hour of my death, I durst not lay it down at the feet of any mortal man.” The Advocate having reported the matter to the Council, his case was delayed till the 6th of June.

On the day appointed he was summoned before the council, and a libel being read, charging him with preaching at conventicles, and with disorderly baptizing and marrying, Chancellor Haddow Gordon asked him what he had to say to the libel. He answered that he denied the whole, adding that it was well known to all who lived about him that from September 1681 to February 1682, the Lord's hand was laid so heavily upon him that he was disabled from bowing the knee before God in his family, or even from craving God's blessing at his meals, and that since that time he had been incapacitated for the discharge of his ministerial work. The Chancellor then inquired whether he would depone that he had not preached, baptized, or married, from September till June, but he replied that he was not free to give his oath for the whole of that time.

In the course of his trial nothing was proven against him, but, with the utmost injustice, sentence was pronounced, ordaining him to pay a fine of five thousand merks, to go to the Tolbooth of Edinburgh that night, and be conveyed from thence to the Bass, and to remain there until the fine was paid, and a bond was given that he should preach no more. To prevent, if possible, his going to the Bass, he gave in a petition that afternoon to the council, desiring that the sentence might be commuted, and liberty granted him to leave Scotland, and promising to find security that he would actually do so. Through the interest of friends that favour was granted, and, accordingly, on the 14th of June, Mr Erskine's nephew, John Brown of Park, bound himself in a bond of five thousand merks, that his uncle should, within fourteen days, quit the country, never to return without liberty granted. That same day, therefore, he was released from prison.

Having prepared himself for his journey, and taken farewell of his friends, of his wife and children, he set out, like Abraham of old, "not knowing whither he went." He first directed his steps towards the north of England, and, at length settled at Parkridge, about

\* This MS., which we have carefully consulted in preparing this brief Sketch, may be found among the Wodrow Manuscripts: MSS. lxxv. Rob. lli. 4. 17. No. 14. It bears the title, "Abbreviat of the Life and Sufferings of Mr Henry Erskine, by his Son." The MS. which succeeds it in the Volume, No. 16, contains the above and other remarkable providences in the life of Mr Erskine, by his contemporary Mr Veitch.

ten miles from Carlisle. Here he remained, along with his wife and family, for more than two years. Towards the close of 1684, or the beginning of 1685, he accepted a kind invitation, from Mr Gray of Preston, to reside at Monilaws, a village about two miles from Cornhill. He had not been there many months, however, before he was dragged from his peaceful retirement and carried to Wooler. Next day they brought him to Colonel Struthers at Fowberrie, who told him that, in compliance with an order from the king, he must go to Sir John Fenwick at Newcastle. That night he was sent back to Wooler, where he had the happiness to meet with the Rev. Luke Ogle, who had been ejected from Berwick. On Saturday, July 4th, they were conveyed on horseback, under a guard of nine soldiers, to Eglingham, to the house of a justice of peace. Here they remained till Monday the 6th, when, although both Mr Erskine and Mr Ogle were seized with a sudden and severe illness, they were rudely and cruelly hurried away to Newcastle. On reaching the town Sir John Fenwick ordered them to prison, and took from them their horses, which he never afterwards restored.

In prison Mr Erskine's sickness increased to such an extent, that the prisoners entreated the jailor to give him liberty for a few days. This request being granted, he was received into the house of a Mrs Mann, who treated him with the utmost kindness and attention, while she refused to accept of the slightest remuneration. After having spent fourteen days under the roof of this excellent Christian woman, he voluntarily returned to prison, but on the 22d of July, he and Mr Ogle were set at liberty in terms of the act of indemnity. On leaving the prison a contribution was kindly made among his fellow-prisoners to defray the expenses of his journey home.

On his return to the bosom of his family, Mr Erskine continued to preach the Gospel at Monilaws for two years longer. At length, after the proclamation of King James, granting indulgence to the Presbyterians, he was invited by a number of pious people belonging to that persuasion in Whitsom and its neighbourhood to become their pastor. He accepted, and on September 1, 1687, he removed with his family to Rivelaw, where his people erected a meeting-house. Here he continued to labour with great fidelity and acceptance till the Revolution in 1688. It was while exercising his ministry at Whitsom, that he was honoured in being the instrument of the conversion of the celebrated Thomas Boston of Ettrick.

Shortly after the Revolution, Mr Erskine received a call to the parish of Chirnside, where he officiated faithfully and zealously during the remainder of his life. His ministry in this parish was limited to a few years, but even this period, brief though it was, sufficed to show, that he was "a workman who needed not to be ashamed, rightly dividing the word of truth." He laboured both publicly and privately as one who knew that he must ere long render an account.

His last illness, which was a fever, terminated his life in a fortnight. Anticipating the approach of death, he caused his family to be brought, and those of them who were within reach having obeyed the summons, he exhorted them, as a dying man, to choose "the good part," assuring them that as he had never repented, so he did not then in his dying hour repent, of the sufferings he had endured in the cause of truth and righteousness. "I know," he said, "that I am going to heaven, and if you follow my footsteps, you and I shall have a happy meeting there ere long." Having, like the dying patriarch, pronounced upon them his parting blessing, he commended his wife and family to the care of his God and Father, and closed his eyes in death on the 10th of August 1696, in the seventy-second year of his age. He left behind him several children, two

of whom, Ebenezer and Ralph, were long faithful and devoted ministers, the one at Portmoak and the other at Dunfermline. Many years, however, after the decease of their father, both of them became famous as leaders of the Secession which took place about a hundred years ago from the Church of Scotland.

## THE PILGRIM FATHERS AND THEIR DESCENDANTS.

BY AN AMERICAN.

COMMUNICATED BY D. D. SCOTT, Esq.

No. IV.

In the preceding papers I have given an account of the causes which have operated, with more or less efficiency, to introduce and promote the doctrines of Unitarianism and of universal salvation in New England. It only remains that I should trace, as briefly as possible, the progress of these heresies, and take a summary view of the present state of religion in the whole country.

It was not till more than one hundred years after the first colonies were planted in New England that any considerable departures from the orthodox faith of the congregational churches appeared. About the year 1740 or 1745, it began to be suspected that some of the clergy of Boston had become Arminian. But I do not think that there is any evidence which could establish the fact that any minister, besides the Rev. Dr Chauncy, had adopted these sentiments at that period, though it is more than probable that several had become not only Arminian, but also semi-Pelagian, before the death of Dr Chauncy, which occurred in 1787. It will be remembered that it has already been stated that that distinguished man was a great opponent of the Rev. Mr Whitefield, and of the revival which occurred in 1740-1745. He became not only an Arminian of the lowest stamp before his death, but also a believer and a strenuous advocate of the doctrine of universal salvation.

The Rev. Dr Freeman, pastor of the Episcopal church called King's Chapel, avowed the doctrines of Unitarianism before 1790. At that time, or soon afterwards, there is reason to believe that the greater part of the congregational ministers of Boston became affected by this heresy. But there was no avowal of it, on their part, until a much later day. Meanwhile, by the circulation of the writings of Priestly, Belsham, and Lindsey, and other distinguished English Unitarian authors, the heresy became more widely diffused. About the year 1804, the Rev. Mr Sherman, in Connecticut, and in 1810, the Rev. Mr Abbot, in the same State, avowed Unitarianism. About the same time, the Rev. Messrs Noah and Thomas Worcester, of New Hampshire, avowed a sort of Arianism. But a full development of the progress which heresy had made did not take place until several years afterwards. This occurred in 1815, and was occasioned by the republication, in Boston, of a chapter contained in Belsham's Life of Lindsey, in which an account was given of Mr Lindsey's correspondence with certain congregational ministers and laymen of Boston, who, in their correspondence, avowed their Unitarian sentiments, and informed their English correspondent of the progress which these doctrines had secretly made among the ministers of Boston and its vicinity.

The publication of these letters made much noise. There was no longer room for concealment of their sentiments. Accordingly, several of the ministers of Boston did not hesitate longer to declare them. Then began a controversy between some of the leading ministers in that city and its vicinity, including the Rev. Drs Worcester, Woods, and Professor Stuart, on the side of evangelical truth, and the Rev. Drs Ware and Chap-

follows, that mankind were fully aware of the path along which they were travelling, understood its nature, and foresaw its consequences. Indeed the very reverse was the truth. But while the apparently natural course of events bore towards the crisis, without the intention, or even the consciousness of the agents, the voice of prophecy from time to time foretold the approaching catastrophe, and kept alive its expectation. And this agreement between events and predictions,—this unanimity in the expectations of Gentiles and of Jews,—pointed out and proved the harmony subsisting between the foreknowledge and the ruling providence of God. It proved the exact identity between what is called the natural course of events, and the wise pre-arrangements of Providence; and the inability of man to discover, comprehend, or control either. If it had even been possible for some mind of profound political and moral sagacity to have foreseen the ruin of all existing institutions and creeds, because of the prevalence of that destroying principle, sin, there is no reason to imagine that such a mind could have conceived the idea of the glorious recovery of man by the infusion of a new principle of life and holiness. Hence it was that all misunderstood the language of prophecy, and entertained mistaken notions respecting the character and condition of "Him that was to come;" so that when He came into that world which was made by Him, it "knew Him not," and his own people "received him not."

THE AWFUL DANGER OF RESISTING THE SPIRIT:  
A DISCOURSE.

BY THE LATE REV. ANDREW BULLOCK, A.M.,  
*Minister of Tulliallan.*

"The sun was risen upon the earth when Lot entered into Zoar."—GEN. xix. 23.

GOD, the Judge of all the earth, does in all things act rightly. While the face of the Lord is against those that do evil to cut off their remembrance from the earth, he redeemeth the soul of his servants, and proves a shield and a buckler to all those that fear his name. This truth is strikingly illustrated in the narrative of which our text forms a part. The angels who were sent from heaven to destroy Sodom, were also commissioned to save Lot; and this commission was to be executed *first*. "Haste thee," said the heavenly messengers to the patriarch, "haste thee, escape to Zoar, for we cannot do any thing till thou be come thither." The Lord knoweth them that are his, and while he knoweth how to reserve the wicked to the day of judgment, to be punished, he also knoweth how to deliver the godly out of temptation. Our text informs us, that "the sun was risen upon the earth when Lot entered into Zoar." We must not consider these words as merely informing us of the particular time when Lot reached a place of safety. The knowledge of such an event is not in the least degree instructive, and can scarcely be called interesting. We should have lost but little though it had never been mentioned. And yet this is all the information which, at first sight, the verse seems to convey. We should, however, remember that all Scripture is given by inspiration of God, and, therefore, is not merely intelligible, but is, moreover, profitable for doctrine, for reproof, for instruction in righteousness. If we carefully examine

the words, as in connection with the context, we shall obtain much instruction, and that also deeply interesting.

I. I observe, that these words teach us this momentous truth,—that when men have long persisted in sin, and despised the forbearance of God, the warnings of his providence, and the suggestions of his Spirit,—have filled up the measure of their iniquity,—then God may withdraw the influences of his Spirit, sooner or later, and deliver them up to a reprobate mind, without giving any intimation of the awful judgment of heaven which is about to overwhelm them. Such was the guilt, and such the doom, of the inhabitants of the cities of the plain. Their guilt will appear to be great, and their doom to be just, if we consider their wickedness, in reference to the circumstances of their case, the age in which they lived, the temporal comforts bestowed on them, and even the religious advantages they enjoyed. The deluge was then a recent event; its desolate effects were probably still visible in many places; eye-witnesses of its ravages, or, at least, if we consider the period to which human life was then extended, numbers who had heard of them from eye-witnesses, were still to be met with, and yet the solemn and affecting lessons which had been taught by such an awful visitation, were either forgotten or disregarded. Both judgments and blessings seem to have proved alike ineffectual with these men. The infliction of wrath, which had swept away at once a world of transgressors, could not deter them from sin; nor had the uncommon natural advantages of their situation been sufficient to inspire them with sentiments of gratitude to the Giver of their mercies. The amazing fertility of their soil, the fulness of bread with which it supplied them, served only to beget idleness, pride, impurity, and, as we learn from Ezekiel, unfeeling conduct toward the poor and needy. Abraham, too, lived not far off, and the good works and piety of the father of the faithful would so unquestionably shine around him that the men of the plain must have seen the light, and might have been led by it to glorify Him who was the God of Abraham. Nay, few as were the worshippers of the true God, in that dark age, there was dwelling with them one who feared the name, and walked in the ways, of the Lord. Lot sojourned, for a considerable time, within the walls of one of their cities, and this circumstance, which was so unfavourable to the personal religion of that good man, was a singular privilege and benefit to them. Not only were they safe as long as he was with them, but they also enjoyed the advantages of his godly example, his salutary exhortations, and his faithful reproofs. "That just man," we are informed from the Word of God, "dwelling among them, in seeing and hearing their unlawful deeds, vexed his righteous soul from day to day," and, unquestionably, his grief of soul at the abominable conversation of these wicked men, would constrain him, from day to day, to lift up his voice in reprobation of their sinful conduct, in

warning them of the awful consequences by which it must be followed, in exhorting them to break off their crimes by repentance, to cease to do evil and learn to do well. Neither his example, however, nor his admonitions were attended with any effects, or able to impress them with a sense of their guilt and danger. They were all without exception wicked, and sinners before the Lord exceedingly. It was now time for the Lord to work; since his law was made void, and his fear cast off, it was time to show that verily there was a God in heaven who hated sin,—that verily there was a God that judged in the earth, who had power to punish sinners. Besides, it was necessary that God should not only testify his displeasure against sin, but should also show himself strong in the protection of righteousness, and interpose in behalf of his Church, which, as then existing in the family of Abraham, in the near neighbourhood of these ungodly men, was in danger of being either overwhelmed by their violence, or corrupted by the contagion of their example. Angels were accordingly dispatched from heaven to destroy these cities. But, previously to the infliction of vengeance, Lot was directed solemnly to warn his sons-in-law,—a warning which could not but be known to the other inhabitants of the place,—that destruction was at hand. This warning, like others which had preceded it, was unheeded and despised, and it was never repeated. Lot, early in the morning, under the guidance of the angels, withdrew from the city, and he went in silence. He did not raise his voice in the streets, as he passed along, to sound a final alarm in the ears of his friends, to tell them that though the moment of their ruin was rapidly advancing, deliverance was still possible, and escape yet in their power; he did not shake the dust of their city off his feet as a parting testimony against them, in the hope that a warning uttered in such circumstances, with his loins girt, his shoes on his feet, his staff in his hand, and he and his family actually departing, conducted by the two mysterious strangers, must carry home conviction to those whom other intimations had failed to impress. No. The iniquity of these sinners had now reached its height. The last warning was already given, and the wrath of Omnipotence was about to be revealed. And not only had Lot given his last warning, but no farther warning was to be given by any other person, no additional intimation of impending ruin was to be vouchsafed from any quarter whatever. Nature pursued its wonted course, in the wonted manner. The evening set in, the night passed away, and the morning came as usual. Lot left the city early, and we are told in our text that the sun was risen when he entered Zoar. Yes, the sun arose, and the morning which ushered in destruction to the place dawned as it had done on other mornings before, unattended by a single circumstance which was uncommon or alarming. Now, let us remember that God may act in a similar manner to us, if we still continue to despise the riches of his goodness, and forbearance,

and long-suffering, not knowing that the goodness of God is meant to lead us to repentance. If such has been our conduct and character, not only may he, and that most justly, cast us away from his presence, and take his Holy Spirit from us, and leave us in a state of judicial hardness, with the curse hanging over our heads; but he may do so in an hour when we think not, without apprising us of his purpose, without addressing to us any intimation of the danger to which we lie exposed. And we must not imagine that nothing but a lengthened course of open and aggravated sin can thus render us the objects of his signal but righteous displeasure. The offensiveness of our conduct in the sight of God does not consist in the number and greatness of our sins, considered solely in themselves, but in their number and greatness, considered in relation to the means of grace, the spiritual advantages which we have enjoyed, and the facilities afforded us of forsaking sin and cultivating holiness, and the effects which, in consequence, have been produced on our actions and our life.

It is very possible that there may be some here present, who are not chargeable with the commission of any presumptuous flagrant sins, and who have maintained a fair and irreproachable character in the opinion of the world, who are yet more offensive in the sight of God than others who have committed the very sins from which they have abstained. And why? because the individuals to whom I am alluding may have never been exposed to as strong temptation, because they may have possessed superior moral and religious advantages, and because, notwithstanding these advantages, they have made no progress in the knowledge of divine truth, and in the practice of that holiness, without which they shall never see God. They who have richly enjoyed the means of grace, and with whom the Spirit of God has long, and frequently, and earnestly, striven to convince them of sin, of righteousness, and of judgment, should lay it to heart that this striving is not to continue always. "For as the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God, so that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned." God may punish us for our impenitence by placing us at a distance from the means of grace, and by removing us from the society of those pious friends, whose counsels, if they were not effectual in exciting us to struggle for an entrance at the strait gate, were sufficient to deter us from running, with the eagerness of others, along the broad road that leadeth to destruction. Or, as more generally is the case, he may allow all things apparently to remain as they were,—he may continue to us the example and the exhortations of pious friends, opportunities of reading the Word, and of attending on the preaching of the Gospel, and a full and regular enjoyment of the outward means of grace, and he may, at the same time, allow our souls to remain unaffected and

unimproved by them all. He may, in the one case, never awaken us to a sense of the privileges which we have lost, and, in the other case, never bring us to perceive that we are reaping no benefit from their continued advantages,—that the Bible is to us a sealed book,—the preaching of the Word an unknown sound, and prayer is a lifeless form. The kingdom of heaven, we are told, cometh not with observation; aye, my friends, and it is also true that it goeth away without observation. When our Lord, in the Gospel, healed the child that was possessed of a devil, the foul spirit cried and rent him sore, and left him as dead, before coming out of him. But it is not so with the Holy Spirit; that great agent in enlightening, and reproving, and warning men, may finally and for ever withdraw from the sinner, who has long disregarded, and grieved, and resisted, and despised him, unattended by tumult or by pain, without giving the man any violent, or distinct, or even perceptible notice, of his departure. As he resembles the dove in the winged mildness with which he descends and acts upon the human heart, may he not also, my friends, resemble the dove in the gentleness and silence in which he gradually departs from the sinner by whom he has been unkindly received or injuriously treated?

It is surely an alarming consideration, that a man may have heard the last sermon by which his conscience shall be touched, and received the last warning which the Spirit shall give him, and have the wrath of God hanging over his guilty head, and be as a vessel fitted to receive that wrath, and yet be perfectly unconscious of his awful condition. God, in righteous judgment, withholds from him every intimation of his swiftly advancing destruction, and no suspicion ever arises in his own breast, by which he might be led to implore mercy, or to seek for shelter.

II. I observe, that not only may God give to sinners no intimation of their approaching ruin, after they have offended him, and long grieved and despised his Holy Spirit, but farther, that this interval between the last warning and utter destruction, is often to wicked men the period of their profoundest security, and during which they are least apprehensive of danger. This was the case with the inhabitants of the city in which Lot dwelt. Never were men more safe in their own estimation than were they in the hours which immediately preceded their ruin. Not one individual formed a plan, or made an effort, or expressed a wish to escape, because none ever entertained the slightest apprehension of danger. When Lot went and spoke to his sons-in-law, saying, "Up, get you out of this place, for the Lord will destroy this city," the friendly intimation was made light of, and treated with contempt, and an air of ridicule; the good old man "seemed as one that mocked to his sons-in-law." Many a bargain would they and their fellow-citizens that day conclude, many a purchase would they make, many a scheme both of lawful industry and unlawful pleasure, would they plan, while

they said in their hearts, "to-morrow shall be as this day, and much more abundant." Or, if the consciences of any of them should be visited with alarm, if their hearts should misgive when they awoke in the night, and reflected on their crimes, or pondered on the solemn words of the patriarch, and the possibility of his prediction being fulfilled, their uneasy apprehensions would vanish away with the cheerful return of the morning light. That morning, which was the last that they were to behold, was not ushered in by earthquakes, or tempest, or whirlwind, fit forerunners of what was to come; the sky did not lour, the early dawn was not overcast with clouds of portentous gloom. At the approach of that great and terrible day, the sun was not darkened, nor the moon turned into blood; "the sun," we are told, "was risen upon the earth, when Lot entered into Zoar." Not only had the great luminary of heaven ascended above the horizon, at the expected time and place, and changed night into day; not only was he risen, as on other mornings, but he was risen upon the earth, so that he could be distinctly seen and felt, both enlightening the earth with his rays, and warming the surface of the ground with his heat. From the expression employed, it appears that the morning was one of more than usual serenity and splendour. How gay must have been the spectacle of such a morning, in such a climate, and on such a soil! for all the plain was well watered everywhere, even as the garden of the Lord. How charming to survey the rich mantle of many colours with which nature had clad the region, and to contemplate the various forms of animal life which browsed in the fields, or moved through the air, and filled it with their music! How delightful to the eyes even of these ungodly men, to look upon the morning sun gilding, with his beams, so beautiful a prospect! How interesting to Lot must have been the sight of four cities in the midst of the landscape! How solemn for him to reflect, that every step he took in his road to Zoar, was bringing him the nearer to a place of safety, as it was accelerating the destruction which was to overwhelm their guilty population, and was lessening the number which separated them from the wrath of heaven! Ah! how ill fitted was such a calm and peaceful scene, to introduce the one which was next! How ill did such a morning harmonize with the long, and black, and dark night with which it was to be followed! One should have thought that the season of midnight, when silent gloom overspreads the earth, and deep sleep falleth on man, would have been the hour in which destruction was to come. Who would have dreaded its approach, in the brightness of early morning, the very hour and emblem of security, and cheerfulness, and joy? But at that very time, when there was nothing whatever in the heaven above, or in the earth beneath, or in the surrounding air, to give the men of the place the slightest intimation of the coming event, when the very possibility of it was not even in their most distant thoughts, when the shades of the



night had been dispelled by the dawn, when the inhabitants had shaken off the heaviness of slumber, and were beginning to experience that truly the light is sweet, and to feel how pleasant a thing it is to behold the sun,—in these very circumstances, when they were in a state of most profound security, destruction came as a whirlwind, and fear as desolation. In a moment, in the twinkling of an eye, the sun is veiled, day gives place to night, the cities of the plain are covered with a sulphurous canopy. The smoke of the country goes up as the smoke of a furnace. Jehovah, who had long borne with the great wickedness of these ungodly men, at last arose, and his enemies were scattered. As wax melteth before the fire, so did they perish at his presence. They were cast down into destruction, they were brought into desolation as in a moment, they were utterly consumed with terrors. Such was the awful end of these men. The hour of their greatest self-confidence, the hour when their security seemed least likely to be disturbed, was the hour of their destruction. And this is not a singular or a solitary case. The Scriptures abound in examples of other ungodly men having been cut off when the day of vengeance was wholly unlooked for, and they wholly unprepared to meet their God. When impious Belshazzar, with his thousand lords, his princes, his wives, and his concubines, were polluting and profaning the vessels dedicated to the worship of God, and praising the gods of gold, and silver, and brass, and iron, and wood, and stone, in that same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall, and in that same night was Belshazzar slain. As the rich man in the parable was surveying, with delight, the addition which a season of plenty had made to his wealth, and drinking in fancy of that cup of worldly pleasure which many years should not exhaust, God said, but said in accents which did not reach his ear, nor alarm his heart, "Thou fool, this night thy soul shall be required of thee." The days of Noah, too, were like the days of Lot. In the days of Noah, they did eat, they drank, they married wives, and were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Even thus shall it be in the day when the Son of Man cometh. It is altogether unnecessary for me to multiply either examples or authorities of Scripture, that the ungodly man knoweth not his time: he knoweth neither when the day of mercy ends, nor when the day of reprobation begins; but as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the wicked snared in an evil time when it falleth suddenly upon them. Ye yourselves, my brethren, know perfectly, that to many the day of the Lord so cometh as a thief in the night, and that often when men have their hearts entangled with worldly cares, and intoxicated with worldly pleasures, and are saying to themselves peace and safety, then sudden destruction cometh upon

them, and they do not escape. How painful is the thought, that there are men in the world, whom neither threatening and wrath, nor, it may be, repeated inflictions of judgments, neither unnumbered temporal mercies, nor the most plentiful abundance of means of grace, have been effectual in leading to forsake sin, and to turn to righteousness; who have long rejected the counsel of God against themselves, and despised the riches of his grace, have at last filled up the measure of their iniquity, and cut themselves off from the mercy of the Lord, rendered themselves objects of his fierce indignation, and the heirs of his endless wrath; and who, while they are in such a sad and awful state, with the sentence of their condemnation unalterably pronounced, yea speedily to be executed, are flattering their souls with dreams of most profound security, and not merely putting the evil day far from them, but never once thinking of the possibility of its approach! Is it not solemn to reflect, that in every congregation there are individuals, who, though they have enjoyed many and great religious advantages from earliest infancy, have permanently profited from none, but have been, like the sands which are warmed by the sun, fanned with every breeze, and moistened with every shower, but on which nothing grows; who have had the Scriptures almost daily in their hands, but could never find in them the words of eternal life, nor learn from them the knowledge that maketh wise unto salvation; who have had the truths of the Gospel preached in their hearing every Sabbath-day, and its doctrines and phraseology familiar in their mouths as household words, but whose understandings have never been effectually convinced of the infinite importance of the plan of redemption which the Gospel unfolds, nor their lives regulated by its precepts, nor their hearts purified by its hopes; the sum total of whose Christianity amounts to a few hours of serious meditation previously to their first encompassing the table of the Lord, some confessions of guilt, and some vows to love and serve God made in sickness, but forgotten in health; an abstaining from such gross sins as might alarm their conscience, or injure their character or worldly interests; who have nothing but the outward form of godliness, and yet are as satisfied and solaced with having the form, as the genuine Christian is with feeling the power and exhibiting the reality? How affecting is the thought, that a mere professor of religion may be regarding himself with sentiments of fondest complacency, and thinking himself perfectly secure as to his character here, and his state hereafter, while God is accounting him as an unprofitable servant, and a false disciple, and when not only have the awful words concerning him been pronounced, "Cut him down, why cumbereth he the ground," but the very period of added grace, with its renewed opportunities, warnings, and invitations, is about to expire, and the hour almost come when long-suffering patience shall no more be exercised, and even mercy itself shall cease to interpose! How deeply

then, my friends, does it concern us, to examine the foundation on which our tranquillity of mind rests! How momentous an object is it, and how essentially connected with our eternal interests, to ascertain whether the peace we enjoy be such as arises from a cordial acceptance of Christ as our Redeemer, a cheerful and unreserved obedience to his commands, and a firm belief in his power to save us from wrath, and to bring us to glory, or from our conscience having become seared by the practice of sin, and ourselves having been delivered up to a state of judicial hardness of heart! When a man, after having once been the subject of serious impressions, has long neglected to improve the means of grace, and despised the goodness of God, and resisted the operations of his Holy Spirit, he finds himself in a state of calmness and ease unexperienced before.

What is such tranquillity in its real nature, and in the end to which it conducts, but the hope of the hypocrite which shall soon be cut off; and to what can it be more fitly compared than to the treacherous calm which ushers in and which aggravates the desolations of the earthquake or the storm? As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom, the same moment that he entered into Zoar, and while the rising sun was shining on their dwellings, it rained fire and brimstone from heaven, and destroyed them all. In like manner, the time when ungodly sinners, and, may I not add, when lukewarm Christians, are indulging in dreams of profoundest security, may be the very time of their utter and their endless ruin. They may be looking back on past difficulties and past dangers; they may be in perfect health and flourishing in affluence, and be exultingly contrasting their present state of outward comfort and happiness with their former trials and distresses, and tasting all the blessings of an overflowing cup; they may be laying their wisest, and most judicious, and most extensive schemes of worldly ambition, in the very hour, and at the very moment when the often threatened and long suspended vengeance of an angry God bursts upon their head. "In such an hour as they think not, the Son of man cometh." Be ye not, then, my friends, in darkness, that that day may not overtake you as a thief. Ye are all, at least ye all profess to be, the children of light, and the children of the day. Therefore do not sleep as do others, but watch and be sober.

#### THE DEATH OF MRS SCHOOFF, OF POONA.

[THE following interesting account of the death of a devoted Christian female is given by the Rev. J. Mitchell, one of the General Assembly's Missionaries, in the "Oriental Christian Spectator," for October 1836.]

I may be allowed to say, that the General Assembly's mission here has met with a severe loss. Mrs Schooff was an able, a devoted, and a gratuitous labourer. The poor Hindu girls and women have also lost a kind and affectionate teacher. Having been familiar, from her youth, with one of the native languages, she had facilities for labour, which are seldom

to be found in ladies who come to this country considerably advanced in life. She was ready, according to her ability, to every good work: besides taking a close and daily charge of the female schools of this mission, and attending to a class in the English Sabbath schools, she had made arrangements for commencing a boarding establishment for destitute girls and others, who would be under her care night and day. Houses for beginning operations had indeed been built, and some girls and women had been engaged. But lo! in the midst of these plans of usefulness, she is cut down by a short illness of fifteen days; her labours are brought to an end, and she is received to her reward. Whilst we wonder at these dispensations, we submit, knowing that in very faithfulness God doth afflict us, that where we cannot trace we must trust him, and cast the work which he has committed to us still upon his care, assured that though one and all of us should die, it will, in his own time, advance to the completion. Though our faith is tried, it is not extirpated; we still hang upon God's Word. He will give us those fellow-labourers, and that success, which will redound to his own glory.

Mrs Schooff did not confine her labours to the schools; she also gave herself diligently to the study of the Maráthi language, and to the composition of books in that language. A tract, a translation by her, has been accepted by the Bombay Book and Tract Society, and she has left, in a state of considerable forwardness, an original work of much larger size, containing biographical notices of the principal characters mentioned in the New Testament. Other works, to be immediately set about, she had planned. In one of those, which required some picturing, she was to have had the aid of a valuable female friend at the station.

I pray that this short statement of her doings and intentions may be the means of rousing to the work of evangelizing the heathen many of our female friends, who, I am certain, have talents for the work, and could also, with a little management, command sufficient time. Mrs Schooff is not the only instance of a lady, not necessarily connected with a mission, devoting herself expressly to the work of God. I may mention one, dear to her, alas! gone to her rest, and from whose fire she imbibed no inconsiderable portion of her missionary flame, Mrs Candy. I could also mention a dear friend still with us; but I would not intrude on labours which court not public observation, which will be fully rewarded at the resurrection of the just, yea, which are even now, however obscure, their own reward.

"From near the commencement of that illness she seemed to think that death was in the cup: and she even then expressed to me a readiness, yea, even a wish, to depart and be with Jesus. She seemed to give herself much to prayer and religious meditation, and was always delighted when I could command leisure to pray with her, and read the Scriptures to her, which she could not well do herself from the position in which she found it necessary to lie. She would then often request me to pray for something particular, as for much of the light of the Lord's countenance, that Jesus might be near her, that she might have patience under her sufferings, that she might not be much racked with pain. In reading to her the Scriptures, she would often stop me, and say, 'Read that again, it is so sweet,' or 'I do not fully understand it,' showing how much her mind was exercised on the various subjects which were presented. Once, when we had been conversing about the value and excellency of Jesus, she said, 'O! the sound of his name is very sweet to me: introduce it as much as you can into your reading, if possible, in every verse.' I was then reading to her out of a collection of promises, so that I had little difficulty in complying with her request.

"During the whole of her illness, she was always ready to speak comfort to those around her; to her sorrowing mother especially she used to say, 'Do not weep for me; there is no occasion here for tears.' I observed only one cloud come over her mind; it was about the middle of the period of her affliction. I was, as usual, reading to her, when I came to a promise addressed to the 'righteous,' such as, 'the righteous shall hold on his way, and he that hath pure hands shall wax stronger and stronger,' she interrupted me, and said, 'So you think I can appropriate these words to myself?' Then continuing further to disclose the state of her mind, she said that she was not righteous; that she had been thinking of her past life; that she saw it to be filled with sin; that it appeared very unprofitable; that even her best actions were unworthy, as she feared that wrong motives had often prompted her to do what she had done; that there was much more regard to man in them than there ought to have been. I knew that it would be quite in vain, as is always the case in these circumstances, to speak to her about the evidences of her sincerity and piety. I immediately admitted that all she had stated might be true, that we are all sinners, that even the best Christians come short of the glory of God daily; but that whilst these things should humble us, they should not make us miserable, or keep us from coming to Jesus for pardon and for grace. In order to quiet her mind, I repeated several passages of Scripture, and among them occurred these words, 'The blood of Christ cleanseth from all sin.' This had the desired effect, and she said, 'Yes, yes, these are precious words! I will take hold of them, and rest upon them.' And she farther added with Job, 'Though he slay me, yet will I trust in him.' The first of these passages was afterwards often in her mouth. 'The blood of Jesus,' was an expression occurring in almost everything she said.

"From this time till her death, which was six or seven days after, she had an uninterrupted season of joy and comfort, although she experienced no great ecstasies. The above conversation took place in the evening; and when I went to her next morning, she said that she was happy, that she had been thinking a great deal during the night, that she was now sure that her sins were pardoned, and that she was a child of God. I conceive that this exercise, about the evil of sin, is just as striking a proof of her piety, as the greatest raptures would have been. It shows how deeply she was impressed with a sense of her vileness and unworthiness, and how tenderly she was alive to the glory of God, and the desirableness of complete purity. It was, as it were, a finishing stroke in her preparation for heaven. Her exercise thus led her to feel still more deeply the value of the dear Redeemer, and went to prepare her for praising Him 'who has loved us, and washed us from our sins in his own blood,' and for ascribing to him glory for ever and ever. Amen.

"I think it was on the same morning, when conversing with her concerning the love of Jesus, and repeating such passages of Scripture and portions of hymns as I thought suitable to the occasion, that she herself began to repeat, as expressive of her present feelings, the fifty-fourth paraphrase of our collection:

'I'm not ashamed to own my Lord,  
Nor to defend his cause.'

Here her voice failed her, and she requested me to repeat the whole of it for her, which I did—

'Maintain the glory of his cross,  
And honour all his laws.  
Jesus my Lord! I know his name,  
His name is all my boast;  
Nor will he put my soul to shame,  
Nor let my hope be lost.  
I know that safe with him remains,  
Protected by his power,  
What I've committed to his trust,  
Till the decisive hour.'

Then will he own his servant's name  
Before his Father's face,  
And in the new Jerusalem  
Appoint my soul a place.'

She also manifested great comfort in the hymn—

'All hail the power of Jesus' name!  
Let angels prostrate fall:  
Bring forth the royal diadem,  
And crown him Lord of all!'

About this time, she gave me some directions concerning the disposal of her worldly matters with the greatest composure.

"It was now that her medical attendants had some better hopes of her case than previously; but instead of being delighted with the prospect of recovery, at which those around her were anxious to grasp, she manifested no desire for it. She even said that she would rather not, as it referred to herself, recover, though she would submit to the will of the Lord, if it would be for his glory. Thus, when by her still continuing to sink, hope was again extinguished in the minds of her attendants, she was not in the least moved by it. The nearer death approached, the more desirous was she to be gone. On the afternoon of Sabbath last, the 15th instant, the day previous to her dissolution, she was heard to say, 'Come quickly, Lord Jesus!' and addressing me, she said, 'O how is He so late of coming!' Perhaps, bodily pain might have some effect in producing this particular anxiety to depart, as she once, referring to her distress, said, when I was about to pray with her, 'Beseech him not to tear me.' I believe this was the only time I heard her complain of her distress, and it seemed not to be from any impatient feeling, but rather from a desire that she might have her mind at ease and collected.

"The same evening, as she could not sleep, I was sitting by her; it was perhaps about eleven o'clock P. M., and she seemed to be in a very heavenly frame of mind. I was silent, and everything in the house was hushed, when, with her hands clasped together, and her eye uplifted towards heaven, she exclaimed, 'Glorious Jesus!' Then, after a little pause, 'I do not wish to remain;' and then, after another pause, 'Come quickly, dear Jesus!' Then again, 'Thou art hiding.' Now she was silent, and in a little while uttered another exclamation, 'Thou art obedient!' Then, after a pause, 'My sweet baby is there!' I did not interrupt her during this vision, as it seemed to be of heaven; but when she appeared sunk back again to earth, I rose, and placed my hand on one of hers, which was quite cold, when she held up both of them, and said, 'These are tokens of the promised rest,' I suppose in reference to their being now cold and benumbed, and so indicating her approaching end.

"Soon after this, as if having had an angel from heaven strengthening her, she cast her arm round the neck of the nurse, who was attending near her, and addressing her in the most affectionate accents, told her of the great value of the soul, entreated her to think of it, and to flee to the blood of Christ for refuge. As she knew that the woman was a Roman Catholic, she exhorted her to renounce all dependence on the Pope, saying, 'He cannot save you. He is not God; he is a mere man like yourself. He is not even man, he is Satan.' Having thus addressed her in a most serious and inimitable manner, both for language and feeling, and having got a promise from the woman to think of what she had said, she laid her hand on her breast, and said, in a most heavenly way, which made me feel it good to be there, 'I cannot tell you how precious Jesus is to me. I would not change my present feelings for the promise of ages of the greatest worldly happiness.' She then called her ayah, and addressed her in Hindustani. There was something indescribably touching in hearing the accents of tenderness, entreaty, and piety clothed in this tongue,

She began by telling her that she was dying, and going to God; and then beseeched her to renounce Muhammad, and to believe in Jesus, as the only Saviour of the guilty, and then to come with her to glory. The poor woman was deeply affected, and cried much all the time of this most moving address.

"She next called an old male servant, who had been with her about twelve years as a tailor, and for whom she had much affection, and addressing him in the same language, and in the same strain, she exhorted him to flee to the blood of sprinkling, to renounce Muhammad, as no prophet, and said that she prayed for his salvation. This man was also deeply affected, and promised to think of what she had said.

"Her mother, hearing some commotion in the room, came in, and entreated her to spare herself; she then addressed her in something of these terms, 'O my dear mother! I may yet comfort you, but I thought this such a nice opportunity to testify to these poor souls.'—The ruling passion strong in death.

"I did not attempt to hinder her from thus addressing the servants. I could not; I literally stood still to see the salvation of God. It was a season the like of which I have only once before witnessed, and may not soon be so highly favoured again. It is impossible to convey an idea of the heavenliness of it to any one who was not present. Such language, and tenderness of feeling, put me much in mind of Him who spake as never man spake. O! such preaching, could it be attained to, thought I, how powerful must it prove!

"After this she fell into a sleep, which lasted till about four o'clock on Monday morning. As I then approached her bedside, she told me to speak of Jesus to her; that she felt disappointed that she was still here; that she thought Jesus had promised to take her to himself before this time; that, however, during the night she had enjoyed unspeakable pleasure in a vision of the glory of God, which was indescribable; that, in consequence, she thought she now loved God even more than the Saviour himself. I said to her, 'My dear Mrs Schooff, you know Jesus is God.' She answered, 'I know that; I was only referring to former things.' I suppose she here alluded to her former perceptions of the Saviour's glory, as eclipsed by what she had now seen. I asked her if she had seen any one besides God. She replied, 'O yes! I saw the angels.' How many of them? 'I could not number them; there was a host.' What else did you see? 'My own dear child, and my sister's child, and my beloved Mrs Candy.' I then mentioned to her the names of some departed saints, and asked if she had not recognized any of them. She said, 'No; I was not very intimate with them.' This, though doubtless a mere dream, seemed to have a very comforting effect on her spirits, and was, no doubt, allowed for that very purpose; and it showed with what her mind was fully occupied.

"From this time till about three o'clock p.m., she continued to sink fast, but spoke now and then in a very comforting manner, and attended to what was spoken and read to her. I think that it was during this period that, after having said something of Jesus, and feeling her inability to proceed, she said to me, 'Be you my mouth to speak his praise.' About this time also she sent some messages to her relations and friends, but feeling it difficult, she said, 'Exhort them all to believe in the Saviour, and give them my love and blessing.'

"She now mentioned to me that, after she was dead, she wished me to call together the girls of her Marathi school, and charge them in her name to renounce idolatry, and believe in the Redeemer. She added, 'Tell them that this is the word of God. Tell Rumi,' a Hindu woman who has for some time been

under her instruction in the school, and has at times shewn much feeling on the subject of religion, 'not to delay longer, but instantly to receive the grace of the Saviour.' A similar message she left to her pandit, in whose spiritual well-being she had much interested herself, and who had also given her some hope that her labour had not been in vain. The servants of the house she also wished me particularly to address. To all this I promised to attend, and was enabled to do so on the day of her funeral, when several of those present seemed much affected. The interests of the school now mentioned, for which, during the last year and a half, she had laboured most assiduously, seemed to dwell much on her mind. She expressed particular satisfaction when she was assured that everything would be done to secure its efficiency, and to carry it on in the way in which she left it. When her mother once spoke to her on the subject, she said, 'May God bless you, my dear mother, you have greatly comforted me.'

"To her class in the Sabbath school, she left a message with a lady, a worker together with her in this labour of love. She wished them to be particularly exhorted to attend to religion in the days of their youth.

"After the hour above-mentioned, she seemed to have lost, in a great measure, the power of communication, though she was evidently quite sensible, and heard whatever was read beside her, and also united in the prayers which were put up in her behalf. On one occasion, after we had been kneeling around her bed in supplication, she opened her eyes and looked upon us all as if she wanted to say something. I asked her if she was happy, when she very audibly answered, 'I am happy.' And when I added, 'Are you trusting on the Lord Jesus?' she nodded assent. She afterwards brought my ear near to her mouth to make me hear something she wished to say, but we could only guess at what was the import of her communication. From this till she died, I think the only articulate sentence she uttered was another, 'I am happy,' in answer to a question proposed to her. Just about nine o'clock on Monday evening she called out for the nurse, and raising herself up a little, was caught in the arms of those who had rushed to her couch, and having placed her head on the shoulder of the nurse, was dead in a few moments. Her spirit winged its way to the mansions which Jesus has prepared for those who love him,—took its station before the throne of her Saviour and her God. Then all her most warmly cherished hopes were fully realized.

'And there she now doth stand,  
With angel harp and voice,  
Amid the holy saintly band,  
Who do in Christ rejoice.  
Her joy shall never pass away,  
Her crown of gold shall ne'er decay.'"

#### CHRISTIAN TREASURY.

*Prayer, the Christian's delight.*—Whatever is the believer's lot, wherever the bounds of his habitation are appointed, and whatever are the outward circumstances of his condition, it is his great aim to maintain a prayerful spirit. At times, he enters into his closet, and shuts the door, and prays to his Father who is in secret, and his Father, who seeth in secret, rewards him openly. (Mat. vi. 6.) At times, he goes with the multitude to the house of God, with the voice of joy and praise, with a multitude that keep holy day, and he pours out his soul to him, saying, "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise him for the help of his countenance. O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hammonites, from the hill Mizar." (Ps. xlii. 5, 6.) At other times, the

place of his devotion is by the river side, where prayer may have been wont to be made, (Acts xvi. 13); or, like that of St. Peter, upon the house-top at the sixth hour. (Acts x. 30.) Sometimes, like St. Paul and his friends, it is on the sea shore that he kneels down and prays, (Acts xxi. 5;) and, upon other occasions, in obedience to apostolic precept, it is with the sick that he pours forth the prayer of faith. (James v. 15.) At evening, and morning, and noon, does he pray and cry aloud. (Ps. lv. 17.) In a word, the believer ever carries about with him his prayerful spirit; he cannot be without it,—it is the link between his soul and heaven. As the ivy bush, by its fibres, climbs up and surmounts the lofty wall, or the towering tree, so is prayer, that living tendrill, put forth from the spirit of the believer, by which it climbs up and ascends even to the heaven of heavens; by which it connects itself with celestial objects, and lays hold of Him who, although gone into heaven, is not beyond the reach of that mighty arm of his own preparation. Thus it is that the believer, by prayer, lays hold of, and abides in, Christ. Although a sojourner in the world below, his affections are set on things above; he is, so to speak, half on earth, half in heaven; yea, much more than the half of him is in heaven; and such is the firm hold which, by the arm of prayer, he keeps of his Lord, that his language is that of the wrestling patriarch at Peniel, "I will not let thee go, except thou bless me." (Gen. xxxii. 26.)—SOSTHENES. (*On Union with Christ and abiding in Him.*)

**Preparation necessary.**—God looketh for great entertainment in our hearts, and at our hands; and, therefore, we should prepare for him: God welcomes you unto his table, and you must welcome God into your hearts, and both require preparation. When you expect some nobleman to come into your house, what preparation do you make for him? Your house is cleansed—your best furniture brought forth—and all your servants ready to attend him. When you come unto a sacrament, the Great God is to come into your heart; therefore, set open the everlasting gates of your soul, that the King of Glory may enter in; and let every room in your heart be washed and cleansed, and hung with the tapestry and embroidery of the Spirit; and let all the faculties of your soul, and graces in your heart, be ready to attend him. Let love receive him, let faith eye him, and your soul have converse and commune with him.—DOOLITTLE.

**Paradise.**—Heaven is the proper place where all excellency dwells. Should we not then dwell mentally there? As the fields are most pleasant, fertile, and beautiful, which lie nearest the perpendicular rays of the sun, so the more nearly we approach the *Sun of Righteousness*, the more vigorous and lively shall our condition be: how shall we bloom and flourish like a tree planted by the rivers of waters! Oh! how beautiful shall we become in the eyes of God, angels, and saints! *Worldlings*, you dwell in a cold climate; can any thing befall you except withering and decay? *Come hither*, this is the sunny side of the world; were ye here, ye could not but cry out,—“The lines are fallen to me in pleasant places, yea, I have a goodly heritage.”—WELLWOOD.

**Then shall we know, if we follow on to know the Lord.**—In speaking of the characteristics of true religion, I confess I am sometimes afraid of fixing the criterion of a work of grace too high, lest the mourners in Zion should be discouraged; because I find it is the will of God that such should not be discouraged, but comforted; and because it appears that the scriptural marks have respect rather to desires, if real, than to attainments, or at least to those attainments which are often possessed by persons who are kept very short of sensible comforts. (Mat. v. 3-9; Luke xviii. 12,

13; 1 Peter ii. 7.) There is an error in any one supposing that a person should date his conversion and his commencing a believer from the time of his receiving the Gospel truths with that clearness and power as to produce in him an abiding assurance. The apostle, in Eph. i. 13, makes a plain distinction between believing and being sealed with the Holy Spirit of promise. By the experience and observation of many years, I have been more and more persuaded that, to represent assurance as being necessarily of the essence of faith, is not agreeable to the Scripture, which, in many places, either expressly asserts, or strongly intimates the contrary. (John i. 50, and xx. 29; Rom. x. 9; 1 John v. 1.) Whoever is not a believer, must be an unbeliever,—there can be no medium. Either, then, there are many believers who have no assurance, or else there are many unbelievers who love the Lord Jesus Christ in sincerity, who hate sin, are poor in spirit, and adorn the doctrine of the Gospel by their temper and conversation; and I doubt not but those who now have assurance, had, before they attained it, a something which wrought by love, and overcame the world. I know no principle capable of these effects but faith, which, though it be at first but like a grain of mustard seed, is yet the seed of God, and though it be faint, it is genuine, as the dawning light is of the same nature with that which flows from the noon-day sun. I allow that, while faith is weak, there may be little solid comfort, if, by that expression, *abiding comfort* be meant. Faith gives safety and spiritual life; abiding peace and establishment follow the sealing of the Spirit. But though an infant has not the strength, activity, and understanding which he will attain when he arrives at the age of manhood, he is as fully possessed of a principle of life, while he is an infant, as at any time afterwards. To represent assurance in any light as if it were unattainable, or to speak of it as a thing which is not most constantly and earnestly to be desired and sought after, is equally erroneous with asserting that there can be no genuine faith without it. Assurance is a blessed privilege vouchsafed to those who walk very closely with God, and is connected with the “faith which groweth exceedingly.” So far from resting satisfied without it, therefore, every real Christian ought to strive after its possession. This he will do, not, however, as if it were a separate or disjointed object of pursuit; but, by cultivating an increasing intimacy with the things of God, a deeper and more habitual impression of the inestimable value of his favour, and of the interest which he personally has in all the great objects of the heavenly world, he will reach a state of mind that, in fact, and almost insensibly, will realize the very end he has in view.—J. NEWTON.

**Union with Christ a high privilege.**—Among men it is universally esteemed an honourable distinction to be related by blood to some ancient family, whose founder signalized himself above his compeers in the history of his country, and, in an age far remote, won for himself an imperishable name. But what are all family distinctions on earth, what is alliance with the most ancient and noble blood among the sons of men, compared with the lofty dignity, the high privilege, of being of the very same humanity with Him who existed before Abraham, yea, before Adam, yea, before the world, whose name is the Everlasting Father, the Prince of Peace! Let others boast of their pedigree, of their heraldic distinctions, of their descent, if they will, from the most ancient of all the families of the earth; let them run up the genealogy of their forefathers, if they please, even to mighty Nimrod, but let the Christian consider it a higher honour far, that he is of the very same flesh with Him who is, and who was appointed to be, the Heir of all things.—SOSTHENES. (*On Union with Christ and abiding in Him.*)

## SACRED POETRY.

## "GOD IS LOVE."

[From the Select Remains of the late Rev. Thomas R. Taylor.]

ALL I feel, and hear, and see,  
God of love! is full of thee.

Earth, with her ten thousand flowers,  
Air, with all its beams and showers,  
Ocean's infinite expanse,  
Heaven's resplendent countenance,—  
All around, and all above,  
Hath this record,—“God is love!”

Sounds among the vales and hills,  
In the woods, and by the rills,  
Of the breeze, and of the bird,  
By the gentle summer stirr'd,—  
All these songs, beneath, above,  
Have one burden,—“God is love!”

All the hopes and fears that start  
From the fountain of the heart;  
All the quiet bliss that lies  
In our human sympathies,—  
These are voices from above  
Sweetly whispering,—“God is love!”

All I feel, and hear, and see,  
God of love! is full of thee.

## HUMAN LIFE.

WHAT is life?—'tis all a vapour;

Soon it vanishes away;

Life is like a dying taper;

Oh, my soul, why wish to stay?

Why not spread thy wings and fly  
Straight to yonder world of joy?

See that glory, how resplendent!

Brighter far than fancy paints,  
There, in majesty transcendent!

Jesus reigns, the king of saints,  
Spread thy wings, my soul, and fly  
Straight to yonder world of joy.

Joyful crowds his throne surrounding,

Sing with rapture of his love,  
Through the heavens his praises sounding  
Filling all the courts above.

Spread thy wings, my soul, and fly  
Straight to yonder world of joy.

Go and share his people's glory;

Midst the ransomed crowd appear;

Thine a joyful wondrous story:

One that angels love to hear.  
Spread thy wings, my soul, and fly  
Straight to yonder world of joy.

KELLY.

## MISCELLANEOUS.

*The prayer of a Choctaw Indian.*—Mr Williams, a missionary to the Choctaw Indians, gives the following prayer, as offered by an Indian who had been sleeping at his house:—“O my Father! O Jehovah! this morning thou hast lent us; yesterday was thy day, not ours; but it is past, and ours has returned. On thy beloved day I was in thy beloved house, and heard thy Word. I slept here last night, and this morning I am here, in the midst of thy messengers, kneeling down here to make supplication unto thee. O my Father! hear me, pity me, help me. I am a poor ignorant red man, and know nothing. I have broken thy law, and profaned

thy Sabbaths very much. I am a poor lost man. O Jehovah! pity me. O my Father! thou, of thine own mind, in love to souls, didst give up thine only Son Jesus Christ, to die for lost sinners. Jesus surely is the Saviour of such. O Jehovah! thou hast pitied us, thy poor red children, so that thou hast sent us thy Word, by thy servants that are in the midst of us. We praise thee, O Jehovah, my Father above! When I hear of Jesus suffering and dying for poor sinners, it gives me sorrow of heart. O Jesus! thy blood was spilt, and thou in agony didst die for sinners. With thine own blood thou hast bought my soul. Thy blood can cleanse from sin; nothing else can. O that thou wouldst pity me, and wash my filthy heart with thy precious blood. Do not cast off one of us. Do pity us, we are helpless. If we say we will cleanse our own hearts, and try to do it, we cannot. O Jesus! thy blood alone is our hope, we will trust in thee for salvation. We want to be thy good and faithful children; but if thou do not help us continually, we can never get to heaven. O Jesus! take hold of us, and hold us fast, and never let go thy hold of us, till thou hast carried us far beyond the skies, to thine own blessed abode; and we much desire that thou wouldst come quickly, and take us there. Do hear this short supplication for Jesus' sake, O Jehovah, my Father above! This is all. Amen.” Mr Williams states, that the pathos with which this was uttered was truly affecting, and that it produced powerful feelings when he looked at this son of the forest, who had never heard the Gospel till within two months of the time when he thus pleaded the efficacy of the atonement of Christ. Who but the Holy Spirit could have thus taught him, and made him excel thousands who for many years have known superior privileges? How highly elevated was this poor Indian, in the sight of God, above many of the noble of the earth!

*Testimony of a Jew, to Jesus Christ as the Messiah.*—Josephus the Jew, although he continued to be a Jew, did frequently commend the Christians; and in the eighteenth book of his Antiquities, writes down an eminent testimony concerning our Lord Jesus Christ:—“There was about this time,” he says, A. D. 33, “Jesus, a wise man, if at least it [can] be lawful to call him a man, for he was a doer of wonderful works,—a teacher of such men as willingly hear truth. He also drew over to him many of the Jews, and many of the Gentiles:—he was Christ. And when Pilate, at the accusation of the principal men of our nation, had decreed that he should be crucified, those that had loved him from the beginning, did not forsake him; for he appeared to them the third day alive again, according to what the divinely inspired prophets had foretold, that these and innumerable other miracles should come to pass about him. Moreover, both the name and sect of Christians, who were named from him, continue in being unto this day.”

\* \* \* Separate Numbers from the commencement may at all times be had.—Now ready, Volume I., elegantly bound in embossed cloth, Price 7s., or in Two Parts, Price 8s. Also, Volume II., Part 1., Price 4s. 6d.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glasgow Street, Glasgow; JAMES NISBET & CO., HAMILTON, Ayr, & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glasgow Street.

Subscription (payable in advance) per quarter, of twelve copies, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

" THE YEAR OF THE LORD, THAT IS WISDOM."

No. 76.

SATURDAY, AUGUST 12, 1837.

PRICE 1½d.

ON THE PECULIAR STRUCTURE OF  
THE LORD'S PRAYER.

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

THERE is a marked difference between the sentiments of those who pray merely from the dictates of nature, or from the urgency of their circumstances, and those who are guided by the light of God's Word, into the proper knowledge and spirit of devotion. The former are occupied too exclusively with selfish considerations when they approach the throne of grace. It is only at those periods when danger, or difficulty, or some unwonted circumstances of doubt or depression overtake them, that many of them have recourse to the attitude of devotion; and even where the practice is regularly maintained, and the spirit of it is enlightened and cherished by pious feeling and Christian knowledge, it too frequently happens that it is the expression of private wishes and of private wants that forms the burden of the soul's communion with God. But, surely, nothing can be more obvious than that to approach the great Object of prayer, and to supplicate his blessing under the predominant influence of feelings such as these, is to look to him not as an object worthy of general esteem and unbounded admiration,—is to address him not even as the impartial hearer of prayer, and the beneficent Father whose arms are open to all his creatures, but as a being whose ear they are desirous to arrest, and whose favour they wish to appropriate to themselves. With a spirit of this kind, they may rise from their knees, and come back into the world, from intercourse with their God, without ever having their piety elevated by the contemplation of the divine perfections, or their benevolence expanded by the devotional exercise in which they have been engaged. And thus all the moral advantages, of which, when rightly performed, it is the prolific source, and that pious and spiritual temper, which it is so eminently instrumental in cherishing, will be entirely frustrated in their experience, from their assuming the attitude and the language of supplication, while unaccompanied with the spirit, which alone can waft

them to the throne of heaven, and insure them success with the Hearer of prayer. It seems to have been with an express design to obviate this natural tendency to selfishness in the heart that our Lord arranged the different topics of that admirable prayer which he taught his disciples. The first part of the petitions which he enjoins us to make is all directed towards God, and to those principles of his moral government by which he is advancing and establishing the happiness and the prospects of man. It proceeds upon the same principle which he elsewhere enjoins his followers to adopt, to "seek first the kingdom of God and his righteousness," in the confident assurance that all necessary things shall be added unto them. And, accordingly, ere they are allowed to present a single petition in their own behalf, or expressive of their own wants and desires, they are to direct their contemplations to the things pertaining to the character and the kingdom of God,—to have their minds occupied, and elevated, and warmed with all the views which nature, and providence, and revelation afford of the will and the government of the divine Being to whom they address themselves. And who is there, who has any knowledge of the principles of the Gospel, or any experience of the power of religion on the heart, that does not perceive that to commence their supplications with this expression of devout admiration,—to cherish the remembrance of the filial relation in which they stand to God, and all the sentiments of esteem and confidence, of which that relation is the natural ally,—to have a primary and predominant desire after submission to the divine will, and the establishment of the divine honour, is not more accordant with the duty than with the disposition of every genuine child of God. It is, no doubt, true that there are seasons when, under the pressure of unusual difficulties, or a strong sense of inherent weakness, they may be irresistibly prompted to ask aid from above, and that their petitions may then have a special, nay, an exclusive reference to deliverance from the impending temptation, or to the reception of some needful and longed for blessing; as when Daniel prayed that he might be secured against the vindictive designs of the Assyrian courtiers, or Paul besought the Lord thrice for the removal of that

severe trial to which he was subjected, or our Lord himself prayed, with all the vehemence of desire, that the hour of his approaching sufferings might be averted.

But it is no less true, that all these were the petitions of persons whose hearts were deeply pervaded by a devout admiration of, and unfaltering trust in, the divine character and purposes, as the immovable rock on which their petitions were based, and from which they ascended; and that all the people of God, when they address him in faith, and act in harmony with the character they profess, will prefer and exalt the honour of their Father in heaven above every interest of their own, whether temporal or spiritual. It is no less true, that just as a man will embrace every opportunity of dilating on the estimable qualities of a friend whom he loves, and deem no time unseasonable or labour irksome, by which he may inspire the same sentiments of friendship and love in the breasts of his hearers; just as a grateful man will recur to the deeds of some generous benefactor, whose name will be ever on his lips, and in whose praises he feels increasing delight to expatiate; just as a son will hail every occasion of testifying his respectful submission to an earthly parent; and as nothing will be more grateful to his feelings, or win its way more effectually to his heart, than any testimony from the lips of another that may bring an accession of respectability and honour to the object of his reverential regard; so, in the same spirit, but in a far more eminent degree, with every mind, in which devotion is the prevailing character, and which is enlightened with the spiritual knowledge of the great object of worship—it will be the chief object of its endeavours to exalt the honour of their Father in heaven; to desire that his name may be glorified, whatever be the issue of their present petitions, or whatever the complexion of their future condition; to make a regard to him, and to the manifestation of his great perfections, take the precedence of every inferior and more private consideration; to harbour no wish either for temporal comfort, or for everlasting happiness, but what is strictly, and above all, accordant with the honour of his name, with the establishment of his kingdom, and with the entire fulfilment of his will. We may appeal to the experience of every Christian reader, whether in those sacred moments, when you enjoy the privilege of addressing yourselves to the Hearer of prayer, and feel yourselves raised to the height of devotional sentiment, when your hearts are most deeply penetrated with a sense of the presence in which you stand, and the holiness of Him to whom you approach, whether these are not the sentiments to which you first give utterance, and whether this is not the channel in which your heart is most ready to flow? Is it not God who is then most prominently present to your thoughts? Is it not the brightness of his glory, the perfection of his character, the rectitude of his government, the unvarying beneficence of his procedure, which then fills the sphere of

your devout contemplation, and which makes you adopt the language of the Psalmist of old, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." And is it not after having insensibly adopted the arrangement of our Lord in this admirable prayer, and given vent to all the feelings of piety, and admiration, and trust, with which the contemplation of the divine character is fitted to inspire you, and prayed that the name of our Father in heaven may be hallowed, and sanctified, and adored in the world; that his kingdom may come, and his will may be done on earth as it is in heaven; that then, and not till then, you proceed to the enumeration of your private wants?

BIOGRAPHICAL SKETCH OF  
MARY M. ELLIS,

WIFE OF THE REV. WILLIAM ELLIS, MISSIONARY TO  
THE SOUTH SEAS.

Mrs ELLIS was born in St. Mary's Hill, London, on the 16th of October 1793. Before she was three months old she was deprived of her father, and thus thrown exclusively upon the care of her widowed mother, whose exertions for the promotion of her intellectual improvement, and above all of her spiritual welfare, were unremitting. As even in childhood, she exhibited indications of a ready and retentive memory, no pains were spared to store it with passages of Scripture, and a judicious selection of hymns. Scarcely, however, had the faculties of the child begun to expand, when, in her eighth year, she was subjected to the loss of her truly excellent and affectionate mother. Short, indeed, was the period during which she had enjoyed the high advantage of maternal instruction, but, by the blessing of the Spirit of God, her mind had been early impressed with the importance of religion; and the last words her mother addressed to her were indelibly engraven on her memory; "Mary, don't weep for me, I am going to glory; we shall not be long separated; we shall meet again soon."

Thus, at a tender age, was this interesting child called to endure trials the most painful and heart-rending. She was now an orphan, cast upon the bounty of a gracious Providence, and she was soon enabled to adopt the language of the Psalmist as her own; "When my father and my mother forsake me, then the Lord will take me up." She was taken under the care of a Christian lady, who kept a boarding-school, and who, by her unwearied kindness, endeavoured, in every possible way, to supply the place of a parent.

She now attended divine service steadily at Silver Street Chapel, situated in the neighbourhood of her residence; and although she always considered throughout life that her first religious impressions were derived from the instructions of her mother, she was accustomed to date her first decided determination to be on the Lord's side, from a sermon preached to the young, on Whit-Monday, in the year 1804, by her pastor Mr Jones, from these words, "I love them that love me, and they that seek me early shall find me." From this period she was regular in her observance of secret prayer, to which she had hitherto been a stranger.



Anxious to acquire more knowledge of divine things she joined a Sabbath school connected with the chapel, which proved of remarkable advantage to her. She made rapid progress in her acquaintance with the Bible. It was her companion by day, and at night she slept with it under her pillow, ready whenever she awoke to apply herself anew to its sacred contents. It was also a favourite employment with her to commit hymns to memory, which she was often accustomed to repeat in her after years.

The kind Christian friend who had taken the charge of the orphan girl, removed to a pleasant village at a short distance from London, and she soon became a teacher in the school in which she had been a pupil. At this time, however, her piety began to decline in its warmth and vitality. In this state of mind, and in consequence of temporary illness, she left the house of her friend and became an inmate in the house of a relative, where she was denied the religious opportunities she had hitherto enjoyed. The consequences were very injurious to her spiritual interests. She became giddy, and thoughtless, and comparatively regardless of religion. This melancholy state of matters was not permitted to continue long. The Almighty mercifully interposed, and rescued her soul from apparent destruction. In the year 1812, her only brother, two years older than herself, commenced business on his own account in London, and requested her to become the companion of his home, and take charge of its domestic arrangements. She readily accepted the invitation, not, however, without some painful convictions of conscience in reflecting on her spiritual declension. On the evening of the day on which she entered her brother's dwelling, he reminded her of the Lord's kindness in ministering to their wants, and raising up friends to them when, as orphans, they had been thrown upon the world. He expressed to her, at the same time, his determination to sanctify the Lord in his dwelling, by rearing an altar to his worship, as the God of families as well as of individuals. He then read a chapter from the sacred Scriptures, and he and his sister knelt together at the divine footstool, pouring forth the language of fervent prayer and grateful praise. Affected by the striking contrast between her brother's frame of mind and her own, she was seized with strong convictions of the sinfulness of her conduct in yielding so readily to the fascinations of the world, and losing sight of her Christian profession. For a time she was gloomy and desponding, and was even tempted to suppose that she had committed the unpardonable sin. At length it pleased the Lord to dispel the cloud which obscured her prospects and her hopes. The light of the divine countenance again shone upon her soul, and she became a habitual partaker of that peace which passeth all understanding.

Thus revived and quickened by the blessed operations of the Spirit, she joined in fellowship with the Church assembling in Silver Street Chapel. About the same time she became a teacher in that Sabbath school where she had formerly distinguished herself as a diligent and successful scholar. She engaged, also, as much as her domestic avocations would allow, in works of benevolence. The missionary cause, in particular, attracted much of her attention, and besides eagerly perusing the intelligence received, from time to time, in

regard to the progress of the Gospel in heathen lands, she took a peculiar interest in diffusing it among her friends and acquaintances.

At this period of her life, it pleased the Almighty to visit her with an alarming illness, which brought her to the verge of the grave, but even in the utmost severity of her disease she felt entire confidence in the grace and goodness of her redeeming God. Her friends, to whom she had peculiarly endeared herself by the gentleness and kindness of her nature, were urgent in prayer for her recovery. Their prayers were heard, and she was mercifully raised up from the bed of sickness, and apparent death, with resolutions more ardent than ever, to follow in the footsteps of her divine Redeemer. The cause of missions now became the frequent theme of her meditations, and although she was dissuaded, by her friends, from dedicating herself to the work as a solitary female, an opportunity soon occurred, in the course of Providence, of testing the sincerity of her desires to engage in the self-denying employment. She became acquainted with Mr Ellis, who was then preparing to enter the missionary field, and consented to join him in the same benevolent enterprise. They were married accordingly, on the 9th November 1815.

To a mind so tenderly sensitive as that of Mrs Ellis, it must have been peculiarly painful to bid adieu, perhaps for ever, to her country and her friends. Supported, however, by a power greater than her own, she set sail on the 28d of January 1816, for the South Sea Islands, in company with her husband, and Mr and Mrs Threlkeld. The ship in which they embarked was employed in conveying convicts to New South Wales, and some apprehensions were entertained lest their passage should, on that account, be uncomfortable. But the liveliness of Mrs Ellis's faith, and her anxiety to be engaged in the work of the Redeemer, are finely exhibited in a letter which she wrote to her pastor, Mr Jones, before setting out on the voyage.

"Did we not believe that an over-ruling Providence orders all things for the best, we might be inclined to murmur at being sent out in a transport vessel, (for we find that the convicts are a desperately wicked company, they have made several disturbances already, and threaten mutiny on the voyage,) but we know that we are in the hands of God, and that he has the hearts of all at his disposal, and renders all things subservient to his own glory; therefore we cheerfully go forth, assured that if the Lord has any thing for us to do among the heathen, we are safe until our work is done. We rejoice that our minds are kept stayed on God; and we can say with our dear missionary sister, 'Onward, in the strength of the Lord, is our motto.' Indeed, the hope of being useful among the convicts animates us, and reconciles us to the prospect of danger; but why do I talk of being exposed to danger? if our Saviour be at the helm, we need fear no evil, rather let us say—

'Christ is our pilot wise,  
Our compass is his Word;  
Our soul each storm defies,  
While we have such a Lord:  
We trust his faithfulness and power,  
To help in every trying hour.'

But we are aware that we need great grace, to enable us to walk wisely, and as becometh the Gospel of Christ; that we are only safe while kept by the mighty power of God; and that if left but for one moment, we fall into sin. I hope we shall be constantly looking to Jesus: may we be found in him, when we shall meet you again, not in this sinful world,—not in these mortal

bodies, which clog our devotions, and chain our spirits down to earth when they would fain soar to heaven, but at the right hand of our heavenly Father, in a world where sin and sorrow can never enter, clothed upon with immortality, in a body like our dear Saviour's, and shall join with all the ransomed to sing his praises for ever. Surely we can say, if we had a thousand souls and bodies, we would devote them all to the service of Him who hath done so much for us."

The cold was severe when the vessel sailed, but after crossing the Bay of Biscay, the weather became comparatively mild, and in three weeks from the date of their leaving England, they came in sight of the island of Madeira, at which the ship merely touched. In the course of a few weeks longer they reached Rio Janeiro where the passengers were landed for a short time. While on shore Mrs Ellis was seized with a very severe illness which threatened to prove fatal, but by the blessing of God, she was so far restored, in a few days, as to embark with the other passengers, in the same ship in which she had sailed from England, and which proceeded, without farther delay, to New South Wales. After remaining a short time in that colony, the mission family secured a passage in a ship bound for Tahiti, and on the 10th of February 1817, little more than a year from the time when she had left her native land, Mrs Ellis saw the place which had been the subject of many prayers, and was about to become the scene of her future exertions. On their arrival in Eimeo they were cordially welcomed by the Missionaries resident there, as well as by a number of Christian natives.

The circumstances in which Mr and Mrs Ellis entered on their missionary work were in the highest degree encouraging. Idolatry had been extirpated scarcely more than twelve months before, and the Christian religion was now universally prevalent in the islands. The people were eagerly desirous of being instructed, and the arrival of a fresh reinforcement of Christian teachers, therefore, was hailed as an event of the deepest interest. In such circumstances Mrs Ellis felt it to be the highest honour to be called to impart that knowledge which maketh wise unto salvation.

In the course of a few weeks after their arrival, it was arranged that, along with two other Missionaries and their families, Mr and Mrs Ellis should occupy a new station at Afareaitu. Thither, accordingly, they removed, and though subjected to difficulties of no ordinary kind, Mrs Ellis endured them with the utmost readiness; such was her singleness of heart in her Master's cause. Overlooking the mere temporary inconveniences to which she was exposed from the rude habits of the natives, she engaged in the work of a Missionary with the utmost ardour and enthusiasm. She began to study the language with the view of instructing the natives, and, in the meantime, she spent a considerable part of her time in teaching some of the native females to sew. During the spring and early part of the summer of 1818, both she and her affectionate partner suffered much from the severe and dangerous illness of their infant son. As medical assistance could not be procured nearer than at Papetoai, on the opposite side of the island, often did they travel to that station with great fatigue and danger. As a description of one of these journeys we may make the following beautiful and touching quotation from the Polynesian Researches, by Mr Ellis:—

"Returning from one of them, night overtook us many miles before we reached our home; we travelled part of the way in a single canoe, but for several miles, where there was no passage between the reef and the shore, and the fragile bark was exposed without shelter to the long heavy billows of the Pacific, we proceeded along the beach, while the natives rowed the canoe upon the open sea. Two native female attendants alternately carried the child, while Mrs Ellis and I walked on the shore, occasionally climbing over the rocks, or sinking up to our ankles in fragments of coral or sand; wearied with our walk, we were obliged to rest before we reached the place where we expected to embark again. Mrs Ellis, unable to walk any further, sat down upon a rock of coral and gave our infant the breast, while I hailed the natives, and directed them to bring the canoe over the reef, and take us on board. Happily for us, the evening was fair, the moon shone brightly, and her mild beams silencing the foliage of the shrubs that grew near the shore, and playing on the rippled and undulating wave of the ocean, added a charm to the singularity of the prospect, and alleviated the loneliness of our situation. The scene was unusually impressive. I remember distinctly my feelings, as I stood wearied with my walk, leaning on a light staff by the side of a rock, on which Mrs Ellis, with our infant, was sitting, and behind which our female attendants stood. On one side, the mountains of the interior, having their outline edged, as it were, with silver, from the rays of the moon, rose in lofty magnificence, while the indistinct form and diversified verdure of the shrubs and trees, increased the effect of the whole. On the other hand, was the illimitable sea, rolling in solemn majesty its waves over the rocks which defended the spot on which we stood. The most profound silence pervaded the whole scene, and we might have fancied that we were the only beings in existence, for no sound was heard, excepting the gentle rustling of the leaves of the cocoa-nut tree, as the light breeze from the mountain swept through them; or the loud hollow roar of the surf, and the rolling of the foaming wave, as it broke over the distant reef, and the splashing of the paddles of our canoe as it approached the shore. It was impossible, at such a season, to behold this scene, exhibiting impressively the grandeur of creation and the insignificance of man, without experiencing emotions of admiring wonder and elevated devotion, and exclaiming with the Psalmist, 'When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?'"

The chief object for which the station at Afareaitu was temporarily occupied having been accomplished, Mr and Mrs Ellis set out with several other mission families, in June 1818, for the Society or Leeward Islands, where it was expected their settlement would be more permanent. On arriving at Huahine, the most easterly island of the cluster, they were received by the natives with the warmest demonstrations of joy. The residence which was set apart for them was sufficiently large, but unfortunately damp, and their child who had been so ill at Eimeo, had scarcely recovered from his sickness, when, through the carelessness of the native nurse, he fractured his arm. The other child also was an object of great solicitude; and on one occasion, Mrs Ellis herself, with her infant at the breast, very narrowly escaped a watery grave, the canoe in which she was sitting having been upset, and all on board plunged into the sea.

In the course of the summer of 1819, a more comfortable residence was provided for Mrs Ellis and her

family. As her knowledge of the language increased, numbers of the natives thronged the house to converse with her on religious topics; and, besides inculcating upon the native females habits of industry and neatness, she embraced every opportunity of calling their attention to their immortal interests. To the superintendence of the schools, also, she paid peculiar attention, and in every department of the missionary work in which she felt she could be useful, she zealously and actively engaged.

By the blessing of God, on the labours of the Missionaries, many of the natives were led to inquire into the truth of Christianity; and, at length, on the 5th of May 1820, a Christian Church was formed at Huahine, consisting of fifteen members. Of these, several were females, and Mrs Ellis viewed them with peculiar interest, as sisters in Christ, and fellow-heirs of glory. She commenced a meeting for prayer and spiritual instruction, intended for those females who wished to unite in Christian fellowship, and she had much reason to be thankful to the Great Head of the Church, for the measure of success which attended her efforts. Along with Mrs Barff, a sister Missionary, she made it a regular practice to visit the sick, and on these occasions she was always welcome, and by her tender sympathy and kindness, she won upon the hearts of the natives, so as to lead them to listen with the utmost attention to her faithful and affectionate counsels.

On the 24th of February, Mr Ellis, in company with a deputation from the London Missionary Society, then at the Islands, embarked for the Sandwich Islands, leaving his wife and family at Huahine. Speaking of their departure, and of the wives of the native Missionaries by whom they were accompanied, Mrs Ellis thus writes in a letter to a friend:—

“Sister Barff and I continue our meeting with the females. We often find it a season of refreshing to our own souls, and do hope it is beneficial to the dear natives. We had a very affecting meeting with them at the parting of our two dear sister (native) Missionaries. Many of them could not speak for tears; indeed, there was not a dry eye in the room. ‘We grieve to part with our dear sisters,’ said they; ‘we shall never again see their faces at our meetings for conversation, at our meetings for prayer, at our meetings for public worship. We have been used to listen to them with delight, when they have exhorted us with affection, and prayed with and for us; but now we shall hear their voices no more. But we will not keep them back; the work is God’s; and if teachers had not been sent to us, we should now have been dwelling in darkness and the shadow of death;—we should now have been killing one another, murdering our dear babes, and sinking into hell; but God had compassion on us; he has sent his good Word to us, and caused our hearts to believe that Jesus Christ alone is the Saviour of sinners, and to desire him for our Saviour: and shall we not be willing that others may know this good Word and Saviour also? Yes, Go sisters! and we will not cease to pray that Jehovah may bless you, and that all the world may know the only true God, and Jesus Christ the Saviour of sinners.’ This, and much more to the same purport, was the language of their lips, and, we believe, the language also of their hearts. They prayed very fervently for them, and we hope their prayers will be answered. It reminded us much of those delightful meetings we had in our native land on the eve of our own departure.”

At the urgent request of Mrs Orsmond, who was the only European female in Borabora, Mrs Ellis proceeded to assist her in the duties of that station. In returning, however, to Huahine, she was exposed to the greatest inconvenience and even danger. Though the weather was mild when the boat in which she embarked left Borabora, it soon after changed, and a storm having arisen, the boatmen found it impossible to reach Huahine, and were compelled to return to Raiatea. After remaining a week there, detained by contrary winds, Mrs Ellis was anxious to proceed homewards, more especially as the time arranged for Mr Ellis’s return was almost arrived. They set out, accordingly, but the boatmen, with all their exertions, were unable, after toiling for a day and a night, to remove further than a short distance from the shore of Raiatea. Mrs Ellis was, accordingly, landed at Utumaoro in that island.

“The want of proper nourishment, and excessive fatigue, were accompanied by so much indisposition, that when the boat reached the shore, Mrs Ellis was obliged to be carried from it to the nearest native hut; this appeared unoccupied, but, on looking round from the mat on which she had been laid, a solitary female was perceived kneeling beside a scarcely breathless corpse, and offering, apparently in great distress, and with frequent sobs and cries, her prayer to Him who seeth in secret, and is a very present help in trouble. As soon as her first paroxysms of grief had somewhat subsided, this Christian female came, and tenderly sympathised with her guest; told her the other inhabitants of the neighbourhood had gone to the missionary meetings, but that she had remained to attend on her afflicted husband, who had expired as the boat approached the shore. Weak and faint as she was, Mrs Ellis endeavoured to direct her mind to the only source of effectual support; and from the observations that were made, there was reason to hope that the widow was not a stranger to the comforts and hopes of the Gospel.”

During the whole of the day and the succeeding night, Mrs Ellis was unable to leave the mat on which she had been laid, but in the morning, as she was anxious to reach home, she and her children were carried on board, and after spending another day and night in the deep, they reached Huahine in safety.

Mrs Ellis’s health was for some time in a weak state from the effects of this voyage, but by the kind attentions of Mr and Mrs Barff, she at length recovered. The protracted absence of her husband, however, was a source of great mental anxiety to her, and more especially as there was reason to suspect that the ship in which he sailed had been seized and plundered by pirates. In this state of painful suspense, the utmost attention and kindness was shewn her by the natives. To this gratifying trait of humanity in a recently barbarous people, Mr Ellis thus adverts:—

“The chiefs and people of the settlement had always shewn the warmest attachment to the Missionaries, but their kindness to Mrs Ellis, during the protracted absence of her husband, was as grateful to her as it was honourable to themselves. They used to designate her their little lonely widow, and seemed anxious to testify their solicitude to alleviate the distress which they knew she must feel. Whenever they were successful in fishing, they always sent her a part of what they had taken; and if the weather was stormy and the sea rough, they used to say, that their anxiety on her account prevented their sleeping; and frequently, in seasons of tempestuous weather, one or two of the chief women of the island would sleep in the house

with her, to mitigate the distress which her solicitude at such seasons might occasion. When a pious and valuable female servant, who married, left her, the chiefs went and persuaded another truly pious and attentive native to go and live with her; and by these, and numberless attentions, truly acceptable at the time, manifested a vigilance of benevolence and a strength of affection scarcely to be expected in persons among whom the feelings and offices of Christian sympathy and friendship were of such recent growth."

When he left Huahine, Mr Ellis expected to be absent only three months, but from various circumstances, he was detained for eight months, and it was no small relief, therefore, to the agonized feelings of his wife and family, when his arrival was announced. In the course of this visit to the Sandwich Islands it had been arranged by the deputation from the Parent Society, at the urgent request of the American Missionaries, that Mr and Mrs Ellis should quit their present station and remove to the Sandwich Islands. The same vessel, accordingly, which brought Mr Ellis to Huahine, conveyed an invitation to that effect. To leave a people among whom they were so much respected and loved, was no ordinary trial; but as the invitation offered a prospect of greater usefulness, they came to the resolution, however reluctantly, of complying.

(To be concluded in our next.)

## RECORDS OF CREATION.

### No. IV.

#### ON THE FORMATION AND DISTRIBUTION OF COAL.

By the Rev. JOHN ANDERSON,

Minister of Newburgh.

THE perfect adaptation of the earth to the nature and accommodation of the various orders of creatures, which live in it, is manifest to the most careless observer. Plants derive their nourishment from the soil in which they grow, and, by an organization the most skilful, are enabled, every one after its kind, to extend and perpetuate the species. Animals subsist on the materials which the earth thus annually and abundantly supplies to them, at once finding exercise and enjoyment in searching for the food which the instinct of each leads it to select. Man, so superior to them all in beauty, structure, and intelligence, has more wants to supply, and is exposed to inconveniences from which they are almost entirely exempted. His food requires, in many instances, artificial preparation, to enable him to sustain his health, or to restore it when lost; and, in consequence of his extreme sensitiveness to the influence of climate, he seeks for shelter and warmth to protect him against the inclemency of the season. The materials for the accomplishment of both purposes, he finds prepared for him in the bowels of the earth, hid for ages beneath his feet, and by his skill and ingenuity, it is drawn forth as his necessities or his pleasures may demand. We have already considered the qualities and composition of this useful deposit, formed, as it were, out of the very waste and prodigality of nature; and who does not see in this a wonderful instance of the goodness and wisdom of Him who does nothing in vain, and who, in framing the world, designed every part of it for use? The circumstances under which it has been formed we have also adverted to, leading us back to a period when the surface of the globe, as to the relative position of land, rivers, lakes, estuaries, and sea, in the economy of nature, must have been materially different from what it now is.

We shall in this paper attend to some of those other contrivances by which the coal has been so wonderfully preserved, and at the same time rendered so easily accessible to man. Nothing appears, at first sight, so confused and irregular, as the condition of the earth's crust immediately beneath the soil. That confusion and irregularity have, apparently, only been increased by the many convulsions by which, at successive periods, it has been shaken to its centre. But when we look a little closer, we find a divine purpose in the quality of the materials, as well as in their arrangement; and, in those disturbing forces to which they have been exposed, we discern the clearest proofs of an overruling intelligence continuing, throughout all ages, to superintend and control their various operations.

1. Consider *the situation* of the coal metals. They do not lie exposed upon the surface, but are generally found at a considerable depth in the earth; and how many are apt to complain of this, thinking that, if a different arrangement had prevailed, much needless labour and expense would have been prevented? To this suffice it to reply, that the constituent elements of coal are such, that, by exposure on the surface, the mineral would, in a comparatively short period of time, have run to waste and decay. Even a thick covering of earthy mould would not have been sufficient to protect it, as is manifested in the case of those out-crops which, from having been long exposed to the action of the weather, have become so deteriorated in quality, as to be utterly useless. God, therefore, purposely "hid the treasure in the earth," and so inclosed it, that the floods could not wash it away.

2. Attend, in the next place, to the nature and character of the rocks by which it is protected, and along with which the coal is *invariably associated*. These consist of sandstone, shale, and clay ironstone, which uniformly occupy the same basins with the coal, and alternate with it sometimes to the number of a hundred beds. Such a series of well characterized rocks, not only act as a guide by which to point out the localities of the valuable mineral, but they serve the double purpose of facilitating the excavation of it, by affording at once a safe roofing to the mine, and an easy passage for the drainage of the water which accumulates in the pits. No other class of rocks would have been so suitable. Our mountain masses of granite, and other primitive rocks, would have been wholly unfit; no borings could have been effected to any extent; the operations underneath would have been equally difficult, if not altogether impossible; and through such hard, compact substances, the drainage must have been impracticable.

3. But, perhaps, a still more remarkable indication of design arises from the *elevated and inclined* position into which the coal-strata have been thrown. Had they remained in the position which they originally occupied, in the lakes and estuaries in which they were deposited, and covered with the vast accumulations which have subsequently taken place, their depth would have been utterly beyond the industry of man to have reached. But the waters have disappeared, having accomplished the purpose for which they were intended, and the rocks formed beneath them have lifted up their heads; not uniformly, however, and in one continuous unbroken mass, but divided into smaller sections, and inclined in every possible direction. The wisdom of this will appear from two considerations. From their inclined position the various beds of coal are worked with greater facility than if they had been horizontal; a level is produced for the drainage of the water; and the edges of the coal, by being turned up, are brought nearer the surface. But these advantages are every one of them increased, almost incalculably, by the division of the coal-field into limited sections; by this means, less water is allowed to accumulate than if the

bed had been indefinitely extended, and its lower extremities are likewise prevented from being plunged to a depth that would be inaccessible. Nothing, in short, can more unequivocally prove contrivance and design than the disruptions and elevations which mark the course of the coal-metals, by which the originally continuous stratum, over the length and breadth of many miles, is broken up, and its several portions arranged in a series of successive tables or steps of a stair, rising one behind another, and all gradually upheaved towards the surface, from the lowest points of depression.

4. The contrivances, however, are yet more complicated by which the Author of nature has rendered this valuable mineral subservient to man's use. Every coal-field is furnished with a system of checks, in the shape of *faults* or *dykes*, against floodings, fire-blaze, and other accidents that may occur in the operations of mining. These *faults* or *dykes* consist usually of clay, the detritus of the associated rocks, or of more compact whinstone, with which the fractures, produced at the period of the elevation and disruption of the coal-beds, have been filled up, and which serve to insulate, or contract to more workable dimensions, the various sections into which the seams of coal are divided. They present the appearance of a vertical wall, cutting the strata at right angles, and, though often occasioning much inconvenience and disappointment in stopping the progress of the work, yet, as every experienced collier well knows, forming, upon the whole, his greatest safeguard, and essential to his operations. Besides damming up the water and preventing one pit from being flooded by another, these faults, by interrupting the continuity of the various seams of coal, and causing their truncated edges to abut against the inflammable material, afford a preservative against the destructive ravages of fire to which particular seams are frequently exposed, and which would otherwise continue to burn until the consumption of the entire field was effected.

5. But, in order fully to appreciate the importance of all this machinery, consider the original extent of a single coal-basin. In Scotland this valuable mineral is chiefly confined to that extensive district which forms the great valley of the Lowlands, and which separates the primitive rocks of the Grampians, as its northern boundary, from the transition chain of the Lammermuirs, which may be geologically considered as its southern limit. The coal metals do not, indeed, occupy the whole of this space. But a line drawn from the mouth of the Tay, passing through Stirling and the northern extremity of the isle of Arran, and another, nearly parallel to it, from St Abb's Head on the east coast, to Girvan on the west, will include between them the whole of the coal-fields of Scotland, with the exception of the insulated coal-basins on the Nith and the Esk in Dumfries-shire, and the more limited patches that have been worked in Roxburghshire, and on the coast of Berwickshire. Now, even admitting a considerable inclination from all sides of the basin towards the common centre, yet how difficult must have been the operations, or rather how comparatively useless almost, in extracting the coal, lying, as the seams originally did, nearly horizontal, throughout the length and breadth of this extensive area? Mark, then, the wisdom and beneficence of God in elevating the whole to a higher position, dividing it into various convenient sections, giving a greater inclination to the beds, and introducing *faults*, for the more convenient working and preservation of the whole. Behold, too, the simplicity of the agency by which these results are effected. "The Lord cometh forth out of his place; he putteth his hand forth upon the rock; he looketh on the earth, and it trembleth; he toucheth the hills and they smoke; the mountains are molten under him; and the valleys are cleft; before him went the pestilence, and burning

coals went forth at his feet." No words could more beautifully or precisely describe the origin of those whinstone rocks which exist in every coal-field, and are so curiously injected among the strata, and by which, in the opinion of all geologists, they have been elevated, upheaved, and tossed into the various positions which they now occupy.

Such are a few of the facts connected with the arrangement and distribution of the coal metals, in whatever quarter of the globe they are found. Is it possible to resist the conclusion, that in such a disposition of things there are the clearest indications of contrivance and design? The dance of atoms, imagined by the philosopher of antiquity, could never have terminated in the perfect order and harmony of the heavenly bodies, by which innumerable systems of worlds are maintained, each hung upon nothing, and duly preserved all of them in their respective spheres. Equally impossible is it to contemplate a disposition of things so adapted, and indeed so indispensable for availing ourselves of the mineral treasures of the earth—essential to our wants, and ministering so directly to our social comfort and improvement—and yet to refer the whole to the blind operation of fortuitous causes. Could any of us look back, and observe the various methods employed by Providence for our preservation here and salvation hereafter, from our infant days to the last period of life, it would give us infinite pleasure, and the retrospect would end in admiration of the divine wisdom, and gratitude for the divine goodness. Could we, in the same manner, trace back the ways of God, and the method of his dispensations from the creation to the consummation of all things—surveying, as we would, a system of wise and benevolent contrivances, prospectively subsidiary to the wants and comforts of the future inhabitants of the globe, and to the advancement and completion of which, the various revolutions and convulsions that have affected the surface of our planet have been made subservient—we should still rise higher in pious gratitude and holy adoration, as more wisdom would appear in a more extensive plan, and more goodness in the multiplicity of means devised for its accomplishment. Is not such a review of God's doings actually, in some measure, in these geological speculations presented to us? Impossible, indeed, it ever will be for the human mind to embrace all the mysteries of creation; but thus admitted to the mighty wonders of the interior, we are almost enabled to trace the history of the moving atoms from their chaotic disorder into their arrangement in the visible universe, to see dead matter assuming the forms of life and animation, clothing the earth for a season with luxuriance and beauty,—buried for ages under the solid rock,—and again out of coldness and death affording light, and warmth, and power to the successive generations of men.

While we are thankful, then, for this domestic article, of every day use, and from which so many sources of comfort and pleasure arise, let us regard the arrangements by which the mineral has been so effectually preserved and brought within our reach, as so many proofs of the wisdom and goodness of Deity. The coal deposit forms one of the most singular and best defined sections of the interior of the earth with which geology has made us acquainted. It is one and entire, unlike anything which has preceded, or anything that has occurred since the era of its formation. A practical question, therefore, will here naturally suggest itself,—*is coal still forming?* In answer to such a question, it is not easy to say what is going on in the depths of the ocean, and it is difficult to determine what changes may yet be effected upon our peat mosses, which approach nearest in character to, and possess most of the requisites for, the formation of coal. But still, there can be no doubt, there does not at present

exist the same condition of things which did formerly, to assist either in the production and accumulation of the vegetable material, or to facilitate the conversion of it into this substance. And if there did, of what avail would it be to man, who would inevitably be swept off the earth in the elevation of the strata from the depths of ocean in which they were deposited? Geology reveals the undoubted fact, that our planet has been subjected to many and most extensive changes before it was reduced to its present condition. These, from the beginning, have been all rendered subservient to the comfort of man. The next, upon the same scale of magnitude, would inevitably prove the destruction of his race. Now, then, as announced both by the Word and the works of God, is the day of man's salvation—the allotted and final season of his improvement—till the new heavens and the new earth will receive the righteous as their everlasting habitations.

THE NATURE AND ORIGIN OF TRUE RELIGION IN THE SOUL :

A DISCOURSE.

BY THE REV. DANIEL CAMERON.

*Minister of Bridgewater Parish, Glasgow.*

"I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."—JOHN xvii. 26.

THE Lord's prayer is a specimen of the prayers sinners should present to God for themselves, and this intercessory prayer of Christ is a specimen of the prayers which he presents to God for them. It embraces many precious and consolatory truths, on which at present we cannot enlarge. Having, in the course of it, prayed first for his immediate disciples, and then for all who should believe on him through their word, that they might be sanctified and preserved from the evil that is in the world, he then prays for their final glorification: "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." This request Christ supports by several considerations, such as the righteousness or justice of his Father, his foreknowledge of the Father's purposes and will, which enabled him to know what was proper to ask, and what his Father was willing to grant, and the knowledge which his people had of him, his person, work, and intercession, and his mission from the Father for the fulfilment of his will. Then, in our text, the Redeemer affirms, that he had executed his mission, by declaring the Father's name unto sinners, and by effecting in them the grand end of his mission,—the implantation in them of the love of God, and their union to himself. This text presents us with a brief statement of the nature and the origin of true religion in the soul, to both of which points we shall briefly direct your attention.

I. We shall briefly illustrate from our text, the nature of true religion in the soul. Now it is here said to consist of the love of God in them, and of the inhabitation of Christ in them.

1. True religion consists of the love with which the Father loved Christ, being in the soul. The phrase of the text is so peculiar, that some attention is necessary to discover its meaning. The words seem to intimate, that Christ prayed that the very love with which God loved him might reign in his people; but this is impossible, for the love of God is infinite, uncreated, and immutable, which cannot be affirmed of the love of any creature. The words seem also to teach, that Christ prayed that God, his Father, might love his saints with all the very love with which he loved Christ himself. Now, although Christ might present such a request to his Father on behalf of his people—although he might pray that the very kind of love, for its light and consolation, which the Father manifested to him in unbounded fulness, might be cherished towards his saints in its necessary degree—and although such is essential as a foundation of love to God in the sinner, yet neither does this seem to be all the meaning of our Saviour's words. He prays for his people, not so much that God may love them with a special and distinguishing affection, but that this love of God may be vouchsafed to them, and may operate in them as it operated in him. In short, our Saviour's words comprehend two leading ideas, both of which are necessary to be realized, in order to the production of true religion in the soul of man: 1st, He prays, that God would favour his people with inward manifestations of that particular love wherewith he loves his beloved Son; and, 2dly, He seeks this, in order that this love of God in them may operate upon their hearts for the production of all those loving affections and heavenly principles which so fully and perfectly abounded in himself. On the first of these ideas we shall not at present dwell, as it will fall to be considered under the second head of our discourse; but let me direct your contemplations to the other, that true religion in the soul consists in the exercise of those holy and loving affections which operated in the bosom of Christ towards his heavenly Father; for he prays in our text, "that the love wherewith God loved him might be in his people." Now I find four things that distinguished the love of Christ to his Father, and which always, in some measure, distinguishes it in the believing soul. 1st, His was an exclusive love. He loved God his Father "with all his soul, with all his heart, with all his strength, and with all his mind," and thus kept the first and greatest commandment. Never was the claim of God to the creature's deepest affections so thoroughly acknowledged and acquiesced in by any saint or any angel as it was by Christ; and never did God sit on the throne of any heart so secure of its homage, and so honoured in the alacrity of its obedience, as he sat on the throne of his own Son's affections. No creature, however lovely, did for a moment become an idol, and no sin, however fascinating, did for a moment diminish the intensity of his love. His eye was as open as any man's to the glorious landscapes of

the firmament above, and of the earth around, which make so many the ardent worshippers of nature, rather than of nature's God. And his eye also gazed on the forms of human beauty that passed before him; and his mind could balance, with the justest exactitude, the full amount of happiness which every creature yields in the possession; but nothing, nothing was ever sufficiently attractive to draw off his love from God to itself. And, *2dly*, Christ's love to God was an active and operative affection. It did not slumber in dreaming inactivity within the recesses of his bosom, like that of many now, who seem to love God with an idle sentimentality, that is too effeminate to glorify him with active and laborious services in his cause. But Christ's love to his Father was so lively and energetic, that he tells us, "it was his very meat and drink to do his will, and to finish his work." So that if you read his life with attention, you will find that many of his discourses were preached, and many of his miracles were wrought, and many of his journeys were travelled amid hunger, and fatigue, and storms, which would have made even an angel drop his wings, and pause in his flight on his errand of mercy. But the Saviour's love was so active, that he would rather at any time glorify his Father, and execute his will, than waste his hours in even necessary refreshment and repose. And, *3dly*, Christ's was a patient and persevering love. The fulfilment of his work was connected with many difficulties and discouragements, but these had no effect in diminishing the strength of his love to God, or in suspending its exercises towards him; he still continued amid them all to love him with all his heart, although too, they were such as were peculiarly fitted to exhaust his patience, and to weary out his constancy. What trials, for example, were more calculated to discourage and weaken his devoted attachment to his Father, than the bitter revilings which he endured from men for the heavenliness of his discourses and works—for the testimony that he bore, in their hearing, to the character and glory of his Father? What temptations could have been more skilfully adapted for withdrawing his affections from God, than those with which Satan assailed him in the wilderness and on the cross? How cunningly, at one time, did the tempter endeavour to represent his Father's deportment towards him arising from hatred and alienation, and how fiercely at other times, did he assault him with his most potent and fiery darts, in order to awaken in his bosom jealous misgivings of his Father's kindness, and drown in them his affection for him? And above all, was it not an amazing trial of his love to be deserted by his Father, yea, and for a time to be visited with the inflictions of his wrath? If any thing is fitted to exhaust our love, it is great and oppressive suffering inflicted on us by those whom we love, yet these the Redeemer endured in an unspeakable degree, and his love for God still triumphed in undiminished ardour and activity. When his Father seemed to frown upon him with

the greatest wrath; when the sword of his justice was entering his soul, and pouring it out in sighs, and groans, and streams of blood, an offering for sin, even then when all other creatures, in similar circumstances, would shrink from glorifying God, and would feel their love for him confused and suspended, even then did Christ manifest for his Father and his glory the most patient and persevering love. He neither shrunk with trembling from the anticipation of them, nor did he hasten their termination when he was experiencing their utmost bitterness and oppression, but with a love for God, who saw them to be necessary for the glorification of his perfections, with a love that was patient and unquenchable, and that stood forth in his soul with unconquerable energy, in the face of every dispiriting circumstance did Christ endure the cross, and despite the shame, and sustain a burden of guilt and woe that would have sunk into ruin irrecoverable a universe itself. Now this exclusive, active, patient, and persevering love of Christ towards his Father, is the love which he prays may be in each of his people, and which is found in each in a greater or less degree. Without it, brethren, it is self-deception to imagine that true religion exists in your souls. For as the very essence of all right religion is the love of God in the heart, and as Christ is exhibited as the image to which all must be conformed, so his love to God is the exemplar of the love which all must experience before they can pretend to the possession of real inward religion. We do not affirm that our love must necessarily be as perfect as Christ's, and that without this we are destitute of religion in the heart, but we affirm that we must have a measure of conformity to his. Like his, it must be so exclusive as to give to God an habitual supremacy in the affections, and as to triumph over the domination of corruption and the entralling fascination of idols. Like his, it must be so active as to manifest itself in a career of religious well-doing and zeal for the promotion of the glory of God. And like his, our love to God must be patient and persevering. It is not enough that we love him when the sunshine of his favour illuminates our way,—when he makes our very enemies to be at peace with us, and when all around us, in short, wears such a smiling aspect that it would manifest the most monstrous ingratitude and baseness not to love him; but we must persevere in loving him when the manifestations of his love to us are withdrawn, and when lowering clouds encompass his throne,—when reason would argue that he has thrown us out of his protection and regard,—when devils mock our faith in him with their atheistical insinuations,—and when a malignant world seems moved with the horrid purpose either of annihilating with its persecutions our love to him, or of pouring out our lives on the altar of martyrdom, a sacrifice to its hate. In tribulations like these we must love God exclusively, actively, patiently, and perseveringly, if we would vindicate our claim to the possession of that religion which both sanctifies and saves the soul.

Then it is that the Redeemer's prayer, in the text, obtains its manifest fulfilment, "that the love wherewith God the Father loved him may be in us," for such was his love to God.

2. True religion in the soul also consists in the indwelling of Christ in it, or in the soul's union to him. "I have," saith he, "declared thy name unto them, that the love wherewith thou hast loved me may be in them," "and I in them." The indwelling of Christ in the soul is a doctrine most frequently taught in the Word of God. Thus saith Christ, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Again, "Abide in me and I in you." Again, saith Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." And once more, "Christ in you the hope of glory." The phraseology of our text, therefore, is not strange or rare, but such as appears to be common with the sacred writers. The mysteriousness of the truth which it involves has led some into enthusiastic sentiments regarding the nature of the indwelling of Christ in the soul, and has driven others into the very opposite extreme of the coldest hearted and most undevout rationalism in experimental religion. We sympathise with neither of these erroneous religionists, while we maintain the truth evidently unfolded in these passages of Scripture. At present we shall just endeavour, briefly, to state what appears to be the meaning of this very peculiar phraseology. Now, it cannot mean that Christ, as beheld in heaven, dwells in human form in the souls of believers, for such an idea is, on many grounds, contradictory to reason, and the Scriptures themselves. Neither can such words mean that there is any pictorial image or resemblance of Christ delineated in the imagination, for none of its own combinations, nor of the images impressed on it by any agent, could at all warrant us to say that Christ thereby dwelt in the soul. But the meaning of such words is more clearly signified in the following passages: In the epistle to the Ephesians, the apostle prays, "that Christ may dwell in their hearts by faith." Again, saith Christ, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." And again, saith Paul, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ he is none of his. And if Christ be in you the body is dead because of sin." Now these and similar passages teach that the indwelling of Christ in the soul, is the same as the indwelling of his Spirit in it, and its apprehension of him by faith, for by both these ways the soul obtains such vivid and life-inspiring perceptions of Christ, as justly warrant us to say that Christ is dwelling in it. Thus the indwelling of the Spirit is called the indwelling of Christ, because he is there to impart sanctifying views of Christ, to attach the soul to Christ, and to form and maintain between the two the grand connecting link of a union that is everlasting. Accordingly he is called the Spirit of Christ, and is said

to take of the things that are Christ's and to shew them to the soul. In short, he is Christ's most glorious agent and plenipotentiary, operating in the soul, in his name, by his authority, and for his glory, so that, according to language which is easily understood, and sometimes employed of earthly ambassadors, his presence and indwelling is denominated the indwelling of Christ himself. But in one of the passages already quoted, the apostle prays that "Christ may dwell in the hearts of the Ephesians by faith," and this throws additional light on the truth under consideration. Now if you apply to this question the apostle's definition of faith, that "it is the evidence of things not seen," the truth inquired into will be made somewhat apparent. The term "evidence," as you all understand, signifies any fact or statement by which a thing may be proved or confuted. As faith, then, is the evidence or proof of things not seen, Christ's indwelling in the soul by faith, means, that although Christ's existence and divine glory are not the subjects of our bodily vision, because the highest heavens veil him from our view, still faith works in the soul all that unquestionable certainty about his existence, and glory, and mediation, which would be produced if we beheld them with our eyes, and heard his voices with our ears. Faith, as it were, draws aside the veil of the starry firmament that limits our view, and swallows up the immense and immeasurable spaces that separate us from his immediate presence. Faith flies up to heaven on wings swifter than the morning beams, and, as it were, brings Christ down from its heights and places him in all the radiation of his celestial elevation, not before the fleshly eye, but better still, within the very centre of the soul, and in the throne of the heart. And because faith is such a potent principle as this in its actings on Christ, he is justly said to dwell in the soul by faith. Now this indwelling of Christ, by his Spirit and by faith, is as essential to the very existence of saving religion in the soul, as love to God itself. As he is the only mediator and righteousness of the sinner, by whose interposition wrath is averted from him, and quickening grace is poured into his soul, so these blessings are only realised by his indwelling in us, and our union to him. If the spirit of Christ is not in us we continue dead in our sins, and unable to love God or perform an acceptable duty. For he is the fountain from which the rivers of living waters swell up in the believer's heart, and the sole parent of all that spiritual life which ever animates our duties, and makes them acceptable sacrifices with God.

II. The origin of true religion in the soul of man. It originates, according to our text, in Christ declaring unto the soul the name of the Father; "I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them."

The name of God in the Scriptures is always descriptive of his character and perfections, for there can be no name, which denotes excellence,



applied to God, which is not to be found in him in an infinite degree. In fact, it is by the names and titles, as well as by the works, which are ascribed to God in the Word, that we obtain light on the great topics of his existence, and spirituality, and other glories that shine forth in him. Among men names are either arbitrary and unmeaning, or fictitious and inapplicable, but the names of God are the mediums through which the hidden glories of his nature and character are manifested to the world. When Christ, therefore, says, in our text, that he had declared the name of his Father to his disciples, and that he would still declare it, he means that he has manifested to them the Father's character, and perfections, and will. He means that he had surrounded with light, and made his disciples see it, the character of his Father, and his gracious will, which had been buried for ages beneath a mass of Jewish fables and traditions, and a most revolting pile of pagan mythologies and creature idolatry. The apostle tells us that this was the grand end of his incarnation; "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." And again, saith Christ, "I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak." And as his life and death form a bright exposition of this commandment, those who know it, know that it was from first to last a bringing forth, into the most glorious light, by means of discourses, and miracles, and obedience, and sufferings, the very character of his Father, and his purposes of grace towards sinners of mankind. As this character, or name of God, is comprehensively, and yet briefly, explained by God himself, in his answer to the prayer of Moses, "Shew me thy glory," we shall set it before you with one or two observations, "The Lord descended in the cloud, and proclaimed the name of the Lord; and the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." The name which God appropriates to himself in this passage is that of Jehovah, for so the term, Lord, should be translated; and all that follows it is an explanation of the divine glories which it comprehends. Thus God is called Jehovah, and this title means the strong or mighty God, translated, in our version, the Lord God; the merciful God; the gracious God; the long-suffering God; the God of abundant goodness; the God of vast and pardoning mercy; and the God of unbending and retributive justice. There are three things chiefly in this name of God that merit attention, 1st, Jehovah is the mighty or strong God, able to bless us, and able also to make us miserable if he pleases. 2d, He is the good God, and therefore full of mercy, and

grace, and long-suffering towards sinners. And 3dly, He is the just God, true both to his promises and threatenings, who will not condemn an innocent creature, nor clear the guilty with impunity. Such, then, is the name of God, or rather such is God himself, whom Christ declared unto his disciples, and whom he is still declaring and making known in the souls of men.

The manner in which Christ declares his Father's name unto sinners, should be known, in order to perceive how the declaration of it originates in them true religion, or, according to our text, the love of God and the indwelling of Christ. Now, he does this in an external and in an internal manner. Externally, by all the ordinances of his appointment. The reading of the Word, the preaching of it, prayer, sacraments, and other ordinances, are all instituted to declare the name of the Father unto sinners; and it was in all these ways that Christ declared it unto the Jews during the days of his humiliation. Yet, such an external proclamation of the Father in the ears of sinners, is not of itself effectual for the production of true religion in their souls; for with it, all the Jewish people crucified Christ, and preferred Barabba, a murderer, before him; and thousands still with the same privilege all remain in unbelief and spiritual deadness of soul. Accordingly, an internal declaration of the Father's name is necessary, and it is to this kind that our Lord particularly alludes in the words of our text. Now, this internal manifestation of the Father's name is made not to the fancy by any pictorial representation. For as no man hath seen God at any time, so no mental or visible similitude can be drawn of him; but the Father's name is declared in us, (to employ the language of St. Paul,) by a supernatural manifestation of the truth to the conscience. Those attributes of the divine character that are comprehended in the name Jehovah, are severally taken up by Christ, and impressed on the understanding and conscience with dazzling light and awakening power. For example, the greatness of God may be impressed on his conscience, or the justice of God may be revealed in its fiery glory, whereby the sinner is roused out of all his dreams and delusions, brought to see himself on the brink of eternal misery, and unable to rescue himself from the grasp of God, who is great and mighty; or, the mercy of God may be revealed in the sight of the sinner's agitated conscience and excited fears;—mercy clothed in her divinest robes—mercy speaking in accents of the most subduing tenderness, and just as he trampled to the deepest recesses of his nature when he heard the voice of Christ in him proclaiming his Father's majesty and justice, so now, at the proclamation of his mercy, the tumults of his bosom are allayed, and his heart exults with joy.

Such, then, is the way in which Christ declares his Father's name in the soul, and it is easy to see, from what has been said, how true inward religion is thereby originated. The inward manifestation of the might and majesty of God alarms the sinner

ner, and shews him his utter nothingness and insignificance. The manifestation of his retributive justice fastens the conviction of guilt on his conscience, and fills him with a painful consciousness of his just obnoxiousness to wrath. And the welcome discovery of the divine mercy, like the rising of the sun on the gloomy world below, sheds through his soul the beams of refreshing hope, and awakens in his heart the emotions of gratitude and love. And as these several manifestations of the Father's name are made by Christ himself, or by the Spirit pointing the soul to Christ, in whose person and work the attributes of the Godhead shine forth in their most splendid and harmonious manifestations; as the justice of the Father, in fact, points at once to the sacrifice of Christ as the most emphatic demonstration of its inflexible hatred of sin, and as mercy also points to his sacrifice as the only basis of forgiveness and salvation, so the soul is at once attracted to Christ in the exercise of faith, and thus the love wherewith God loves his Son enters into the heart, and Christ himself, in the realizations of faith, also enters in as the sinner's willingly acknowledged Saviour and rightful Lord.

In conclusion. *1st*, Let me apply this subject, by asking you, whether you are the subjects of that inward vital religion which we have briefly illustrated? Have you felt in you the love wherewith God the Father loves Christ? Not the universal and common regard with which God loves the works of his hands throughout the universe—that benevolence which encompasses the evil as well as the good, and which crowns their life with innumerable mercies? For, you may largely enjoy the bounties of Providence, and yet be strangers to that tender and distinguishing love with which God loves Christ, and refreshes the souls of his people. Does the love of God toward you operate in the way that it did in Christ? Does it produce in you a corresponding affection, so that you are led to love God with an exclusive, an active, a patient, and persevering love, even as Christ did in the days of his humiliation? Oh! brethren, imagine not that vital religion is in you, if you can love God and earthly idols, and sinful practices too,—if it permits you to spend your life in a dreamy and idle sentimentality, without awakening you to energetic services in his cause; and if it cannot endure trials and sufferings for his sake,—if it exists and flourishes only in the hour of sunshine, when the sky is clear, and the stormy elements are sleeping in tranquillity. But I would also ask you, whether Christ is dwelling in you? For we have shewn, that the indwelling of Christ is one of the great elements of inward vital religion. Do you feel the principles, and affections, and corruptions of your heart governed by the Spirit of Christ? Have you any measure of his temper and dispositions? Have you faith to realize an impressive glory and attractiveness in an invisible Saviour? And does this faith incline you towards him—make you rejoice supremely in him,

and long incessantly for him? In such things consists the indwelling of Christ in the soul, so that the man who is a stranger to the presence and felt workings of these things, is destitute of any inward saving religion.

*2d*, As this text teaches how true religion is originated in the soul, so we would, in conclusion, give one or two directions to inquiring sinners. *1st*, Make a diligent use of all the means whereby you may acquire a knowledge of the Father's name. Study the Scriptures in which this knowledge is recorded. Be frequent and fervent in private prayer, and be a regular worshipper in the sanctuary. If you are neglecting any of these from slothfulness or dislike of them, or disbelief of their utility, we assure you that you can have no proper hope that the Spirit of God will ever implant a principle of vital religion in your soul; and, *2dly*, In all your religious duties never take away the eye of your soul from Christ, for as it is, He who declares the Father's name in the soul, so it is with Him you must principally deal in all your religious exercises and duties. Are you praying for forgiveness, or illumination, or a new heart? How can you expect to succeed in your petitions, if you are not clasping the Redeemer to your inmost soul, since his blood only can wash away your guilt—since he only is the light of life—and, since he only has those mighty resources of grace which you need for your regeneration. Are you reading the Word? Remember it is the revelation of Christ, and trace every sentence—every sentiment—every syllable, up to His lips as the Author of it all. Are you listening to a sermon? Oh! do you not hear the majestic voice of Christ in it, speaking with an authority that is divine—with a power over your conscience that is irresistible—and with a tenderness that melts you into contrition and love? Thus fix your eye firmly and steadily on Christ in all your intercourse and dealing with God, and you will eventually feel that the love wherewith God loves Christ is in you, and that Christ himself is in you.

#### SKETCHES OF THE HISTORY OF ISRAEL.

BY THE REV. GEORGE MUIRHEAD, D. D.,

Minister of Cramond.

No. V.

“And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.”—DEUT. viii. 2, 3.

In reviewing the second period of the history of Israel, the first remarkable dispensation of Providence noticed, was the solemn giving of the law at Mount Sinai. To this your attention was directed in a former Number. A second remarkable dispensation, in this period, was the erection of the tabernacle, and the establishment of all the institutions of the ceremonial law. There was something much out of the ordinary course in many of these institutions, and something apparently so unmeaning to a careless observer, that some have been unwilling to suppose that they were of divine appointment, and

have supposed that Moses had borrowed them from heathen forms of worship. But to those who believe the Scriptures to be the word of God, nothing can be more plain than this, that these institutions were not the invention of Moses, but that in every thing connected with them he acted by express commandment from God, and was not permitted, even to the extent of one pin in the tabernacle, to act according to his own discretion, but was to execute every thing in strict accordance with the divine commandment. And hence we may learn, that in every thing relating to the worship and service of God, we should adhere strictly to the rule of God's word. God is much displeased when men set up their own foolish devices in opposition to the unerring rule of his word, in what respects his worship: "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men." God will not accept of such services, but will say of them, "Who hath required this service at your hands?"

But whatever may be thought of these ceremonial institutions by a careless observer, they, who do carefully consider them, and the ends for which they were appointed, will discover evidences of divine wisdom in their contrivance, and their nice adaptations to the ends of their appointment. This will be apparent, by considering some of the purposes to which they were subservient.

1st, They were evidently intended to constitute an obvious line of demarcation between the nation of Israel and other nations. The very nature of these institutions rendered it impossible for the Israelites to have much intercourse with other nations, and still to observe them. Now the act of choosing this one nation from among the nations, went upon the supposition of their being kept separate; and here we see one of the chief ways by which that separation was preserved. Whenever they did therefore associate with the nations, it was at the expense of violating their ceremonial institutions. And the effect of such association with the nations was the corruption or abandonment of their own institutions, and the adoption, in their room, of all the abominations of the heathen worship.

2d, These institutions were intended to impress deeply upon their minds a sense of their guilt and defilement in the sight of God, and of God's unspotted holiness; his infinite love to holiness, and his infinite hatred of all sin; and they were admirably adapted for such ends. For all their sprinklings, and purifyings, and washings, and all the distinctions that were made between what was clean and what was unclean, were constantly impressing on their minds, on the one hand, the spotless purity of God, and on the other their own defilement because of sin. Thus they were taught, that God was the Holy One, that he will be sanctified of them that draw near to him, and that holiness becometh his house for ever.

3d, By all the sacrifices, which constituted so prominent a part of the ceremonial institutions of the law, they were taught, that, as sinful creatures, they were exposed to the curse, and thereby liable to death; for the wages of sin is death: and that, therefore, without the shedding of blood, there could be no remission of sin. And, as it must have been evident that the blood of bulls and of goats could not take away sin, they were taught that these sacrifices, on which they laid their hands, confessing their sins, were only types of an all-perfect sacrifice, that was in due time to be offered up. And thus we see the great end of all the institutions of the ceremonial law. They were all shadows of good things to come. They were all intended to typify Christ, and the good things of the Gospel. This might be shewn in a great number of instances: In the construction of the tabernacle; in the office and dress

of the high priest; in the sacrifices that were offered up; in the sprinkling of their blood; in their solemn festivals, as in the feast of the passover, in the great day of atonement and in the feast of tabernacles. On these it is not intended to enlarge. But, in proof of what has been stated, as the great end of these ceremonial institutions, the reader may be referred to the Epistle of Paul to the Hebrews, which will be found the key to open up the mystery of the Jewish economy. Let any one read that Epistle, comparing the institutions of Moses with what the Apostle has so particularly stated respecting their typical reference to Christ, and the good things of the Gospel, and he must at once come to the conclusion, that this was the great end of their appointment; and there is a glorious display of the divine wisdom, in their being so peculiarly adapted for answering that great end.

The next remarkable dispensation during this period, is their sojourning in the wilderness for forty years. Here observe, that the hardships, and trials, and judgments that came upon them, during that period, were of their own procuring. They were the fruits of their own evil doings. They refused to enter into the promised land when they were assured that it was a good land, and that the Lord would subdue all their enemies before them, and put them in peaceful possession of the land. And because they did not believe the word of God, and despised that good land, God swore in his wrath that they should not enter into his rest, and that they should spend the remainder of their days in the wilderness, and leave their carcases there. And so it happened that, on the summing up of the people, before their entering into the land of Canaan, it was found, that none of those who had come to manhood, when they left Egypt, were then alive, save Caleb and Joshua; because they had given a true report of the promised land, and had encouraged the people to go, and to take possession of it as their inheritance. And here is represented to us, in an impressive manner, the unbelief, the folly, and infatuation of sinners. They will not believe the declarations of the God of truth, respecting the rich provision that is made in the Gospel for supplying all their need, and respecting that heavenly inheritance which he hath provided, and which he will bestow upon all who believe. They prefer the flesh-pots of Egypt to the heavenly manna; and, in the righteous judgment of God, they are left to their own choice. They wander in the wilderness; they live without God; they die without hope; they are not able to enter into the promised rest, because of unbelief.

But there is another view to be taken of this sojourning of Israel in the wilderness. Notwithstanding all their rebellions, and provocations, and backslidings, the Lord still continued to watch over them and to care for them. The pillar of cloud by day, and the pillar of fire by night, the symbol of God's presence, the guide of their steps, and the shield of their protection, was with them. They had the manna for their daily bread, and the water from the smitten rock to quench their thirst; and their clothing waxed not old, nor their shoes upon their feet, during all their forty years' journeying. And there was, moreover, a training up of the young generation among them, amidst all the trials of the wilderness, to be a people for the Lord, and to enter in and take possession of the good land which their fathers had despised. And in all this there is presented to us a striking emblem of the unceasing care and love which is continually exercised towards the people of God, in conducting them through the wilderness, in giving them a supply of their temporal and spiritual wants, in defending them from dangers, in subduing their enemies, and in finally putting them in possession of the promised inheritance. There is a beautiful allusion to this in Psalm cvii.: "Q give

thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, and from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted within them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation."

The only other remarkable dispensation during this period of the history of Israel to be noticed, is their being put into possession of the promised land. And now, these things merit our attention. 1. As a prelude to their conquest over all their enemies in the land of Canaan, two signal victories were gained by them over two formidable kingdoms on this side of Jordan, over Sihon, king of the Amorites, and Og, king of Bashan. Thus the Lord began to shew them what he intended to accomplish on their behalf. These two signal victories, which the Lord had wrought for them, they were taught to look upon as a pledge that, in like manner, God would subdue all their enemies before them in the land of Canaan. Thus were they encouraged and strengthened for the combat, with the assurance that the Lord was on their side, and that they might set all their enemies at defiance. And, on the other hand, the report of these signal victories, and the wonders which God had done in behalf of the people of Israel, would strike terror and dismay into the hearts of their enemies. And that this was actually the case with the inhabitants of Canaan, we learn from the testimony of Rahab, (Josh. ii. 9-11,) "And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man because of you; for the Lord your God, he is God in heaven above, and in earth beneath." 2. Moses being now advanced in life, and not being permitted to accompany them over Jordan, a new leader was appointed to them, Joshua, a man of valour, of firmness and decision, and every way qualified for the charge committed to him. He was one whom the Lord had appointed, and whom the Lord had assured that he would not fail him nor forsake him. Under him, therefore, they might march on in confidence, and be assured of victory. 3. Their entering into the land of Canaan was by a miraculous interposition of God's providence, in dividing the waters of Jordan, and at a time, too, when Jordan had swollen, and overflowed its banks, that they might pass over on dry ground. There was here a trial of their faith to pass over, while the course of the waters was miraculously suspended. But in having experienced so signal an interposition in their behalf, they had an additional pledge given them of God's faithfulness to fulfil all that he had promised, of their conquest over their enemies in the land of Canaan. 4. This, accordingly, was the next step in their progress, that by an uninterrupted course of victory in many battles, in which the hand of the Lord was evidently stretched forth in their behalf, they got possession of the promised land, and their enemies were made to flee before them. Thus they obtained houses and cities which they had not built, vineyards and oliveyards which they had not planted, and abundance of cattle and other spoils.

1. Let us, in the whole of this wonderful procedure of God, be led to a high admiration of his power, his faithfulness, and his love manifested to the people of Israel. How desirable is it to be under the care of God, the Shepherd of Israel! Happy is the people who is in such a case; yes, happy is that people whose God is the Lord!

2. In the Israelites obtaining possession of the land of Canaan for the first time, there is a type of their obtaining possession of it again under the reign of Messiah, of whom Joshua was a type, when their enemies shall be completely subdued, and when all the promises which God hath made to his people Israel shall be completely fulfilled. Then shall he establish and make Jerusalem a praise on the earth.

3. In Joshua's conducting the people of Israel safely through the swellings of Jordan, and bringing them into the promised land, there is typically represented to us Christ's gracious care of his people, in upholding them in the trying hour of death, and bringing them into the possession of the heavenly inheritance.

#### A LETTER ADDRESSED TO A YOUNG MINISTER IN ENTERING ON HIS OFFICE.

BY THE REV. S. SIMPSON,

*Minister of the Scotch Church, Usher's Quay, Dublin.*

MY DEAR FRIEND,—You are now engaged in the difficult, yet honourable, service of the Gospel ministry. You may justly cry out,—“Who is sufficient for these things?” This is a work indeed. What piety, what prudence, what zeal, what courage, what faithfulness, and what holy watchfulness is necessary to the right discharge of so great an office! The work is great, our strength is small; yea, of ourselves we have no strength; but all our sufficiency is of God; to Him, therefore, must we go for it. Here is our comfort and our hope, “It hath pleased the Father that in Christ all fulness should dwell;” fulness of merit and righteousness, of strength and grace. God himself hath said that if any lack wisdom, they should ask it of Him who giveth to all men liberally;” and He hath expressly added, “It shall be given.” Therefore, let us make an application to Him; let us come with holy “boldness to the throne of grace,” deeply impressed with a sense of our weakness and folly; and thus let us ask wisdom, and we need not fear being disappointed, but shall “out of his fulness receive, and grace for grace.”

I trust that you have really been converted,—that the pure water of life has been communicated to your soul which will spring up to eternal happiness. But still watch over the frame of your mind continually; see to it, that you are a Christian. How many are occupied in publishing the pure word of God, who never felt, and handled, and tasted the word of life! Let it be a matter of serious and frequent examination—close, heartfelt examination, whether the truth be in you,—whether you be habitually living under its influence,—whether you be “growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ,” whether you be a thriving, healthful, growing, spiritual, consecrated Christian. Live near to God; be frequently in your closet; pour out your heart before the Father of spirits; hold communion with the God of heaven: it is thus that strength will be supplied to you to discharge your ministry well. Satan cares but little about a minister who altogether neglects his closet, and disregards the personal exercises of religion. It is in secret communion with God that strength is obtained for the discharge of ministerial duties; and he that is much with God in private will come forth before his people in the fulness of the blessings of the Gospel of Christ.

With respect to your present situation, I dare say you often feel much anxiety, and perhaps, at times, some depression of spirits, lest your labours should be ineffectual to answer the important object proposed. It is, however, a considerable relief to the mind when we know that we are in the path of duty, and performing the will of Providence; and submission to the divine determination respecting the success or the failure of our effects, and the time that we may be called to labour without effect, is a disposition, the possession of which is invariably connected with tranquillity of mind. Perhaps you may be called to spend your time and strength for years without seeing any good resulting from it: it may be, that, after all, you will leave the scene of action before any effectual attack has been made on the enemy's forces: you may be designed only to prepare the way for others, to sow the seed of which they will reap the harvest—to lead the army close up to the opposing host, and then, called to a higher scene, to survey from your elevated and happy station, the contest and the victory. But, however this may be, if, in your ministrations, you faithfully hold forth the word of life, and strive with all your might, according to your opportunity, to stop the progress of error and vice, you will not lose your reward.

Success is desirable. Who loves to toil in vain? Who loves to plant, and water, and see no increase? And, in general, God blesses his servants with some considerable degree of usefulness. But a useful ministry is not necessary to a valid one. Our Saviour himself preached with very little effect, and said, "I have laboured in vain; I have spent my strength for nought, and in vain." "Yet," he adds, "yet surely my judgment is with the Lord, and my work with my God." And so may every minister say, under discouraging appearances. We serve a good Master: he does not make us answerable for success; he knows infinitely better than we do, that conversion is his own prerogative, and does not depend upon us. Duty only is ours; and, even with regard to this, he allows us to depend upon him for ability to discharge it; and, in estimating our services, he admits into the account, not only all we do, but all we try to do, and wish to do, but in which we are hindered; and says, "It was well that it was in thy heart." The language of promise is, "Be thou faithful unto death, and I will give thee a crown of life." We go further; we are persuaded that there are many cases in which ministers are dearer to God in their disappointments, than in their successes. It is pleasant to labour when we succeed; and there is always some danger, lest pride should mix with our pleasure, and, while we acknowledge God to be the author, we should feel some little importance at least, in being the instruments. The trial of principle is, to labour without success. To bear the burden and heat of the day without murmuring; to abide at our post under every temptation to leave it; to say, "If He is pleased to use me, I shall deem it an honour; but if He refuse me, I have no reason to complain; He has a right to choose his own instruments; to be willing to lay a foundation upon which another is to build; or to set, as another rises, and without envy or regret, to say, 'He must increase, and I must decrease.'" Here is the true spirit of a servant—here is real greatness in the sight of the Lord—and such magnanimity shall not lose its reward.

But, my dear brother, though our discouragements are numerous, our supports are great. We have the promises of our Lord, the examples of the saints, the certainty of a happy termination; the faithfulness and omnipotence of Jehovah are engaged on our side; our cause is the cause of truth, and must finally prevail; our office and employment are the most honourable in the world; and, if we are found faithful, we shall

"shine as the stars for ever and ever." Having, therefore, such a ministry, such prospects, let us not faint. The recollection of past mercy and grace afforded in times of great perplexity, will lead us to say, "Hitherto the Lord hath helped us;" and will induce us to hope, that He who has hitherto delivered, will yet deliver.

I find, that exalted views of the importance and responsibility of the ministerial office have a very beneficial effect upon my mind; they tend to produce solemnity and seriousness, and to stimulate to greater and uniform activity. Indeed, who can be idle and trifling with such a momentous charge? O that we may be so kept by the power, and so directed by the grace of our God, as ever to keep his glory in view, and rejoice in the happy prospect of doing good to immortal souls! Whatever others do, let it be our aim to study hard, pray hard, and labour hard for the good of our fellow-creatures. I think we shall not have to complain on our dying day, that we have done too much for Him who hath done so much for us; but, in all probability, we shall have to regret that we have done so little.

Let us not be discouraged if we meet with difficulties in the way. They will be all needful, and will not make us preach the worse, but the better. If our hearts be but in the work, we may hope we shall have comfort in it also; for, as Baxter, in his "Reformed Pastor," well observes, "God seldom blesses any man's work so much as his, whose heart is set upon the success of it." That we may be made faithful, laborious, and active ministers of the New Testament, and be preserved from every snare, my earnest prayer is. I remain your's sincerely in the Gospel.

#### CHRISTIAN TREASURY.

*Prayer, the Believer's support in Death.*—Is the believer the victim of disease, and is he immured in a sick-chamber, stretched on a bed of pain, full of tossings to and fro till the dawning of the day, hark! what are these whispers?—they are expressions, soft but broken,—sent forth from his suffering spirit, to Him, whose comforts, amidst the multitude of his thoughts within him, delight his soul—expressions of undiminished hope, and confidence, and blessing; for, draw aside that curtain, and say, as you behold his disease-worn person, say, if you ever saw more meekness of eye, more placidity of countenance, a face combining in it a greater assemblage of contrarieties, exhibiting a more beautiful picture of the triumph of grace over nature, of prayer over trial, of pain of body subdued by peace in believing, and of the damps of death itself, dried up by the light of life? Oh! it is not the softness of the couch on which he languishes, it is not the solacing sympathies of the friend who sits beside it; it is not the reflective survey of his past life, it is not the hope of fresh coming strength that occasion this composure: No, it is the effectual fervent prayer which availeth much; it is the answer given to that prayer by him who hath heard it, the peace of God which passeth all understanding, keeping his heart and mind in Christ Jesus, sent unto his soul from the excellent glory.—SOSTHENES. (*On Union with Christ and abiding in Him.*)

*The Guilt and Evils of Covetousness.*—Covetousness instigated Judas to betray the Son of God, the Saviour of the world, for thirty pieces of silver. It induced Ananias and Sapphira to tempt the Holy Ghost, to "lie, not unto men, but unto God." It has even assumed the sacred office, trod the courts of the Lord, brought in damnable heresies, and with feigned words has made merchandise of men. It converted the Jewish temple into a den of thieves; and among the articles of merchandise, in the mystical Babylon, were seen "the souls of men."—HARRIS. (*Mammon.*)

## SACRED POETRY.

## ON LEAVING SCOTLAND FOR A FOREIGN SHORE.

BY THE REV. WILLIAM MACLURE,

*Nassau, New Providence.*

My native land ! I bid thee hail ! ere yet the mighty sea  
Rolls on its broad blue waves between my fatherland and me ;  
I ever loved thy lochs' dark gloom,—thy mountains' "cloud-capped"  
brow,  
But never loved them with a love so deep and pure as now.

I loved thee when, with lightsome heart, in youth's sweet sunny days,  
I sported on thy primrose banks, or climbed thy heathery braes :  
Or wondering watched the foamy wave that swept the unfathomed  
sea,  
But dream't not that it e'er would part my own loved land and me.

Land of my birth ! a thousand looks concentrated into one,—  
Heart-beaming looks, I fain would now, o'er thy loved features run ;  
And gaze once more on hill and dale,—on glen and tangled brake,—  
On daisied field, and silvery stream,—on rock and mountain lake.

But dearer far than aught of these,—than fairest scene of earth,  
Are friends and kindred of my heart, my home, my native hearth,—  
The home that nursed my infant head, and soothed my infant cares,  
The hearth that woke my first-born hopes, and heard my earliest  
prayers.

Land of my fathers' faith ! how sweet thy humble village spires,  
Where pure religion wakes her harp, and fans her sacred fires ;  
Oh ! there to many a lowly heart the soul-felt truth is given,  
"This is indeed the house of God, and this the gate of heaven !"

Land of the martyrs' hallowed deeds ! where many a lonely dell,  
Reveals the humble grassy mound, where once the sainted fell ;  
Fell, but to rise on angel's wing to heaven's seraphic throng,  
And with their streaming life to waft *life's* purest stream along.

Favoured of heaven, my native land ! thou seem'st the golden source  
Whence Truth to many a heathen shore shall speed her glorious  
course ;  
Till light shall break on distant tribes, and great Messiah reign  
From rock-bound Greenland's icy strand to India's sultry plain.

Away, to haste that promised time, to distant isles I go,  
Where earth reveals a fairer fruit, and sky a brighter glow ;  
Oh ! soon with fruit,—with ray divine, good Lord, the nations bless,  
The *fruits of holiness* be theirs,—the *Sum of Righteousness*.

## THY KINGDOM COME.

HAIL to the Prince who in triumph advances,  
Honoured and blest be his Gospel divine :  
Soon may the glorious sound ring from earth's utmost bound,  
Alleluia Hosannah, the Lord God doth reign.

May his heralds of peace with all grace be adorned,  
Who carry glad tidings to nations afar :  
And soon may the banner of Christ be unfurld  
On plains where huge Juggernaut sits on his car.

Hail, hail to the prospect, when tribes of wild Indians  
Shall flock to his standard, to worship his name :  
When nations and people of all tongues assembled,  
Shall shout forth the praises of God and the Lamb.

Then the days shall be happy beyond all that has been,  
When God's Word shall reach unto earth's utmost line ;  
And the heroes who bore it, though loosed from the body,  
Like stars in their orbits of glory shall shine.

MRS ISAAC.

## MISCELLANEOUS.

*Confidence in God's Providence.*—A gentleman was once talking to Thomas Mann, a pious waterman on the river Thames, and having ascertained that he never laboured on the Sabbath, and was dependent on his labour for a living, he said, "Well, as your gains have been so small, you could not lay much up. Have you not been anxious, as you have proceeded in life, lest, from the very nature of your employment, exposed as it is to danger and to all weathers, you should be laid up by illness, and have nothing to support you?" "No,

Sir ; I have always believed in God's Providence. I think I am just fitted for the situation which he has appointed to me, and that what he has fixed is best. I am, therefore, satisfied and thankful. I endeavour to do the duty which daily falls to me, and to be careful of my earnings: I have always had enough, and I have no fear about years to come." "Yet, my friend," said the gentleman, "if illness were to come, and you had not a provision made for the supply of your need in helpless age, ought not this to give you some uneasiness?" "No, Sir, that is not my business. Future years are not my business. That belongs to God, and I am sure that, doing my duty in his fear now, and being careful in what he intrusts to me, he will supply my need in future in that way which he shall think best." The gentleman then said, "We have heard, that teaching the poor to read has a tendency to make them discontented with the station in which Providence has placed them. Do you think so?" "No, Sir; quite the contrary. All that I have read in the Bible teaches me to be content with the dispensations of Providence, to be industrious and careful. A Christian cannot be an idle or an ungrateful man."

*The Origin of the Moravian Mission.*—At a missionary meeting in London, in May 1831, James Montgomery, Esq. of Sheffield, stated, that nearly one hundred years ago, the first missionary fund was formed among the Moravians, or United Brethren. Its amount was indeed small; for when the first two persons offered themselves to go to the West Indies, their patron went with them through the forest of Lusatia, and when they had come to the verge, he comforted their minds, knelt down with them, and commended them to God, and to the word of his grace. When they rose, he said, "Brethren, how much money have you?" They opened their purses, and shewed three dollars; thirteen shillings and sixpence if they were Spanish, or if they were German only ten shillings and sixpence. He gave them two ducats, eighteen shillings, more: so that with about thirty shillings these men went forth to preach the Gospel. Such was then the amount of the missionary funds of these good people. The thirty shillings thus lent to the Lord, and vested in his service at St. Thomas's, has been so accumulated by providential circumstances, that now the missionary station there, not only supports its own expenses, but has at times realized as much as three hundred pounds surplus funds.

*Vain-Glory.*—John Fox, the author of the "Book of Martyrs," was once met by a woman who showed him a book she was carrying, and said, "See you not that I am going to a sermon?" The good man replied, "If you will be ruled by me, go home, for you will do little good to-day at Church." "When then," asked she, "would you counsel me to go?" His reply was, "When you tell no one beforehand."

\*. \* Just Published, Volume II., Part I., Containing Numbers 45 to 70 inclusive, and extending from 7th January to 1st July, elegantly bound in embossed cloth, Price 4s. 6d.

Also, Volume I., for 1836, in same style of binding, Price 7s. or in Two Parts, Price 8s.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CUNY, Junior, & Co., DUBLIN; and W. McCORMACK, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Part, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 77.

SATURDAY, AUGUST 19, 1837.

PRICE 1½d.

**CHRISTIAN EXPERIENCE,**

AN EVIDENCE OF THE TRUTH OF THE CHRISTIAN  
REVELATION.

By JAMES GLASSFORD, ESQ., ADVOCATE.

THE value of what is called the inductive or experimental method of inquiry, in the various departments of science, and the superiority of this instrument for the discovery of truth and the enlargement of knowledge, when compared with those methods which are theoretical, is well understood by philosophers, and generally allowed in the present day. By reasoning from that which is particular to that which is more general, from what is nearest, and therefore, most obvious, to what is less apparent, because more remote, the truth is in many subjects ascertained even by persons of ordinary mental powers, with greater precision and a firmer conviction, than by those who pursue the opposite process, whatever talent may be exercised in conducting the inquiry. And the advantages of the method referred to have been fully verified, not only by the progress of discovery to which it has led in physical science, or the field of external nature, but also by the improvement of logic, or the art of reasoning, itself. But what is thus good in philosophy or human knowledge will be found equally so in that which is religious and divine, although it is not sufficiently considered in the latter case.

The truths of Scripture, and above all the sublime doctrines and pure precepts of the Gospel, are denied or disputed by the world; for "the natural man receiveth not the things of the spirit of God." 1 Cor. ii. 14. Now, there are two general methods by which, in the use of those faculties with which man has been endowed by his Creator, the revealed truths of Christianity may be acknowledged, and come with conviction to his mind; for we do not at present consider the direct and immediate influence of the Spirit of God to produce that belief, but rather the means through which he operates upon the understanding and the heart, as instruments for that purpose. One of these means, as distinguished from the other, is of an outward nature, and consists chiefly in the evidence of testimony, although we include under

it here all those proofs by which the books of Scripture are attested to be a genuine and authentic record. And this evidence, when received by the understanding, is in itself conclusive of the question as to the authority of what they contain and enjoin. For if God has spoken, and the Bible is the revelation of his word and will, man's duty to believe and obey is a necessary and undisputed consequence. The examination of the ground and warrant of Christian faith, through the medium of this external evidence, has been conducted by writers of every class, and in every age, since the introduction of Christianity, with a minuteness and jealousy of search to which no other question or any other inquiry has ever been subjected. And the evidences upon which the authenticity of the Scripture record rests, and by which it is established, have been adduced and exhibited with an accumulation and force which no argument would be able to withstand, if unassisted by the natural prejudice and blindness of the unrenewed heart.

But reference is more especially made at present to the other medium of evidence above alluded to, and in contradistinction to this external proof; namely, that which is personal to the individual inquirer—or the evidence of experience. And here we confine our attention chiefly to those motives and inducements which recommend this method of investigating the truth of the Gospel as a message from God to man. Let him, then, who hesitates in his belief of its doctrines, whose intellect and reason is still suggesting doubts regarding its external evidence,—whose natural reluctance or philosophical habits of thought would call in question the proofs by which that revelation is attested,—or who is entangled and perplexed by the objections of the sceptic, or cavils of the infidel, have recourse to this experimental process, and try the truth of Christian doctrine by obedience to Christian precept. This is a method of inquiry which the divine Author of our faith himself permits and authorises, in these words: "My doctrine is not mine," not mine only, or in the character in which the unbelieving Jews regarded him, "but His that sent me. If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself." Christ was thus graciously pleased that the truth of what he taught,

and the reality of his divine mission, should be tried by this test; and thus plainly declares that by an experimental knowledge of his doctrine, and its effect and influence, its reality, as a message from God, would be manifested and confirmed. Trial of the Christian life is thus appealed to, as affording, even of itself, a satisfactory evidence of Christian truth and doctrine.

This evidence, indeed, on account of its more private and personal application, does not admit of being imparted in all its force to others. Upon them it can only be reflected as from a mirror; for it consists in the state of mind and disposition of the individual. Nor can the modes of its operation be fully understood, except by those who actually make the experiment. It is true, that the influence and results to be expected are plainly intimated by the Scriptures themselves. In the keeping of the law "is a great reward;" even a present recompense in the act. The joy of the Christian is said to be "unspeakable and full of glory;" his peace to "pass all understanding;" his hope, and joy, and peace, "to abound;" with many other declarations of the same encouraging import. And the testimony of all who have made the trial, has avouched and sealed their truth. But we are now considering the fruits of a Christian life, rather as connected with the question of evidence to the Christian system, than on account of their intrinsic excellence; and referring to them as a proper ground of belief to the reasonable mind. And with this view it is only necessary farther to notice, very shortly, some of the considerations and inducements which plainly recommend this experimental proof of the doctrines and precepts of the Gospel.

*First*, It is a test of truth open and accessible to all; to the high and low, the rich and poor, the learned and unlearned. This universal adaptation, which is of so much value in every other case, gives a peculiar advantage here also; for, while it speaks not less to the most enlarged and powerful intellect, it brings the question and its answer equally within the reach of others, who are not accustomed to follow a train of reasoning, or enter into a comparison of extended proofs. *Secondly*, It requires no previous study, or instruction, no reading and collection of the testimony of other men, no machinery or apparatus to conduct the experiment. The materials for investigation are few and simple, and are alike in the power and possession of all. *Thirdly*, It is a kind of evidence which has its effect and result at once, and from the beginning. It is brought inwardly home to the individual, and therefore immediately apprehended; free from suspicion, and liable to no mistake. For, though the evidence will acquire greater force and clearness the longer that the experiment is continued, and the more frequently that it is repeated, still it throws its light upon the question at issue even from the first hour. *Fourthly*, It is a safe experiment; one which cannot, in any case, be productive of injury, or attended with danger, or followed by evil consequence. For,

even on the extreme supposition that it should not produce that full conviction of the truth which, according to the experience of all who have engaged in it, may certainly be expected, there is no ground to suppose that it ever can be an occasion of suffering or of loss. On the contrary, while thousands have regretted, and in the end bitterly lamented not making the trial, in a question of so great moment, it is allowed that there is no instance upon record of a single individual who, having made it, has afterwards repented of his deed. *Fifthly*, It is in all respects a fit and satisfactory test, suited to the case; for the question to be resolved is not of a physical or logical nature, but a moral question; and the evidence offered is therefore, with strict propriety, a moral evidence. The Gospel assumes, that it will produce in those who receive it, and yield obedience to it, a certain state of mind, and certain dispositions and affections, excellent in their nature, but peculiar to its influence, and that these will follow as its infallible results; and the point to be ascertained is, whether, upon a fair trial of obedience to the Gospel precepts, these effects will be found actually to flow from it or not. In order to answer that question, Christ has said to his disciples, try my doctrine in this way, and judge accordingly for yourselves; if any man will do the will of God, he shall know whether the doctrine which I teach comes from God. The Saviour vouched his divine mission chiefly by two kinds of evidence, in confirmation of that afforded by the fulfilment of the Old Testament prophecies concerning himself. One was the evidence of miracles which he wrought, and which was directly addressed to the outward sense of those who witnessed them. The other was the evidence afforded, more indirectly, but not less powerfully, by the excellence and divine character of the doctrine which he taught, and particularly by the fruits of peace which the reception of it produces. Both these characters of the Messiah's kingdom had been specially and distinctly foretold, and in both the prophecies were fulfilled at his coming. The sensible evidence of miracles, though handed down by testimony, and confirmed by collateral and concurrent proofs, has, in its direct and manifest exhibition, ceased. But the other or moral evidence, both in its outward and general, and above all in its personal and inward application, remains in its full power, and possessed of all its efficacy; being now equally, as at first, accessible to every one. *Lastly*, This evidence does not contradict, or exclude, or interfere with any other kind of proof, but partakes of the nature of all the rest, and is concurrent with them. It is an appeal to sense, to that inward feeling and apprehension, the force of which is admitted in all other cases. It is an appeal to the judgment and reason, and in a case, too, where the conclusion is not remote from the premises, or difficult to perceive, but near and obvious. It is an appeal to testimony; for it submits the question not to the witness of others



alone, but to that of the inquirer himself. It is an evidence also in perfect consistency with every declaration and precept of the Gospel, and detracts from none of the methods prescribed in Scripture for attaining knowledge of divine truth, whether by the influence of the Holy Spirit, or the instrumentality and efficacy of prayer. On the contrary, it accords with these, and corroborates them, being a channel of the former, and working together with the latter.

Can it be doubted, from these and other considerations, that if the case was one where the discovery of truth was the sole object, one which did not compromise the wishes and desires of the inquirer, where the partial judgment was not already enlisted on one side of the question, the appeal referred to would be considered fair by every reasonable mind, and the test be resorted to with the same readiness which is shown in the experimental researches of the naturalist and the man of science? And is it not also plain that they who refuse to make proof, in this allowed way, of a matter, the truth of which they desire to ascertain, but with the evidence of which they are not yet satisfied, are confessing themselves to be under the power and constraint of a prejudice which, in every other subject of inquiry, they would consider most unphilosophical, and would unequivocally and without hesitation condemn?

In closing these remarks, it may be observed that, for rightly conducting this inquiry, and applying this experimental test, there is one condition indispensable to success, and which is common to every other investigation, physical or moral, applying not less to all the researches in science and philosophy, than to those respecting the evidences of Christianity; namely, that it should be fairly made, with scrupulous honesty and watchful care; not partially but fully, not with a desire to suppress or evade the conclusion, but with a desire to ascertain the truth.

BIOGRAPHICAL SKETCH OF  
MARY M. ELLIS,

WIFE OF THE REV. WILLIAM ELLIS, MISSIONARY TO  
THE SOUTH SEAS.

[Continued from page 502.]

WHEN it was known at Huahine that Mr and Mrs Ellis had complied with the invitation sent from the Sandwich Islands, a general feeling of deep regret was felt among the natives. Mrs Ellis had endeared herself to the females by the warm interest which she took in their improvement, both temporal and spiritual; and the harmony which had uniformly subsisted between her and Mrs Barff, her sister missionary, rendered the separation peculiarly painful. But obedient to the call of duty, Mrs Ellis prepared for her voyage. At length, on the 31st December 1823, accompanied by her four children, she embarked with her husband on board the *Active* for the Sandwich Islands. The native women who had been under her care, and had enjoyed the privilege of her kind instructions, flocked to the shore to witness the departure of one whom they had ever regarded with veneration and esteem.

One woman, in particular, was very deeply affected, and anxious to get a last look of her instructress and friend, she went out on the rocks at the edge of the harbour, and stood waiting till the vessel had put out to open sea, when she waved her hand, and with a heart heaving with anguish, sighed farewell.

After a safe and tolerably pleasant voyage, Mr and Mrs Ellis reached Oahu on the 5th of February 1823, where they were greeted with a cordial welcome by the chief natives of the settlement, as well as by the American Missionaries, whom they had come to assist. The feelings of Mrs Ellis, in entering on this new sphere of operation, may be learned from her remarks in the following extract of a letter which she wrote, immediately after landing, to one of her former associates in Huahine:—

“We were welcomed with the greatest cordiality by the Missionaries, the king, and principal chiefs, and we were happy to find things greatly improved since Mr Ellis was here; though there is plenty of room for amendment still, but the people give the hearing ear, and seem willing to receive instruction. Let us hope and pray that the Spirit's influence may be showered down in rich abundance, and that the words spoken may profit those who hear. The climate is delightfully cold, and I think would agree well with you; I have wished you here ever since I came: I could not have supposed that three or four degrees of latitude would have made such a difference in climate. I was quite delighted with the view of the snow-topped mountains of Hawaii, but felt glad to be at a respectful distance from them. It certainly is a most beautiful sight to behold the sun rise on them, and worth coming from Raiatea for. We are at present with the Missionaries, but the king has promised to put us up a native house, to live in till we get our own built. You will have a nice opportunity of coming by Captain Charlton, who intends to return, and by that time I hope we shall have a comfortable place for you. I do not like these people so well as those of the Society Isles, but perhaps I may like them better when I know more of them. There is a great work to be done here, and plenty of room for many more labourers. I trust the Lord will send more faithful men into this part of his vineyard, and cause a great shaking among these dry bones.”

In the month of April following the mission received a considerable accession to its strength and efficiency by the arrival of a reinforcement of Missionaries from America. The condition of the Sandwich Islands was, at this time, in a state the most favourable for the diffusion of a knowledge of the Gospel among the people. Idolatry had been, to a certain extent, renounced, and several of the chief men had declared themselves decidedly in favour of Christianity. In these favourable circumstances, Mr and Mrs Ellis directed their efforts to the acquisition of the Hawaiian dialect of the Polynesian language, that they might be prepared to enter on their work as speedily as possible.

The prepossession which many of the chief natives entertained in favour of religion, was very encouraging to the Missionaries. The females more especially connected with the royal family were most earnest in their application for instruction, and Mrs Ellis, as soon as she was able to converse in the language, became their favourite teacher. Scarcely a day passed in which some of them did not visit her for the purpose of learning the truths of Christianity.

Such seasons of delightful employment were pecu-

liarily gratifying to the pious and devoted mind of the subject of this sketch. By frequent attacks, however, of severe sickness and pain, her pleasure was to some extent alloyed. Her health and strength had been declining ever since the painful and protracted absence from her husband, to which we have already adverted, and her weakness seemed to be every day on the increase. It was thought advisable that she should accompany her husband on a visit to Maui, where Keopuolani, the mother of the king, who had been for some time a most consistent Christian, was dangerously ill. Immediately after their arrival, the queen-mother was baptized by Mr Ellis, and died on the following day, firmly trusting in the merits of her Redeemer. In the arrangements of the funeral Mrs Ellis took a part; and such was the improvement which had taken place in her health, in consequence of this visit to Maui, that she was able to lend assistance in the labours of the Missionaries at that station. On her return along with her husband to Oahu, the most favourable hopes were entertained of her recovery. These hopes, however, were speedily disappointed by a fresh attack of illness.

A voyage to England was strongly recommended, as affording, under Providence, the most probable means of restoration to health. With such prospects of extensive usefulness opening everywhere around her, she was very unwilling to quit the station in which Providence had placed her. A partial recovery therefore for a time decided her on postponing the voyage to England, and in the middle of May 1824, she consented to make a short voyage for her health to some of the other islands of the group. The first island which she visited was Maui, where she had a short time before met with so much kindness. Here her health considerably improved, and she proceeded to Kairua in Hawaii, and after an absence of about six weeks in all, she returned to Oahu decidedly benefited by the voyage. The prospects of the mission were evidently becoming brighter, and as her strength increased, she passed much time in conversation with the chief native females, who resorted to her for instruction.

Hitherto she had resided chiefly in a native hut, consisting of a light frame of poles and slender sticks, to which a long coarse sort of grass was fastened with strings of tenacious roots, and braided grass. During her absence at Hawaii, however, a small stone house had been erected, of which she took possession in the month of July. It was fondly hoped that the additional comfort which this building afforded would tend to hasten her recovery, but towards the end of the month, her sickness and pain returned with other distressing symptoms. The severity of this attack was considerably aggravated by the tumult which arose in the island, in consequence of an insurrection which had broken out at Tauai, the next island to the west of Oahu; and although the excitement thus occasioned speedily subsided, her strength seemed daily to diminish. All hope of recovery, in her present situation, being thus at an end, she and her husband consented to avail themselves of the kind offer made to them by the captain of an American whaler, which touched at the island, to take a passage to the United States, whence they might proceed to England. The Christian natives, especially the females, regretted the loss of a friend

and teacher so highly esteemed as Mrs Ellis, but they earnestly hoped and prayed that her health would be benefited by the voyage, and that, by the kindness of Providence, she would be speedily restored to them.

To be removed from a sphere of usefulness so extensive and so encouraging, was to Mrs Ellis a very trying dispensation, and more especially when she saw around her couch, before she was conveyed to the ship, the chief women dissolved in tears. The Christian converts seemed to vie with one another in acts of kindness and attention; and as the vessel left the shore, the prayers of multitudes ascended to heaven in behalf of one whose glory it had been, even amid much bodily weakness, to promote the great cause to which she had devoted her life. In little more than a month after they left Oahu, the vessel reached Huahine—a place endeared to Mrs Ellis by many fond recollections. A short account of this visit to the island is thus given by her husband, in the interesting memorial which he has published of her life and character:—

“It was the Sabbath, and, excepting a sort of native pilot, no individual came on board; but when the pilot returned, and the tidings of their arrival reached the settlement, the people could not refrain from crowding to the landing-place, to express their mingled feelings of joy at seeing their former teacher, and of sorrow at the report of her illness. The captain increased his stock of provisions, and prepared for the long passage before him, and the passengers enjoyed the delightful privilege of intercourse with the beloved people among whom the happiest years of their lives had been passed, and their affectionate brethren and sisters their teachers. The natives seemed anxious to give every possible expression of their sympathy and affection, by bringing some little token of their regard. The little children, in the Sunday school, also brought their present of arrow-root, sugar-cane, fruit, and fowls, for the children, their former companions, and, as they had hoped, their future teachers. Their fond mother was affected unto tears when she heard of it. While the ship remained in harbour, the people held one of their social entertainments, at which about fourteen hundred were present. At their earnest request, Mrs Ellis was carried to the place of meeting on a couch, and reclined during the repast by the side of the queen and the young princess, who had been her ward, and still called her guardian or mother. It was a source of great pleasure to her to meet the dear people of Huahine once more, and, as she passed through their neat settlement, to observe the signs of improvement, which had greatly increased since she left them; but she experienced higher enjoyment in joining with her beloved companions in the worship of the Father of Mercies.”

After leaving Huahine, they touched at Ruruta and Raivava'i; and as they pursued their way to the south, Mrs Ellis's health considerably improved by the increased coolness of the atmosphere, and there was every appearance of gradually returning strength, had not an accident, which occurred to her youngest child, in consequence of falling down the stairs leading from the deck to the cabin, caused a recurrence of her disease with all its wonted severity. The distressing symptoms, however, disappeared as they proceeded on their voyage; and at length, with recruited health and spirits, she reached the port of New Bedford, in Massachusetts, in the beginning of March 1825.

As soon after landing as Mrs Ellis was in a fit state to travel, she set out for Boston, where she and her

family were treated with the utmost kindness and hospitality. All that Christian sympathy could bestow, was readily afforded, and the best medical aid was promptly procured. But amid all these means of alleviation, her sufferings were frequently so great, as to threaten a speedy termination to her valuable life. It pleased the Lord, however, to raise her up more than once from the very gates of death; and, by the divine goodness, she so far rallied as to be able to remove a few miles from Boston, where she made rapid progress towards recovery; and in a short time she set out for New York, with the view of embarking for England. During the whole of the voyage across the Atlantic, Mrs Ellis was confined to bed; but on reaching her native land, after the fatigue connected with landing had passed away, and the excitement of meeting with relatives and friends, after ten years absence, had subsided, symptoms of progressive amendment began to appear. This, however, was only a transient gleam, which was quickly obscured, and followed by a gloom deep and distressing. Her disease returned with increased violence; and to her bodily sufferings was added the feeling of painful disappointment, arising from the thought that the hopes of recovery which she had entertained from a return to her native country were blasted. In this state of bodily weakness and mental depression she continued through the winter of 1825 and the spring of 1826; and in her diary of the 6th June she thus writes, expressing her feelings of resignation and holy submission to the divine will:—

“ Still, dear Lord, thou seest best to visit this feeble body with pain and languishing; ‘wearisome nights are appointed unto me,’ and distressing have been the seasons of pain thou hast called me to bear these last two months—seasons which sometimes induce the thought, ‘Why are his chariot-wheels so long in coming?’ Yet thou knowest I would not be impatient. All the days of my appointed time will I wait, until my change come; and bless thee for the peace and consolation thou constantly affordest.

“ Cast down, but not destroyed, I bless the hand,  
My Father’s hand, which strengthens while it strikes;  
And should the furnace rage with seven-fold heat,  
My Father’s even there! Mighty the waves,  
But mightier He above, who calms the storm,  
Dark and mysterious the pilgrim’s way,  
But, lo! the Sun of Righteousness shines forth,  
And cheers my soul with healing on his beams.  
I know the voice that called me from the world,  
And in the chambers of affliction taught  
Eternal truths on which I love to dwell.  
The school of suffering is the school of light,  
’Tis here I learn to trample on the world,  
And justly estimate all earthly good:  
’Tis here each hour informs me I must die,  
While here thy Word assures me I shall live—  
Live when this world’s enwrap in flaming fire,  
And all its transient glories pass away.”

That she might have the benefit of a change of air, she was removed to an elevated and airy part of Islington, and seemed for a time to gain strength. But in the beginning of October her sufferings became more severe than ever, and it was found necessary to call in additional medical assistance. The means employed to relieve her were quite ineffectual, and to all human appearance she could not long survive. Some of her remarks, during this illness, as recorded by Mr Ellis, it may be useful to extract:—

“ About one o’clock on the morning of the 25th of November, she inquired the hour; when informed that it was one o’clock, she observed, ‘I thought it had not been so late,—I have been so employed this last hour, that I cannot tell how the time has gone, or

what I feel; such joy, such joy, I cannot describe it.’ On its being observed to her, ‘You now know the faithfulness of God to his promises, in upholding you amidst deep waters,’ she replied, ‘Yes, I can now truly say, ‘In the multitude of my thoughts within me, thy comforts delight my soul;’ adding, with great emphasis, ‘I would not exchange places with any body—not with any body.’

“ On the following day Mrs Ellis suffered great pain from six to eight o’clock in the morning; but during the short intervals between the paroxysms of pain, she said her mind was delightfully calm; and after reviving, as the pain subsided, she remarked to a friend who expressed sympathy in her suffering, ‘It is not the worm-wood and the gall.’ On its being observed by Mrs Townley, who was with her at the time, that she had many friends who sympathized with, and prayed for her, she replied, ‘I desire to be perfectly resigned,—I hope they do not keep me out of heaven.’ She spoke much of her anticipations of heaven; and when asked, if, in the near approach of the eternal world, she had more distinct views or impressions of the heavenly state than in former life; she answered, ‘It has occupied many of my thoughts, and, though I have no doubt of its perfection and blessedness, I have no distinct view of the nature of existence after death; but I am not anxious about it; I am waiting for the coming of my Lord. In one half hour in heaven, more will be known than by years of conjecture here.’ One present remarked, ‘There will be no half hours in heaven;’ to which she answered with animation, ‘No, all will be one eternal now. I am happy,’ she continued, ‘that God has condescended to employ me on earth: I do not regret having engaged in communicating the Gospel to the heathen; had I to spend again the early periods of life, I would make the same choice. I do not regret having lost my health in it, and have never thought that, had I remained in England, I should have lived longer. I dare say Mr Smith, of Demerara, did not regret dying in prison for the cause of Christ.

“ On the 2d of December, Mrs Ellis, having somewhat less pain than during the preceding day, though faint and weak, appeared to find relief and satisfaction in efforts, though they were exceedingly feeble, to speak of the goodness and mercy of God. ‘My mind,’ she remarked, ‘is tranquil;—I have no wish either to live or die, but to continue confiding in my Father, and to know no will but his. I never before felt so much under the influence of the love of God absorbing every faculty of thought. Well might the Apostle Paul speak so frequently of it.’ On the language of the Apostle Paul, in the third chapter of the Epistle to the Ephesians, (where he speaks of the breadth and length, and depth and height, of the love of Christ, which passeth knowledge,) being repeated, she remarked, ‘My views of the love of God have been vastly enlarged during my affliction. How amazing that we should be the objects of such love! I have learned much of its heights and depths, and lengths and breadths; but one half hour out of the body will unfold more than can be learned in this world. There I shall know all I desired,—shall see Jesus,—shall be like him,—and shall be for ever with my Lord.’ She then spoke of the goodness of God in giving her such patience and peace, and exclaimed, ‘Well might the apostle call it ‘the peace of God.’ She then spoke of the future, and repeated some verses of the fifty-second hymn, second part of Dr Watts’ collection.

“ There is a green and flow’ry mount.”

“ Fatigued and exhausted, she asked for a little water, and on its being given her, and remarked that she would soon, perhaps, drink of the river of the fountain of life; she exclaimed, ‘Yes, it will be a sea of love’

“ Without a bottom or a shore;”

and repeated part of the hymn in which the words occur, but observed, in reference to the influence of the subject, 'these prospects are not suited to my present feelings; they make me desire to be gone. I need something to reconcile me to stay till God's time comes. My pains of body continue much the same; but I am as happy in mind as I think it is possible to be in this world; indeed, it would be sinful to wish to be happier than I am.' Part of the hymn beginning—

"Jesus, the vision of thy face  
Hath overpowering charms."

being recited, she repeated the whole, observing, she had always felt delight in the sentiments expressed, and thought she could adopt the language as her own, repeating again,

"Death cannot make my soul afraid,  
If God be with me there;  
Soft is the passage through the shade,  
And all the prospect fair."

"I feel," she continued, 'more like an inhabitant of the celestial world, than of earth.' Afterwards she observed, 'I feel that I am sinking: I desire rather to be kept tranquil and resigned, than to have rapturous joys. I cannot think much, but am happy in the thoughts of the love of God. I sometimes fear terrors when the symptoms of death appear present, but I am happy.' She then repeated part of the hymn beginning,

"Jesus is all my hope.  
His name is all my trust."

During the month of April 1827, her disease, contrary to all expectation, began to assume a favourable appearance, and before the beginning of June she was able to set out on a visit to some of her friends in Lincolnshire. This journey was productive of great advantage to her health, which, in a short time, was so far restored that she was able to take occasional exercise in the open air, and even to attend public worship, a privilege which she had not enjoyed for four years. She now began to entertain the hope of yet being able to resume her labours in the missionary field, and it was arranged that if she continued to improve she might be able to leave England in the ensuing summer. In the meantime she took leave of her friends in Lincoln and proceeded to Sheffield, where she spent six weeks very pleasantly in the society of some Christian friends.

In the middle of December she proceeded to Nailsworth, in Gloucestershire, for the purpose of passing the winter under the mild climate of that part of the country. Here her health seemed daily to improve, but towards the end of January 1828, some unfavourable symptoms again appeared. Recourse was had to the same treatment which had proved so beneficial at Lincoln. On this occasion, however, it proved unavailing, the disease rapidly gained ground, and the poor sufferer was again reduced to a state of extreme weakness, in which she continued till the month of June, when she recovered so far as to enable her to be removed to a pleasantly situated cottage in the neighbourhood. In this residence her health underwent some improvement, interrupted, however, by occasional relapses, which became more frequent as the winter advanced, when she again returned to the village of Nailsworth.

Early in the spring of 1829 Mrs Ellis was seized with a severe attack of her disease, which assailed her shattered frame with apparently greater violence than before. But in the following summer she once more revived, and having been removed to a more eligible

residence, she became every day perceptibly better. Under the emotions of hallowed joy, which her progressive recovery now excited, she thus wrote to a beloved friend in London, in a letter, dated, Newmarket, August 19, 1829:—

"You will see from the date of this, that we have removed from Nailsworth. From what I suffered nearly the whole time that I resided in the town, which, you know, is situated in a valley, and the great improvement in my health since my removal, I am induced to think that Nailsworth was not suited to my constitution, and that it was a wise arrangement in Providence that obliged me to remove thence. O that I may be duly grateful to Him who numbereth the very hairs on our head, and without whose knowledge even a sparrow falleth not to the ground. Behind our house we have a beautiful grove, in a shady and elevated part of which I have had a seat made, on which I am able to recline most days, when the weather is fine, beholding, with a pleasure which those only know whose views have been for many months circumscribed by the walls of a sick-chamber, the delightful scenery of our little sequestered valley, and enjoying the benign influence of the pure and refreshing breeze. The scenery is truly charming; and I frequently wish I had you, my dear friend, to feel with me how inviting, how soothing, is nature's tranquil loveliness to those who can exclaim, with Cowper, and all who look above the face of nature to Him who spreadeth forth all its profusion of variety and beauty for his own glory, and for the happiness of man, sinful man—

"He looks abroad into the varied field  
Of nature, and though poor, perhaps, compares  
With those whose mansions glitter in his sight,  
Calls the delightful scenery all his own.  
His are the mountains, and the valleys his,  
And the resplendent rivers his, to enjoy  
With a propriety that none can feel,  
But who, with filial confidence inspired,  
Can lift an unpresumptive eye,  
And smiling say—My Father made them all!  
Are they not his by a peculiar right,  
And by an emphasis of interest his,  
Whose eyes they fill with tears of holy joy,  
Whose heart with praise, and whose exalted mind  
With worthy thoughts of that unwearied love,  
That planned, and built, and still upholds a world  
So clothed with beauty for rebellious man!"

"But whither am I wandering? Cowper, you know, is my favourite poet, and, when I begin quoting from him, I find it difficult to close. What will you say, my dear friend, when I tell you I purpose, God willing, going to the house of God next Sabbath, with my dear partner, and the multitude who keep holy day: join me at the same throne of grace; O let us supplicate blessings on each other's heads."

In the commencement of 1830, Mrs Ellis's mind was greatly relieved from the anxiety which she naturally felt about her children, by the kind offer of two excellent ladies in Dublin to receive her eldest daughter as an inmate of their dwelling, and to superintend her education. An offer of a similar kind was made by another lady in the same town to take charge of the youngest. These proposals were gratefully accepted, and the two children removed to the metropolis of Ireland, where they remained, the eldest for two, and the youngest for three years. Thus relieved of one great cause of her solicitude, Mrs Ellis's health gradually improved, and in the middle of April she removed to London, where she was cordially welcomed by her friends and relatives on her return, after an absence of three years. Shortly after her arrival in the metropolis, a visit to the sea-side was recommended, and she set out, accordingly, for Brighton. Here the most alarming symptoms again appeared, and for some time

her friends entertained the most fearful apprehensions as to the result. The means employed, however, to alleviate her sufferings were, by the divine blessing, to a certain extent, successful, and hopes were cherished that she might yet be raised from her bed of sickness, restlessness, and pain. Vain were all such expectations; the disease recurred with unabated violence, and for some months her life was regarded as in a very precarious state. But it was not the will of God that she should yet enter into rest. She once more rallied, and in December 1831 she was conveyed to London, where Mr Ellis had received a permanent employment. In the metropolis her health continued, during more than two years, in the same unsatisfactory state as at Brighton, alternating between apparent improvement and augmented suffering.

During the whole course of her illness, the temporal comfort and spiritual improvement of her children dwelt much upon her mind, and it was a peculiar source of delight when, in 1834, the whole were collected under one roof. Though still confined to bed, and evidently becoming daily weaker and weaker, she spent much of her time in conversing with her family on the things that pertained to their everlasting peace. This high privilege they were not long permitted to enjoy, for although, in the opening of the year 1835, no perceptible change to the worse had taken place, this affectionate mother, this eminent Christian, was suddenly summoned, on the 11th of January of that year, from this world, which had been to her, in all its emphatic meaning, a vale of tears, and called to enter into the joy of her Lord. "Help, Lord; for the godly ceaseth; and for the faithful fall from among the children of men."

#### EXPERIENCE OF THE HEATHEN.

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

No. VI.

#### THE ABORIGINES OF BORNEO.

"**T**HERE is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one: their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips: their mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: the way of peace have they not known: and there is no fear of God before their eyes."

Such is the description which is given in the Word of God of the depravity of human nature—a description which is no less true than appalling: for in the Bible there are no high coloured statements—no extravagant exaggeration of facts. Yet there are multitudes who cannot understand how this description should admit of application to human nature in general. For when they look around them, what do they find to be the actual aspect of society? Instead of the blasphemy, and bitterness, and bloodshed, that are presented in the picture of the inspired apostle, they discover a vast deal of personal comfort, and domestic blessedness, and commercial prosperity, and social order. And such being the fact, they are apt to conclude, that there

must be a mistake in the statements of the Bible—that though human nature may be sadly changed, and even greatly corrupted, it is by no means so bad as has been actually alleged—nay, that there is even something like a contradiction between the broad and sweeping statements of Scripture on the one hand, and the avowed manifestations of human depravity on the other. Plausible, however, as such a conclusion may seem to be, it is certainly far from being well founded. For what is the real state of the case? Such men forget altogether, that they are looking, not to the natural, but to an artificial state of society—that they are contemplating human nature, not as it is in itself, but as it has been modified, or corrected, or improved, by the agency of rational and undefiled religion. It is this which has extended its purifying and transforming influence over the whole movements of society in the land in which it is our privilege to dwell, and which makes human nature appear to us so different from what the Bible represents it to be. But, if we go to the lands where the influence of Christianity is unfelt, and where the passions of human nature are consequently permitted to develop themselves without resistance or control, the result then is as different as it is deplorable. The worst features in the picture of human depravity are in that case completely realized; the bonds by which the inhabitants of Christian lands are knit together, for their mutual advantage, are there rent utterly asunder; and men's passions raging against each other with a ferocity, unbridled and unrestrained, seem as if they would bring the whole fabric of society into utter ruins.

Of this we have a striking illustration in the account which is given in Abel's Residence in China, of the Dyaks, or aborigines of Borneo.

"With respect to the present state of the Dyaks, it would be difficult, nay, impossible, to find their equals in all that disgraces and degrades human nature. Others are far below them in mental and bodily enervation, but we read of none so debased in the scale of depravity. In unprovoked, unrestrained barbarity, they exceed the American Indian, the Charib, and the New Zealander. How much they need the blessings of Christianity, may be gathered from their present mode of life. War is their business, murder their pastime, and the trophies of cruelty their proudest distinction. Nothing is too high for their daring, nothing too low for their despicable cruelty. All who belong not to their confederacy are reputed enemies, whose heads they endeavour to secure, at any hazard, and by any means. The unfair and savage manner in which they prosecute their warlike expeditions, or rather their expeditions in search of human heads, is abhorrent beyond all parallel. Insulated huts, defenceless campings, unwary fishermen, wretched stragglers, old and young of either sex, are alike their prey. The men and elder women are inevitably murdered; the young women and children they seize for slaves. In an expedition of Selgie, one of the most powerful chiefs, which lasted for three months, they took seven hundred heads. Such is the importance attached to a warrior who possesses many heads, that he takes his place in the presence of the Rajah with the air of exalted worth; while those who are destitute of these distinguishing trophies, are glad to creep into any corner to escape notice.

"Human heads grace the occurrence of every important event. They are employed to celebrate a Dyak's birth, and to consecrate his marriage; to mitigate his diseases, and to appease his spirit after death. Mar-

riage is always referred to the Rajah, who calls before him the young man and the father of the girl. If the latter can produce ten heads, the former must show half the number, in the expectation that when his age equals that of the other, the emblems of their bravery will be alike. If the young man is unable to produce the requisite number, he summons a few friends, and sallies forth in search of the deficiency, well aware that if he do not succeed his lasting disgrace will be the consequence. Every head is submitted to a close examination, and none but those of recent victims are admissible. A part of the ceremony consists in both parties taking a head in each hand, and dancing round each other, with the most extravagant gestures, amidst the applauses of the Rajah and people. Upon the death of a chief, the mound in which the body is deposited must be studded with fresh heads, as the most acceptable offering to the deceased. No warrior can presume to make a visit of condolence to the family, without bringing at least one head for the occasion. During the first year or two, these heads are occasionally changed. All kinds of sickness are supposed to be under the influence of malignant spirits, whom nothing can so well propitiate as human heads.

"What mournful ravages must a custom so prevalent and desolating spread throughout this vast island! What numbers of victims are annually required for such numberless purposes! What can prevent a total and speedy extermination of all these ignorant, ill-fated tribes, if Christian charity slumber much longer over their appeals for mercy? In their amusements, and sometimes even in their domestic economy, the same reckless disregard for human life is evinced. They are extravagantly fond of cock-fighting, and stake almost every thing they can command upon the game. If the sum be lost, and not paid within twenty-four hours, the winner has a legal right to dispatch his debtor, and he generally does it. Upon an expedition, if the Rajah's appetite craves fresh meat, and an inferior animal is not at hand, one of his train is butchered, and served up as a substitute. When the men of wealth bury their treasure, which is a common custom, they uniformly destroy the slaves who assisted them, that the secret of the depository may be confined to themselves.

"It is difficult to determine what religious notions the Dyaks entertain. They have no apparent dread of dying. Their great fear is the loss of these human heads, and this they deprecate more than the majority in Christian lands do the loss of their souls. Yet that there are evidently some glimmerings of a future state in their darkened minds, may be gathered from their burial rites, and from other circumstances which are grounded upon a belief in the continued existence of the spirit."

This, surely, is a horrible picture! Men made in the image of God, glutting themselves with blood—marking even their seasons of festivity with the reckless butchery of their fellow-creatures—and ranking murder in its naked hideousness amongst the proudest and most honourable of their distinctions! It truly shows what human nature is when left to itself—what strange delusions it can follow—what atrocious wickedness it can perpetrate—and with what marvellous ingenuity it can turn this bright and beautiful world into the horrid vestibule of hell. Yet it teaches an important lesson to ourselves, and may prompt us to set a higher value on our privileges. Here we have a people left in a state of nature, free apparently from every thing like restraint, and giving full development to the principles inherent in their nature, but so far from realizing in their experience the splendid fictions of the poet and the infidel, when they speak of a state of nature as dis-

tinguished by all the charms of innocence, and simplicity, and peace, we discover, on the contrary, nothing that is more obvious than their likeness, literally, and in every feature, to the picture which is drawn by an apostle: "They are without understanding, covenant-breakers, without natural affection, implacable, unmerciful; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, despiteful, proud, boasters, disobedient to parents, inventors of evil things."

But how different is it with ourselves? We dwell in a peaceful neighbourhood, but seldom disturbed by the perpetration of deeds of bloodshed and of villainy, where we can lie down in safety, and rise again in peace, alive to all the endearments of social and domestic intercourse, secure in the possession of our rights, as members of society, and even sitting under our vine and under our fig-tree, worshipping God according to the dictates of our consciences, and having none to make us afraid.

Whence these invaluable privileges? What maketh us to differ from the most brutal and blood-thirsty savages of other lands? How comes it to pass that the mere mention of the deeds in which they are disposed to glory, is fitted to send the thrill of horror and of righteous indignation through our spirits? It is not because we have been differently constituted, or have deserved better things, than they, at the hands of God, but because we have been differently situated, and are greater debtors to the riches of his sovereign grace. In our own hearts naturally there are the principles of the worst corruptions that have ever been exhibited by the most reprobate of the children of men. We need only to be left to ourselves to give expression at any time to the fiercest and foulest passions which it is possible for human nature to display, and if our depravity at the present moment does not manifest itself in the most obnoxious form, or proceed to the utmost possible extent, it is owing to no virtue inherent in ourselves, but to the restraints of the word, and providence, and grace, of Almighty God.

It is Christianity, in short, to which we are indebted for the highest of our privileges, and which is so happily blended with all our laws, and usages, and institutions, and modes of worship, that it is scarcely possible for any man to live within the borders of our land, without sharing, to some extent, in the blessings it is fitted to diffuse. Yet let no man satisfy himself with advantages that are merely external, or think for a moment, that because his outward conduct may be somewhat ameliorated by the artificial refinements of society, his wellbeing for eternity is completely and permanently secured. Something besides this is indispensable. The evil and accursed thing which God abhorreth must be more than fettered or restrained; it must be totally eradicated from his nature. And till this radical and essential change is effected, through the regenerating power of God's Holy Spirit, he has still the elements of hell within him, covered up, it may be, for a season, from the observation of his fellow-men, and apparently inert, but yet possessing the power to burst forth into fierce and hideous manifestation. Even in the present world and in spite of barriers which seem at first sight to be impregnable, these elements

are invested with such mighty energies that they can blot out the very semblance of every right and estimable feeling from the nature of moral and intellectual beings, and transform them into vessels of wrath that are earthly, sensual, devilish, abominable, and unto every good work reprobate. And if such are sometimes the appearances of depravity on earth, and in the case of beings who are now weakened by the frailties of disease, and limited to the brief span of this mortal life, oh! who can tell what supernatural forms it may assume,—what rapid and tremendous advances it may make, when the restraints are lifted off, and the barriers are broken down: when the soul is endued with the vitality of an everlasting life, and the range of an interminable eternity is before it for the execution of its deep-laid plans, and the wild revelry of its most malignant passions, and the continuous working out of the dark, unsearchable, and unfathomable mysteries of iniquity that are within it.

Oh! let these solemn considerations be duly pondered by every man who reads them. And instead of trifling any longer with an evil so hateful in its principle, and so tremendous in its results, let him feel the instant and imperative necessity of betaking himself to the Saviour, not merely for the mercy whereby his sins shall be forgiven, but for the Spirit whereby his nature shall be changed. In this way he shall not only escape from the wickedness, which, whilst it is so obnoxious here, is fitted hereafter to plunge the soul in dark and bottomless perdition, but he will feel a deeper interest in those wretched men who are yet aliens from the commonwealth of Israel and strangers to the covenant of promise, and experience an anxiety which he knew not before, for the universal diffusion of that godliness, whereof they stand so greatly in need, and which is truly profitable, not only for the life that now is, but for that which is to come.

#### THE DANGER OF TRUSTING TO THE FUTURE: A DISCOURSE.

BY THE REV. WILLIAM BURNS,  
*Minister of Kilsyth.*

“Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.”—PROV. xxvii. 1.

I. IN this passage it is very plainly insinuated that we are too apt to boast of to-morrow. The young hope to live to old age; the middle-aged, having passed the most critical stages of infancy and childhood, reckon, with too much security, on grey hairs, and a green old age, amidst children and grand-children; while the old look around them for examples, a few of which they can glean, of extreme age, or even resort to the calendar and to history for such examples as cannot be furnished by their own times, and hope they themselves shall add to the number of extraordinary cases of longevity. At any rate, the old are apt to reckon just as much as the young upon a “to-morrow,” and this is the same, as to its practical effect, as if they presumed at once upon a term of years, and when the morrow comes, there is always another to-morrow expected. This is the deception and error which the many fall into; the wiser few, and very few, say, with one of the worthies of a former day, “I

have not had a to-morrow for many years past.” This was the Apostle Paul’s exercise, “I die daily.” The truly wise, at all events, though they think of to-morrow, and plan accordingly, yet do not reckon so as to neglect present duty; they know, and they remember that the arrival of to-morrow is most uncertain, and that at all events they have sufficient employment for this day and for to-morrow also, and that for the wise and suitable expenditure and use of both they will be accountable. Not so, however, the careless bulk of mankind. In regard, indeed, to the things of this world, they are convinced of the folly of neglecting a present opportunity of advantageous trading, in the hope that to-morrow they may do equally well, and, perchance, still better, and so carry on their amusement to the neglect of business. If they have common sense, and worldly wisdom in any degree, they will avail themselves of the market while it is to be had; but, alas! they reason with far less wisdom, nay, with excessive folly, in regard to spiritual things; “We shall attend to them afterwards; we are yet young; or we are busy, or indisposed for it. Give us a little time, to-morrow will do better than just now.”

Boasting of to-morrow likewise appears in framing worldly schemes of future ease and aggrandisement. He who proposes it as his object to make up a sum at all hazards, that he may, by a certain time, execute a plan of a great mansion, suited to the fortune which he resolves to amass, and then to enjoy himself with the goods laid up for many years, surely boasts of to-morrow, most presumptuously. See where the evil lies; not in thinking of to-morrow, in the way of making wise and prudent preparation, always taking along with us, “If the Lord will;” but the evil is that boasting of to-morrow which takes away the heart,—which involves in sinful, at any rate, in worldly and presumptuous plans, in reference to some future period, or that kind of reference to to-morrow, which is a substitute for attention, immediate and serious, to our most important, even our eternal interests. Daily experience and observation prove that there is much of this kind of boasting of to-morrow. It is one of the fatal diseases of our nature, and one of the most successfully operated upon by the great adversary, to postpone to a future day the most important and most pressing of all duties,—to-morrow, when it does come, always giving place to another to-morrow, till the resolution is at once broken off by sudden death, and insensibly melts away in a “sleep which knows no waking.” This leads us to remark,

II. That it is foolish to boast of to-morrow. Need I say, do any of you pretend to look into futurity? Are there any star-gazers, or monthly prognosticators, or hearkeners to fortune-tellers? “After these things do the Gentiles seek.” It is foolish, sinful, heathenish, to attempt in any way to divine your future fate, or the length of your days. But these things you all probably disclaim. What then have you to plead in excuse for your favourite to-morrow? We are ready to hear you; what

have you to say? "We are young." Granted; but the young droop oftentimes. The green leaf often is seen falling, nipped by frost, or shaken by the wind. How often are the young carried by the old to the grave! The young and strong have very recently been called hence by disease or accident, the majority were young. You say you are strong; but fever or inflammation make strength only add fuel to the flame. "But we have stood already many trials of our constitution, and many attacks, and are yet vigorous." The last, however, will come, and the very next may be fatal. But, "we are a long-lived race. Father and mother, yea grandfather, and many relatives, lived to a great age." You forget the exceptions; moreover, if two generations have been long-lived, it is fully as probable that the third will be the reverse; for such is generally the course of events. Longevity at all is rare: then longevity in two in succession is rare; but a third would be very extraordinary, and therefore not to be counted on. "But we have somehow this persuasion, that we shall live long, and at any rate we will not indulge in gloomy presage of an early tomb." This is very delusion—it is foolish—you can give no reason for it—you may soon, very soon, find you were deceiving yourselves. Besides the large list of diseases, accidents are also numerous, and to these your very vigour and activity expose you. "But we will take care; the sea is dangerous, we will go by land." There, as well as on sea, these are dangers, which you cannot always avoid. "We will remain very much at home." You are just as liable there as abroad. "We will take great care." Right; but even the excess of care is often fatal. "Granted; then are we to be always thinking about dying, and living in fear—feeling our pulse, measuring our steps, and weighing every meal by scruples, and examining every slight symptom in our frame and countenance?" No; the folly we are blaming is just the folly of forgetting God, our own souls, our duties, our prospects, our hopes, by the delusive idea that we will in future mind the things which belong to our peace, which futurity is all in the mist, and is uncertain. In fact, the most certain thing in the whole matter is, that if you see the future day contemplated, it will find you just so much the more alienated from any thing good, or the other issue will be that you never see that future day at all. I proceed to observe,

III. That there is much danger in indulging this disposition. A few of these dangers may be stated: 1st, It fosters irreligion and atheism. The Apostle James rebukes this presumption and infidelity, which appears in the purpose to go "into a certain city, there to continue a year, to buy and sell, and get gain; whereas you know not what shall be on the morrow: for what is your life? It is even a vapour, which appeareth for a little, and then vanisheth away." You should say, "If the Lord will, we shall live, and do this, or that." Leaving out of calculation your own weak and dependent state, the uncertainty of time, and your ignorance of

futurity, you form your plans without any reference to the divine Disposer. You erect many high towering schemes, which savour at once of impiety and folly. Were a sense of Deity present with you, and the solemn consideration connected with his presence and your accountableness, you could not reason as you do, and act in the manner we have been reprehending. It is the putting far away the evil day, as it is accounted, and the presumption that to-morrow shall be as this day, and much more abundant,—that is, still more overflowing in the gratifications of sense, which accounts for the madness which is in the heart of sinners, fully set in them to do evil. This leads, 2dly, To observe, that the boasting of to-morrow is found to foster some of the worst passions of the human heart. The ambitious reason thus: A few steps more, and I shall rise to the very top of my profession, or of my rank in society, and that in the regular course of events, which supposes the removal of others by the stroke of mortality, as the means of elevation. The man of pleasure reasons as the rich fool in the Gospel: "Soul, take thine ease; thou hast goods laid up for many years, eat, drink, and be merry." The covetous man adds heap to heap, with desires more and more insatiable, forgetful of his latter end, and of that country to which he goes, where his wealth will be of no benefit. A due consideration of this might, by the divine blessing, cut up by the roots this grovelling and idolatrous propensity, and give the soul a heavenward direction. A day may bring forth many most unexpected events, casting a dark cloud over the most flattering prospects. Death may come like a wintry blast, and scatter in the dust the fairest blossoms of hope. Boast not of to-morrow, thou ambitious aspirer after promotion and high title, thou lover of pleasure, thou worshipper of mammon. You may, before to-morrow's sun arise, be convinced too late of your folly and madness. This present day improved, may be the happy means of arresting the evil which the presumption of to-morrow tends so much to foster; for it is the presence of the tempting object, and the supposed distance of the day of reckoning, which together have so powerful a tendency to give the victory to sense and passion over reason and faith. But by faith every believer, like Moses, will prefer the recompense of reward to the pleasures of sin, perceived to be only for a season, and that not even sure for a day, whereas the flattery of a "to-morrow" gives the present lure tenfold power of attraction. But this your way is your folly. "O that you were wise!" 3dly, The boast of to-morrow is most prejudicial to spiritual and eternal concerns. In the noted case of Felix, and, alas! in a thousand cases similar, this has proved ruinous. It is the most successful of all Satan's devices, and the easiest mode of compassing his designs. "Say a very little," is one of the most successful stratagems among the lovers of pleasure to delude others in the tavern; and so in all other scenes



of temptation. Few, comparatively, are so hardened as to deny sternly the obligation on reasonable creatures to acquaint themselves with God, and to love and serve him; but they are easily persuaded to postpone a little, to think that to-morrow will do, to-morrow will be soon enough, and, when this arrives, it is just the same again, till that evening comes, succeeded by no to-morrow, but by vast, boundless eternity! Here is the serious consideration. Here is the fatal effect. It is not merely the breaking up of schemes long cherished, and arrestment of the career of worldly success, the leaving a useless heap of laborious amassing, but the summoning of an immortal creature unprepared into the presence of God, the unexpected close of the day of grace, the sealing for ever the condition of an immortal being; it is the shutting of the door of mercy, to open no more; it is the sentence which follows immediately on the departure of the soul from the body, fixing its condition for ever,—it is this which marks most strikingly the folly and danger of trusting to a future day.

And, now, to all of you, my dear friends, I would address the words of the text,—“Boast not thyself of to-morrow.”

One moment, that in which the breath departs, extinguishes a thousand brilliant prospects, reduces to nothing the highest and most plausible expectations, and stains the pride of earthly glory. O what an important crisis is that which seals up every thing and stamps irreversibly the condition of every human being! How impartially, too, does death make his approach to the palace and to the cottage; silently, but irresistibly, to the lofty bed of state, as well as to the low and abject couch of the poor. How vain human aid, and all that wealth and power can summon to attendance; skill is defeated,—assiduity vain. Medicine fails; every effort to stay the departing spirit is vain; vitality, health, strength, beauty of form, are all vain! This applies, in the ordinary train of events, at all times and every where. But there are some more awful illustrations still of life's uncertainty, in the inundation, the earthquake, the thunder-storm, the conflagration, the shipwreck, the pestilence! Thus both the more ordinary, and the unusual, and more striking occurrences of events in this world of constant change and of occasional strange visitations, as well as of unexpected calamity, which no foresight or power can prevent, all powerfully enforce the lesson, “Boast not of to-morrow.” O! be on your guard against that deluding thief of time and of the soul, “to-morrow.” Beware of it. To-day is the date of wise men, to-morrow the cheat of fools. Yes, brethren, and even to-day is late enough. It is a true saying of a poet of your own, that the truly wise were wise *yesterday*, for to-day part of our exercise must be regret and sorrow that we were not wise before now. The past of life is more than sufficient to have wrought the will of the flesh. To the sinner the loud trumpet sounds, “Awake ye dead in trespasses and sins, and come

to Christ for life, for the next summons will be to judgment. Prepare to meet God there; and O! how shall you abide the day of his coming! Ye foolish virgins, go get oil for your lamps without delay, lest the cry be heard, the bridegroom cometh, and the door may be shut.”

O! my dear friends and people of my charge, it is time, more than time, that you awake out of sleep and seek his face, for, in a moment unexpected, the message may arrive, announcing to you that you must come away, leaving your house, your farm, and your merchandise, your labour of hand or of mind, and all this world's affairs, bidding farewell to time, and beginning your eternal unchanging course. O! there is nothing worth speaking of or justifying anxiety, but this one thing, “Am I in Christ? Have I begun to live to God?” Make your escape then, as the bird out of the snare of the fowler. It is life or death that is at stake,—the soul's gain or loss for ever, that is in question. To find the door of heaven shut and barred against you for ever, will be indeed an irretrievable and overwhelming evil. But, seeing you can make no covenant with death to spare you so long, make one with life, by agreeing immediately with the God of salvation. “Prepare to meet thy God, O Israel!”

Ye saints, who are, like the five wise virgins, slumbering, arise, trim your vessels, and let your oil be clear, and your lamps burning. To you the call is, “Awake out of sleep, for salvation is near, and the night of darkness is wearing away; the day of glory is ready to dawn or to burst forth. Cast off all unprofitable works of darkness, and put on the whole armour of light, and walk in a manner becoming your holy and high calling, and, as in the day, not in chambering and wantonness, in strife and envying. Put on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.”

## THE EARLY PROTESTANT CHURCH OF FRANCE.

No. VI.

BY THE REV. JOHN G. LORIMER,  
*Minister of St. David's Parish, Glasgow.*

IN my last paper, I directed the reader's attention to the love which the Protestant Church of France shewed for the Word of God, and the exertions she used to disseminate it among her people in the ninety years which elapsed between the granting and the revocation of the edict of Nantes; in other words, between 1596 and 1685. I have now to call his attention to the zeal which she discovered for a *sound and thorough education* during the same period.

From the general diffusion of knowledge at the present day, the progress of art and science, and the improved modes of education which have lately been introduced, we are apt to imagine that the present is the only age in which the claims of knowledge are understood, and to look with disparagement upon the attainments of all former periods; but such an impression is unjust and erroneous. Of course, from the very nature of the case, the past cannot compete with the present in the diffusion of the same *kind* of knowledge; but it

cannot be doubted, that the early Protestant and Presbyterian Churches showed as enlightened an appreciation of the value of knowledge, and, according to their circumstances, made as great sacrifices to spread it abroad, as any of its friends in modern times. Every sensible and pious man, in whatever age he lives, must wish the Scriptures of truth to be universally known; and he can scarcely do so without valuing the other works of God, and wishing a knowledge of them to be widely diffused. All God's works are connected together, and reflect mutual light and fresh illustrations on each other. The reason why general knowledge was not so widely communicated in former as in present times, is not that Christian men were indifferent about it, but that it did not exist. Had it been accessible, such was the estimation in which it was held, it would have been diffused; but no science can be propagated till it is established and ascertained. In defect of knowledge as to existing things, our ancestors betook themselves and their children to the knowledge of the past, and dealt in the study of antiquity to a degree in which they far surpass the men of modern days. This shows that they were not careless about, and far less hostile to the claims of knowledge; and, in all fairness, such considerations should be attended to in making a comparative estimate of the love of knowledge in former and present times. True religion almost necessarily drawing along with it the study and dissemination of the Word of God, must ever supply at once the most powerful stimulus to the general acquisition of elementary education, and the best incentive to the attainment of those higher branches of knowledge which are essential to the defence and elucidation of divine truth. We need not wonder, therefore, to find, that the Protestant Church of France, which in her early days was remarkably influenced by the spirit of true religion, should have laboured to bestow a scriptural education upon all her youth, and a high professional education in addition upon all who were destined to minister at her altars. Thus did she approve herself the friend of the best knowledge, and the best interests of man.

I have already referred to the indications which she gave of this spirit from the very beginning of her existence, from the middle of the sixteenth century down to the establishment of the edict of Nantes, in various decrees and canons, by which she provided that the Churches should take care schools be erected, and the youth instructed; and also that money be raised, by influential members of the Church, and by Presbyteries and Synods, for maintaining young men of piety and promising parts at the university, preparatory to their coming forth as ministers of the Gospel. I shall not recur to these measures, but shall shortly advert to their maintenance and enlargement, in the later period of which I now write; that is, during the seventeenth century.

Though the Church of France was now considerably reduced in strength, and was exposed to perpetual and harassing interference from the Church of Rome, still such was her love of literature, and philosophy, and theological science, that she could boast of not less than five universities, those of Montauban, Saumur, Nismes, Montpellier, and Sedan. Nor was this all: dissatisfied with the acquisitions which were made in the learned languages at the elementary and private schools, she, in 1607, used means, and successfully, for raising a college or grammar school in each of the thirteen provinces into which the Protestant Church was divided, where young men might be trained preparatory to entering on their university course, and by which they might be better enabled to profit by that course. The universities and bursars were originally supported by the subscriptions of individuals and Churches, and the fifth part of the money contributed

for the poor; but this proving inadequate and precarious, it was made one of the provisions of the edict of Nantes, that the Government should contribute an annual sum to the Church of one hundred and thirty-five thousand livres: of this, the universities received between twelve and thirteen thousand livres, and each of the provincial colleges one hundred crowns. Even with this assistance, individuals, and Churches, and Synods, were called upon for free contributions. Owing to the necessities of the State, and the hostile influence of the Church of Rome, the royal grant was repeatedly, and for years, discontinued. In these circumstances, the Protestant Church had no resource but to apply to her friends. In 1631, the Synod of Charenton complains, that the colleges and universities had not received any assistance from his Majesty's bounty for a long time; and, in the dread of being plunged "at last into total ruin," ordained, that the fifth denier of all alms received in all the Churches, should be set aside, out of which a sum might be raised for their maintenance, "by way of advance and loan only until the monies granted us by his Majesty being received, restitution be made of those borrowed sums to the comfort and benefit of the poor." A sort of assessment for these purposes was fixed upon the Churches in each of the 13 provinces, and some of the provinces were required to contribute from twelve to eighteen hundred livres. Such were the difficulties with which the Protestant Church had to struggle about this period, from the wants of many of the Churches, and her own "deep poverty," that she was obliged, very reluctantly, to abandon the professorships of the Greek language in the universities, and to trust to increased diligence in the grammar schools for making up the deficiency. These things all shew the warm and enlightened zeal of the Protestant Church in behalf of learning, and a superior education. She submitted to sacrifices. How many would have been hopelessly discouraged by half the difficulties! The following deliverance of the Synod of Alanson in 1637, now two hundred years ago, proves at once the piety of the Church, and her anxiety to maintain the interests of literature and theology:—

"The National Synod doth exhort all the Churches, all lords, gentlemen, and all persons in particular, to prefer the service of God, the glory of his holy name, and the re-established order of his house, before all other human considerations whatsoever; and every one of them, according to their abilities, to consecrate unto his Divine Majesty their free-will offerings, and to levy among themselves those charges necessary for the subsistence of our universities and colleges, and to use and exercise therein their Christian charity and piety, in supporting those which are more feeble." Church courts are called upon in the same way; and the object is stated, "that all professors and regents who serve in the said universities and colleges, may annually receive their appointed salaries, and so discharge the duties of their place and calling with cheerfulness."

Many have the idea that the Reformers were a class of rude, ignorant enthusiasts, who had no value for knowledge, but rather despised it. Let such a testimony as the above, silence so unwarrantable imputations.

But the anxiety of the Protestant Church of France for a high and enlarged style of theological education will be more apparent, if we advert to the number of the professors employed, and the branches which they taught. In the University of Montauban there were two professors of divinity, two professors of philosophy, one professor of Greek, and one professor of Hebrew. In the University of Saumur there was the same number of professors teaching the same branches, and five regents in addition. At Nismes and Montpellier there were two professors of theology, and two of Hebrew; and at Sedan, one of divinity,

one of Greek, and one of Hebrew. In all, there were not fewer than seven professors of theology, five of Hebrew, four of philosophy, and three of Greek, for the now comparatively limited Church of France. Does this not shew a true love of learning? We shall look in vain in our British universities, whether in the northern or southern division of the island, for the same proportion of professors.

In the general laws for the universities of the Reformed Churches of France, in 1620, we have the following interesting resolution:—"We shall need two professors, at least, in divinity, one of whom shall expound the holy Scriptures, without expatiating into commonplaces. The other shall read commonplaces. If God so bless us with ability, we shall have a third, and then one of them shall expound the Old Testament, and the other the New, and the third shall handle commonplaces, which he shall have finished in three years' time, with that brevity and solidity as becomes a scholar."

With regard, again, to the work of the professors, every one of them was required to read four lectures a-week, and to exercise the students weekly in certain themes, both in Latin and in French. For the greater benefit, too, of the students, the general heads of the lectures were dictated to them. And such was the care for religious instruction, that the tutors and the regents, in the literary and philosophical classes, were required to read to their scholars a section of the Greater Catechism, either in French, Latin, or Greek, according to their capacities, "and to cause them to get it by heart, and to give them a plain and familiar exposition of it." In 1631 metaphysics, which had not been publicly taught in the universities, was added to the course, and every professor of philosophy was called upon to instruct his students in this branch of knowledge; and the Protestant Church was the more anxious upon this head, that the Romish Church had, by false metaphysical principles, depraved theology, and brought a great prejudice upon divine truth. It was appointed, too, that the first elements of logic should be taught in the first classes, that the young men might be prepared for higher learning. At the same time, the professors of philosophy were warned not in the least "to invade the profession of theology, but to contain themselves within their own bounds, without roving abroad on the handling of unprofitable questions." The Protestant Church, well aware what metaphysical questions had been started and pursued by the Romish Churchmen, and that serious injury had thus accrued to the cause of religion, were justly jealous upon this head; hence professors of philosophy, in handling physical and metaphysical questions connected with divinity, are exhorted to take care that they do so in such a manner as not, in the least, to injure the principles of true religion, nor "infuse any scruples contrary to piety into the tender minds of our youth." Curious and unprofitable questions are to be avoided; they are not to enlarge on the confutation of unknown heresies, farther than is necessary for the right interpretation of the Scriptures, and in all their expositions, they are to preserve that gravity and simplicity of style "which shineth forth so conspicuously in the writings of those famous divines whom the Lord raised up to kindle, in the last century, the flambeau of the Gospel, in these and the neighbouring nations." No intelligent man can read these counsels without being struck with the strong sense and enlightened piety which they discover.

The mode of appointing the professors was equally wise. The provincial synods within whose bounds the university was situated, had the filling up of the chairs. Candidates for those of divinity were required to prove their qualifications by public lectures on some special text out of the original Hebrew and Greek

texts, given to them for that purpose, and by disputation, in one or two days following, as may be most advisable." And, after the appointment had taken place, the eye of the Church did not cease to watch. On the contrary, the provinces bordering on the universities, are entreated "to oversee and visit them, and certify the approaching synod of the duties or defaults of their respective regents and professors." In a long chapter on the universities in 1659, it is expressly ordained by the Synod of Loudun, that some pastors shall be deputed every year to inspect and visit the universities, and to notice what progress is made by the young men, in philosophy and divinity, "and by the authority of the Lord Jesus Christ and this assembly, to redress whatsoever disorders shall be particularly notified or observed by them." In furtherance of this object, two pastors and two elders were appointed as visitors for each university, and they were commissioned forthwith to proceed upon their important errand.

Thus did the Church exercise an active superintendence over the universities, and most anxious was she for well qualified professors. So early as 1601 we read, "And the colloquy of Quercy is charged to take special care that Montauban be furnished with most able professors, who may reputably and conscientiously perform their duty; as also the other colloquies are to put to their helping hand, that the like be done for their universities." And then every encouragement was to be given to the professors. That they might not be needlessly anxious about their maintenance, in these unsettled times, it is expressly provided that, at least for a season, they shall be paid a year in advance. And to secure a fair attendance on their lectures, every province was bound to maintain a certain number of scholars at the universities; and the young men were not eligible to the ministry, without producing good and sufficient testimonials of their learning and godliness, signed by the professors of those universities where they studied. What could wise and faithful men have done more to promote the united interests of learning and religion? And when it is remembered that all this was carried forward at a period when the Protestant Church of France was poor, and every now and then persecuted, what better proof can we have of the power of that true religion which still reigned in the hearts of her ministers, and elders, and people?

It is not necessary to dwell upon the parallel history of the Church of Scotland, in the same acquisitions. It is well known that, previous to the establishment of the Protestant Church of Scotland, the ignorance in every branch of knowledge was extreme. Tytler, in his history of this country, states, that in the one hundred and thirty years, which stretched between Alexander III. and David II., it would be difficult to find a Scottish Baron who could sign his own name. And as to higher literature, it is well known that one of the early Reformers was the first to introduce the study of the Greek language into this country, a few years before the Reformation; and that the Hebrew language was unknown for some years after the establishment of the Protestant Church, and *that* though Scotland could boast of three universities! It is also equally well known that from the first hour of her birth, the Church of Scotland has been the warm and unwearied promoter of knowledge among all classes of the people, and has required a superior education for her ministers. The first book of discipline, drawn up in 1560, set forth the necessity and obligation of "the virtuous education, and the godly upbringing, of the youth of this realm;" and means were instituted for the purpose. The scheme which the Reformers sketched contemplated a school in every parish; a grammar school in every "notable town;" an increased number of universities; and the efficient use of those already in existence; and, though

from many causes, some of them similar to the adverse influences which retarded the Protestant Church of France, the noble designs of the Church of Scotland were not carried into full effect, yet much was accomplished, so that, in point of knowledge and improvement, the face of the country assumed a new aspect. It was uniformly found that when the Church was strong, and just according to her strength, successful means were undertaken for the education and elevation of the people. Limiting our view to the parallel period in the Church of France, it is ascertained from the report of a visitation of schools, in 1611 and 1613, in the district of St. Andrews, that schools were, at so early a period, planted in about two-thirds of the parishes. There can be little doubt that this held true of the country generally. The eminent Alexander Henderson, in 1630, liberally endowed a school in the Parish of Leuchars, of which he was then minister, and another at Creich. Mr Gabriel Semple set apart two thousand merks for the same purpose, in the Parish of Kirkpatrick-Durham. Kirk-sessions defrayed the educational expenses of the poor, out of the parish funds, and sometimes made it a condition of parents receiving relief, that they should send their children to school. And the education was not slender. In 1645, it was resolved, by the General Assembly, that no schoolmaster should be appointed to burgh or considerable parish schools, unless he were found skilful not only in writing Latin prose, but Latin verse. In a parish so small as Ormiston, money was expended by the session at that period, in purchasing Greek Lexicons for the use of the school, and other expensive books. With regard, again, to the higher profession of the ministry, the requirements were proportionally high. According to the first book of discipline, a young man must have studied till the age of twenty-four, before he was accounted fully qualified for public service.

In 1641, the General Assembly used her best exertions that "a sufficient maintenance be provided for a competent number of professors, teachers, and bursars, in all faculties, and especially in divinity, and for upholding, repairing, and enlarging the fabric of the colleges,—furnishing libraries, and such like good uses, in every university and college." It is earnestly recommended that only the ablest men should be appointed to professorial chairs. And in 1645, it is enacted that at the time of the General Assembly, commissioners from the different universities of the kingdom shall meet and consult together for the advancement of piety, learning, and good order, in the schools and universities. It is scarcely necessary to mention, that while so earnest in promoting the interests of literature and knowledge, the Church never, for a moment, lost sight of the paramount claims of true religion, but, on the contrary, made every thing else subservient to them. It is a striking illustration of this, that professors of languages and philosophy were required, along with their respective sciences, to ground their students in the first principles of Christianity. The Confession of Faith was translated into Latin, that it might be used as a text-book by the young men at College. By an act of the General Assembly, at a later date, 1705, it was strongly "recommended to masters in universities, and all other instructors of youth, that they be careful to instruct their scholars in the principles of the Christian reformed religion, according to the Scriptures." It is well known what efforts were used to create and wisely administer bursaries; and what was their great end, but to assist and encourage young men in studying at the universities? Here, too, religion was the reigning object. Who were the bursars? They were youths intended for the ministry, especially in Gaelic parishes. Such was the anxiety of the Church to obtain a sufficient number for this work, that she ordered a contribution of forty shillings Scots. from every congregation, yearly, to raise

the necessary funds; and in 1648 there were not fewer than forty Highland youths, approved by the Synod of Argyle, in the course of training for the ministry. At the same time, were it not unduly protracting this paper, it were easy to shew that in the matter of university visitation there is also a parallel between the Protestant Church of France and the Protestant Church of Scotland, but enough has been adduced to shew that both were, even in the earliest times, the warm friends of enlarged knowledge and enlightened education, and enough has been brought forward to rebuke the silly and unfounded notion that religious men care nothing about the culture of mind, and are the enemies of knowledge. It will be difficult, indeed, for those who are so fond of arrogating to themselves, exclusively, the title of the friends of knowledge, at present day, to give evidence of such generosity, self-denial, and sincerity, in the cause, as the friends of religion, and the Protestant Presbyterian Churches, have manifested all along.

### WILD FLOWERS.

By CHARLES MOIR, Esq.

Who does not love wild flowers? Those gentle children of the sunshine and the shower—those sweet gifts, fresh from the hand of the Deity, rendering more beautiful the face of a world already rich with his bounty. How many pious and grateful feelings are their presence calculated to call up in the meditative mind! Their fragile beauty is an emblem of man,—“he cometh forth as a flower of the field, and is cut down.” They perish, and their leaves are scattered by the wind of heaven; but the seeds they generate are borne along by the same breeze that witnesses their destruction, and while some may perish, others are carried into fertile places, so that when summer again gladdens the earth, their reappearance is secure. Even so with man; he dies, and returns to the dust from whence he came; but the good seed he has sown in this world, is brought to perfection in another and a more congenial clime, when out of the sleep of death he wakes to immortality. They are an emblem of love; for they speak to man of the unfailing goodness of Him who strews his path with beauty, that his faith may not grow cold, nor his gratitude to his gracious Benefactor suffer diminution.

When lusty summer is at its prime, and beneath every hedge-row the wild flowers are blooming—when every green bank is studded with variegated daisies, and yellow butter-cups are peeping out here and there among the fresh grass, nature's verdant carpet, so that, at every step, he treads upon flowers, no one can walk abroad without feelings of a pure and holy kind being excited within him. From these simple evidences of an unceasing benevolence, our thoughts naturally revert to the Giver of all good. The pleasure they inspire, unlike that derived from the grosser objects of sense, is indulged without purchasing it at the expense of painful after-reflection. On the contrary, the only reminiscences they leave behind, are such as are due to things hallowed as the gifts of love—the free-will offerings of Him, whose bounty clothes the earth with beauty.

To youth brought up in the country, wild flowers are ever great favourites. With the sight of them are associated many delightful remembrances. They are the companions of their infancy; the eye of childhood is riveted by their beauty, and the hand is eagerly stretched out for the gaudy favourite so soon destined to wither in their grasp. As time moves on, and youth are left to their own guidance, the long summer days are spent in wandering by the green fields, or lingering in the shady places, culling their simple favourites, and binding them into nosegays, or mayhap scattering them about in their playful innocence. The affection for wild flowers grows with their growth, and

strengthens with their strength. They are associated in their hearts with the song of birds, with trees and streams, and every thing fair in nature. They cannot separate them, and a partial estrangement only makes the lover of nature more ardent in his affection when he returns to the objects of his early love. This feeling has been so graphically described by a modern poet, that I cannot refrain from quoting it:—

"To him who sojourns 'mid the busy crowd  
Of cities, where contention's jar is heard  
For ever dissonant; whose pathway lies  
'Mid tumult, yet whose youth hath pass'd away,—  
His earlier, happier years,—in privacy,  
Sequester'd from the rude shocks of the world,  
'Mid hills, and dales, and woods, and quiet lawns,  
And streamy glens, and pastoral dells; to him  
Who, every eve, listeth the blackbird's song,  
And, every morn, beheld the speckled lark  
Ascend to greet the sun; to him one hour  
Like this, so pregnant with deep seated thought,  
'Thought kindled at the shrine of earlier years,  
Long quenched, is more delightful than the mirth  
Of smiling faces 'mid the perfumed vaults  
Of echoing halls majestic, where the pride  
Of art ambition'd forth, extinguishes  
The glow of nature in the human heart."

Man, although pent up all his life in towns, still shows his love for flowers, in the attempts he makes to have them about his home. And as I pass the windows of many of the poorer classes in the crowded streets of our own city, and witness the humble attempts of the sickly artizan, toiling amid its heat and noise, to cheer his dwelling with some remembrance of the beautiful attendants of summer, I am often grieved to think what sacrifices man is forced to make that his daily sustenance may be obtained. Such appearances mark—but how affectingly!—that the love of nature is inherent in man, and flowers may be said to be the poetry of nature. They present to us emblems of purity, grace, and beauty. Links in the mysterious chain, binding, by still closer ties, the heart of man to

"The good God, who loves and cares for all."

The ancient Greeks were ardent admirers of flowers; their love for them was boundless. They scattered them in the porticoes of their temples, they strewed them in the conqueror's path, and on all occasions of rejoicing they were profuse in their use of them. In the East, they are still made the language of sentiment; and until lately, in many of the rural villages of England, they were used, made up into garlands for the bridal day, or, on mournful occasions, to be strewed in the coffins of the dead.

"Bring me flowers all young and sweet,  
That I may strew the winding-sheet  
Where calm thou sleepest, baby fair,  
With roseless cheek, and auburn hair!  
Bring me the rosemary, whose breath  
Perfumed the wild and desert heath;  
The lily of the vale, which, too,  
In silence and in beauty grew.  
Bring cypress from some sunless spot,  
Bring me the blue forget-me-not,  
That I may strew them o'er thy bier,  
With long drawn sigh, and gushing tear."

In Scripture, wild flowers are everywhere to be met with, quoted as incentives to faith, love, and duty. Our blessed Saviour himself did not disdain to use them as emblematic of the entire dependence of man on the goodness of God: "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet, I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith."

The Song of Solomon is full of passages alluding to flowers: "Lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle

is heard in our land." And again, "Let us fill ourselves with costly wine, and ointments, and let no flower of the spring pass by us. Let us crown ourselves with rosebuds, before they are withered." But to multiply quotations from Scripture, where they are introduced either casually, or as conveying lessons of higher import, would be endless.

With the poets, wild flowers have ever been a favourite theme. The works of our bards of past and modern times are profuse in allusions to them. Old Barbour, in describing the "softness of the sweet seasoune" of May, speaks of the time, when

"Fields strowed are with flowers,  
Well savouring of seir colours,  
And all things waxeth bythe and gay."

They cannot fail to be favourites with the poets; for they are gentle creatures, brought forth with no other ostensible use but to give pleasure to the heart of man, and invest, with a still higher beauty, his temporal dwelling-place. Scattered far and wide over the hills, and in the depths of the dark woods; in the green valleys, and by the margin of the brooks that run like threads of silver through the smiling meadows, their presence calls up many glad and joyous thoughts, and it may be, at times, some allied to soberer meditation.

"Thoughts, that have long been veiled in sleep;  
Hopes, that allure but to depart;  
And recollections, buried deep  
Within the shut and silent heart."

Every one must recollect the beautiful incident related by Mungo Park, when, amid the torrid wastes of Africa, heartless despondency seized upon him, the sight of a little wild flower, blooming amid the cheerless sterility around, roused him once more to action, by the cheering reflection, that He who brought forth and sustained the tender plant amid such a waste, would likewise bear up and successfully carry him through all the trials that yet awaited him.

A fine characteristic of wild plants, is the tenacity with which they attempt to throw a mantle of beauty even over the ravages of time. What more picturesque object in nature, than the wild ivy trailing its lithe tendrils over the mouldering walls of our venerated abbeys and old castles! Here, too, will sometimes be found, the honeysuckle, like a shred of network, trellising the ruined walls, and shedding abroad its luscious fragrance; the wild bramble, with its succulent berries, clustering at its foot; and far up, beyond our reach, in some neglected loop-hole, a bunch of wall-flower, lighting, with its golden tresses, this "lonely mansion of the dead." Such a beautiful provision of nature, calling, as it were, life out of death, has often suggested the analogy that exists between it and the hope that gilds the departing hour of the Christian, when he reflects that the dark night of the grave is to be succeeded by the daylight of another scene of more than earthly beauty. Even simple wild flowers may thus call up thoughts of high import to man. But, viewed in their true sense as emanations of a love that never faileth; as sent to minister to the pleasure of man, to gladden his abode, and make his heart joyous, how dear should they be to us, for the sake of Him who freely bestowed them! And when we look on their beauty, and wonder; let us think of His creative power, and of the protecting care he bestows even on the humblest of his creatures.

"Thou art, O God! the life and light  
Of all this wondrous world we see:  
Its glow by day, its smile by night,  
Are but reflections caught from Thee;  
Where'er we turn, Thy glories shine,  
And all things fair and bright are Thine.  
"When youthful spring around us breathes,  
Thy spirit warms her fragrant sigh,  
And every flower that summer weathes,  
Is born beneath that kindly eye:  
Where'er we turn, Thy glories shine,  
For all things fair and bright are Thine."

\* The poem is descriptive of a summer evening in the country.

## SACRED POETRY.

### THE SPIRIT OF THE SEASONS.

BY THE REV. W. M. HETHERINGTON, A.M.,  
*Minister of Torphichen.*

Oh! beautiful is God's green earth!  
When in the gentle Spring  
Its flowery beauties leap to birth,  
And wild-wood echoes ring.  
Instructive with melodious joy,  
Glad Nature's anthem pure and high,  
To Him whose goodness gave them birth:—  
Oh! beautiful is God's green earth!

Oh! beautiful is God's bright earth!  
In Summer's golden prime,  
When tides of light and life roll forth  
Round every kindling clime;  
Till the full bloom of gracious love,  
O'er earth below and heaven above,  
Beams in majestic splendour forth:—  
Oh! beautiful is God's bright earth!

Oh! beautiful is God's rich earth!  
'Neath Autumn's gorgeous skies,  
When the deep robe of ripened worth  
O'er Nature's bosom lies;  
Benignant dignity and grace  
Adorning her maternal face  
With heavenly smiles of conscious worth:—  
Oh! beautiful is God's rich earth!

Oh! beautiful is God's grand earth!  
When Winter's mighty spell  
Bids tempests in their savage mirth  
O'er land and ocean yell;  
Locks up pool, lake, and stream, or throws  
O'er hill and dale soft veiling snows;  
Pours through each vein health's glowing mirth:—  
Oh! beautiful is God's grand earth!

Oh! beautiful is God's green earth!  
The changing Seasons all,  
But give its varied glories birth,  
And on man's spirit call  
For grateful praise: O God above,  
While life is mine still shall I love  
Thy works, still shew their beauties forth,  
Still praise Thee in thine own green earth!

### MISCELLANEOUS.

*The Conversion of a Seaman, or the Blessed Influence of a Floating Chapel.*—The following interesting statement was made by the Rev. Dr Muir of St. Stephen's Parish, Edinburgh, in a Sermon lately preached in behalf of the "Edinburgh and Leith Seaman's Friend Society:"—"In the course of ministerial duty, I was called to visit, on his death-bed, a fine youth, who, after several voyages and perilous escapes, was laid down in consumption. It was a considerable time before that he had been seized with this disorder; and there was, also, little doubt that harsh treatment, during one of his voyages, had aggravated the malady and confirmed it. On his way home he had been carried to an English sea-port, where the opportunity was given him of attending the floating chapel; and, situated as he was, he could not have been able to attend divine worship, had not such a provision been made for seamen. And I state these particulars that you may the better learn the frame of his mind, as I inform you, that, amidst all his last sufferings, (which were peculiarly trying,) his gratitude for having had that opportunity of hearing the Gospel, was unbounded. He frequently recurred to it.

He spoke of it with satisfaction. He often mentioned it with tears of delight. He said that he saw the hand of God in bringing him, by chastenings, to a place where he was told of the love of God to lost sinners. He said that the Bethel-ship had been the house of the Lord to him,—as a refuge,—as an ark to him. And well I remember the emphasis with which he said, 'O! the sound of those psalms and hymns, and the words of those prayers, and the texts of the Bible. They came on my heart, after the long voyage in which there was no Sabbath, and no God to me,—they did come on my heart as voices and messengers from heaven. I was then made thoroughly to know the Gospel-salvation, and I found the very Saviour whom my sick and weary soul needed.' And, let me add, that he blessed the Saviour to the last; that he died committing his soul in peace to the Saviour; that even when near his latter end he still connected his eternal hopes with the privileges he had received at the seaman's chapel; and that his afflicted mother, while she could not but weep at the loss of her sailor boy, was enabled to rejoice in tribulation for the glorious rest on which his soul had entered; and blessed God for the Bethel-ship, where her son had first experienced the preciousness of the Saviour."

*The Minister's Prayer Book.*—The pastor of an Independent Congregation in America, after many years' labour among his people, was supposed by some of them to have declined much in his vigour and usefulness; in consequence of which two of his deacons waited on him, and told their complaint. The minister received them kindly, and assured them that he was equally sensible of his languor and little success, and that the cause had given him very great uneasiness. The deacons wished that he would mention what he thought was the cause. Without any hesitation the minister replied, "The loss of my prayer book." "Your prayer book!" said the senior deacon, with surprise; "I never knew you used one." "Yes," replied the minister, "I have enjoyed the benefit of one for many years, till lately; and I attribute my want of success to the loss of it. The prayers of my people were my prayer book, and it has occasioned great grief to me that they have laid it aside. Now, brethren, if you will return to my people, and procure the use of my prayer book again, I doubt not that I shall preach much better, and that you will hear more profitably." The deacons, conscious of their neglect, thanked the minister for the reproof, and wished him a good morning.

*Inattention.*—When Bishop Aylmer observed his congregation inattentive, he used to repeat some verses of the Hebrew Bible, at which the people naturally stared with astonishment. He then addressed them on the folly of eagerly listening to what they did not understand, while they neglected instructions which were readily comprehended.

\* \* \* Just Published, Volume II., Part I., Containing Numbers 45 to 70 inclusive, and extending from 7th January to 1st July, elegantly bound in embossed cloth, Price 4s. 6d.

Also, Volume I., for 1836, in same style of binding, Price 7s. 6d. in Two Parts, Price 8s.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTS' CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co. and R. GROOMBRIDGE, London; W. CURRY, JUNIOR, & Co., Dublin and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have the copies delivered at their own residences regularly, by leaving the addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each stitched in a printed wrapper, Price Sixpence.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 78.

SATURDAY, AUGUST 26, 1837.

PRICE 1½d.

**THE WORD OF GOD**

THE BEST MEANS OF TRAINING THE YOUNG TO BE  
PIOUS, USEFUL, AND HAPPY.

BY THE LATE REV. ANDREW HUNTER, D.D.,

*One of the Ministers of the Tron Church, and Professor of  
Theology in the University of Edinburgh.*

To a man who loves his country, or is interested both in the present and everlasting welfare of his fellow-creatures, no object can be more worthy of serious attention than the best means of educating youth, or preparing them for serving God and their generation faithfully. When a due attention is paid to their principles and conduct, to the exciting in them an early abhorrence of vice of every kind, a reverence of God, and regard to his institutions and laws, such exertions for their benefit seldom fail of producing happy effects. The Father of lights has appointed this discipline, and usually crowns it with his blessing. "Train up a child in the way in which he should walk, and when he is old he will not depart from it." By these means is the State furnished, from time to time, with enlightened, upright, active, and useful citizens in different departments; the Church with pious and exemplary members, and heaven, itself, with those who shall be the everlasting monuments of rich grace.

The proposition which I mean at present to illustrate is, that a due attention to the Word of God is the best means of promoting the purity, the usefulness, and the happiness of a young and rising generation.

I. The Word of God tends to promote their purity. By purity, I mean every branch of holiness or conformity to the moral law. I shall select a few of the most important virtues for illustrating this part of the subject. Piety, or the love of God, is the first commandment, and upon it all the other moral duties depend. How adapted are the Scriptures of truth to inspire us with a just sense of the perfections of God, and the obligations to love, worship, and obey him! There we have the clearest information that there is only one God, the Creator, Preserver, and Governor of the universe; that his presence is in every place, and that his watchful care is exerted over all his creatures; that he is possessed of every

natural and moral excellence in the highest degree, of unlimited and infallible wisdom, almighty power, immaculate purity, unchangeable truth and faithfulness, and the most diffusive goodness; that these, and all his attributes, are exerted in harmony with one another, and in such a way as is most conducive to the general interests of his government; that he is the constant witness and the supreme Judge of all his intelligent creatures. The Scriptures point him out as the only object of our religious worship, and as entitled to our highest love and obedience. They lay open a way of access to the Supreme Being for guilty creatures through a Mediator, and assure us that every sincere worshipper shall be accepted, that God will pardon those sins which are confessed with humility, and bestow those blessings which are supplicated with earnestness. They warn us that God will not hold them guiltless who take his name in vain; that the profane swearer, the Sabbath breaker, those who neglect the worship of God, or who perform it insincerely, shall be the objects of punishment, and even those who, though they pay some attention to religious duties, yet withhold from God the chief affections of their hearts, and the obedience of their lives, cannot be accounted true worshippers or subjects of God's kingdom. Now, if these scriptural views of the character and government of God are impressed early upon young minds, how powerful must be their influence? Must they not be effectual preservatives from cursing and swearing, from the profanation of the Sabbath, and the disregard of religious institutions? Must they not cherish in their breasts reverence of God, gratitude for his benefits, delight in the duties of devotion, and an ardour to comply with every part of God's will? Shall not those young persons, who take heed to God's Word, be afraid of offending, and be eager to please Him whom they consider not only as their righteous Lord, but as their greatest benefactor, to whom they are indebted for all their enjoyments and hopes? Those who give way to profanity and vice are usually such as have not enjoyed the advantages of a religious education, or have disregarded the means of their spiritual improvement.

Again, sobriety is another virtue which those

young persons will steadily practise, who carefully study God's Word. There they find intemperance strictly prohibited, under the most awful sanctions, as a gross abuse of the gifts of Providence,—as detrimental to health, to industry, and worldly prosperity,—as depriving men of the due use of their intellectual powers,—as the source of strife and confusion,—as highly offensive to a holy God, and as the object of his awful denunciations of punishment. There they learn that the impenitent drunkard shall be excluded for ever from the kingdom of God, and consigned to the abodes of misery. Conscience confirms these declarations of Scripture, and urges them to habitual watchfulness against temptations to intemperance. I speak of those who really peruse God's Word, for upon others all the divine precepts and threatenings make no more impression than if they were not true, or had never been enunciated. A pious youth will be filled with abhorrence of every departure from sobriety; he will shun the company of the drunkard, and every enticement to excess, not only as disqualifying him for usefulness, but as highly injurious to the honour of the Christian profession, and as grieving the Holy Spirit of God, by whom believers are sealed unto the day of redemption.

II. A serious and practical attention to the Word of God is the most effectual mean of rendering young persons useful members of society. In it there are the strictest prohibitions of all those vices that are subversive of the safety and happiness of our fellow-creatures. Lying, fraud, and dishonesty of every kind, are forbidden under the severest sanctions. Every man is enjoined to speak truth to his neighbour, and lying lips are declared to be an abomination to the Lord. Justice and inviolable integrity, in all transactions, are required, as fundamental virtues in the character of a good man or heir of heaven. No apology is admitted for deviating from them in the intercourse of life. The man who shall abide in God's tabernacle, and stand in his holy hill, is "he who walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour; he that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Not only are fraud and oppression prohibited, but evil-speaking, and strife and revenge, and even all those evil dispositions which lead to the transgression of social duty; as hatred, malice, envy, rash judging of others, and covetousness. We are exhorted to put on bowels of mercies, kindness, humbleness of mind, forbearing and forgiving one another in love, and perfecting the unity of the spirit in the bonds of peace. That charity or spirit of love, by which Christians are to be animated, is represented as the end of the commandment, and bond of perfectness. "It suffereth long, and is kind; it envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seek-

eth not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things."

Again, how explicit and peremptory are the precepts in the Bible that respect the private relations of life, and how admirably calculated to promote the happiness of those with whom we are connected! Not only are these duties enjoined in the fifth commandment, but the various duties of these relations are delineated and arranged, by the strongest motives, in many passages of Scripture. Husbands are enjoined to love their wives even as their own bodies, and as Christ loved the Church—to give honour unto the wife as the weaker vessel, and as being heirs together of the grace of life. Wives are commanded to submit themselves to their own husbands as unto the Lord, and even those connected with unbelieving husbands were not exempted from obedience in all things lawful, that if any did not obey the Word they might also, without the Word, be won by the conversation of their wives, whilst they beheld their chaste conversation coupled with fear, and saw them adorned with the ornament of a meek and quiet spirit, which is in the sight of God of great price. Parents are enjoined to train up their children in the nurture and admonition of the Lord; to command their children and household after them to keep the way of the Lord, and to do judgment and justice. They are to conciliate their affections by kindness, while they maintain due authority and discipline. They are to walk within their houses with perfect hearts, and recommend religion and its duties, not only by assiduous instruction, but by a pious and exemplary deportment. They are not only to provide for their bodies, but exert their best endeavours for promoting their eternal interests. Children are strictly enjoined to obey their parents in the Lord, for this is right. "Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long in the earth." "A wise son heareth his father's instructions; but a scorner heareth not rebuke." "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." No less excellent are the precepts in the Word of God as to masters and servants. Masters are exhorted to do that which is just and equal to their servants, forbearing threatening or undue severity, knowing that they also have a Master in heaven, and that there is no respect of persons with Him. Servants are enjoined to be "obedient to them that are their masters according to the flesh, with fear and trembling, in singleness of heart as unto Christ; not with eye-service as men pleasers, but as the servants of Christ, doing the will of God from the heart." Christian servants are to be subject with all fear, not only to good and gentle masters, but also to the froward. For this is thankworthy, if a man, for conscience towards God, endure grief, suffering wrongfully. The young are exhorted to flee



youthful lusts; to remember their Creator in the days of their youth; to submit themselves to the elder, or those who are more advanced in age and experience, and to be clothed with humility.

These are some of the admirable precepts of Scripture as to relative duties. It is obvious that if these precepts are observed, they must have the most friendly influence on the state of society. Nations or communities are made up of families, and on domestic discipline, and attention to domestic duties, does the prosperous state of a nation or Church depend. I would only further observe on this branch of the subject, that the belief of the Gospel is highly conducive to industry and active exertions to be useful in our different stations. To be diligent in business is required, as well as to be fervent in spirit; and those who provide not for their own families, are declared to be worse than heathens. We are exhorted to labour or assiduity in some lawful employment, not only for the sustenance of ourselves and family, but for the public benefit, and that we may have to give to him that needeth.

III. Attention to God's Word is the only sure and effectual method of securing our own happiness. Even in this life, the youth who is actuated by religious principles, has much higher sources of satisfaction, than those who are either profane and dissipated, or who do not feel the power of religion. Persuaded that all events are under the direction of a wise and good Providence, he is contented with his lot, whether prosperous or adverse, and finds that the little which a righteous man hath is better than the riches of many wicked. Under the various afflictions of life, through patience and comfort of the Scriptures, he hath hope. He views the hand of a reconciled Father in them, and is persuaded that these light afflictions, which are but for a moment, shall work for him a far more exceeding and eternal weight of glory. He contemplates with joy the unchangeable love of God in Jesus Christ, and believes that as God has not spared his own Son, he will with him also freely give him all things that are conducive to his welfare. "Great peace have they who love God's law, and nothing shall offend them." "Wisdom's ways are to them ways of pleasantness, and all her paths are peace." Even in tribulation they find that, as their day is, so is their strength, and that when afflictions abound, divine consolations do much more abound. Many of them have known what it is to rejoice in tribulation, and to be filled in the hours of distress with peace and joy in believing. Death itself is stripped of its terrors, and they can view it with serenity and satisfaction as a messenger of peace, sent to release them from the imperfections and sorrows of a present life, and to introduce them into a state of perfect purity and joy. At that critical season, how superior is the condition of those who have feared God from their youth, above that of the ungodly and disobedient? The latter cannot look back on past life without remorse and self-displeasure, and they cannot look forward to a

future life without the painful anticipation of endless misery. Though sometimes from the force of disease, or from a seared conscience, they have had no bands in their death, yet often they have been racked with anguish and with fear. But whatever may be their present feelings, we are sure that at death they shall reap the bitter fruits of all their sins. "The wicked shall go into everlasting punishment." No language can describe—no heart can conceive the extent of the misery which awaits them. But the "righteous hath hope in his death." He is begotten to the lively hope of an inheritance that is incorruptible, undefiled, and that fadeth not away. To him death need have no terrors; for he knows that his sins are pardoned through the blood of Christ, and that his Redeemer has gone to prepare mansions of bliss for his reception. When he awakes from the sleep of death, he shall behold the face of Christ in righteousness, and be for ever with the Lord. If he die in the Lord, however young in years, he shall immediately attain to maturity in knowledge, and to perfection in holiness and joy. Discoveries the most sublime, and pleasures the most refined and exalted, shall be communicated to his soul, when he joins the spirits of the just made perfect.

#### JEJANA, OR THE CONVERTED HOTTENTOT.

[From the South African Christian Recorder for October 1836.]

On the Downs, in the District of Stellenbosch, in the midst of deep sands and thick brushwood, stands a neat though humble dwelling, with a well cultivated garden of considerable extent; and though all around is wild and waste, it is very pleasant to look upon, because the toil that made it fruitful has not been wrung from the sinews of the slave; for here, the independent peasant holds the sway, and smiling plenty crowns the efforts of the industrious poor.

A widow is the owner of the Erf, and, with the assistance of her orphan children, its cultivator too; but this is not her best inheritance; the blessing of God, which maketh rich, and addeth no sorrow thereto, has made this widow's heart to sing for joy, and no one can sit long beneath her lowly roof, without acknowledging that the cottage, when illuminated by the beams of the Sun of Righteousness, can bestow more true happiness, than all the splendour of a palace, where God is not. The Gospel of Jesus is the only remedy for the degeneracy of man; and the transcendent goodness of Jehovah is conspicuous in adapting it to men of every language, of every hue, and of every degree of guilt, wretchedness, and woe; and yet, there are those who reject its all-sufficiency, and turn aside from the demonstrations of its power when exhibited by the barbarous Caffre, the ignorant Hottentot and degraded slave. But not so the Christian. He rejoices in the potency of that divine principle, that can make the meanest of his fellow-creatures happy, and loves his religion the more, for bringing home to the osom of these degraded ones, those principles that not only can make them virtuous and happy here, but also opens to them the portals of a glorious immortality. To the Christian, therefore, the story of Jejana will not be without interest; and if it should please God to make it the means of bringing back one wanderer to his fold, or of strengthening one weak believer in the faith and

love of Jesus, the purpose for which it is published will be fully answered

Jejana was born at Bruintjes Hoogte, in the district of Somerset. Her mother was a Hottentot, and dying when her child was very young, gave her to the care of a young farmer in that neighbourhood, with the cattle and sheep she called her own. The young orphan was brought up in the family as a slave, and made herself so useful, that the parents of the young man, when they removed from Bruintjes Hoogte, purchased her of their son, (who had been left her guardian,) for a team of oxen, and a female slave. The farmer's route being through Tulbagh, he spent the Sabbath there, to have a child baptized, and poor Jejana, who till now had never heard the sound of the "church-going bell, nor smiled when a Sabbath appeared," was permitted on this occasion to tread the courts of her God. All around was new, and attracted her attention; but when the minister (Rev. Michael Vos) rose, her eager gaze was fixed upon him. The text was taken from the Revelation iii. 15, "I know thy works." Jejana listened with profound attention to the minister, as he portrayed the sinner's evil doings, and conscious that her own wicked ways were brought to light, she, in her ignorance, thought the preacher was God: and the affrighted girl tried to hide herself behind one of the pillars of the Church, for she imagined he looked at her in particular, and pointed her out. She left the Church, but the deep and sorrowful emotions which had there taken possession of her soul still remained. The minister invited the farmer and his wife to his house; and as the dejected girl stood behind her mistress' chair, he fixed his eyes upon her, and asked her if she had been in Church that day? "Yes, Sir," said the afflicted girl. "Did you understand?" "No, Sir." "Do you know that there is a God?" "I have often used his name in oaths and curses, but I know nothing about him, Sir; tell me where he is, and what he is?" "God is a spirit; he is everywhere," replied the minister, "and hears all you say, and sees all you do." "Do you know you have a soul?" "No, Sir." "Yes, that within you which feels glad and sorry, is your soul, and when you die, it must be happy for ever with God, or be sent to everlasting fire in hell." "O, Sir, what shall I do, for I have never done any thing but evil in my life?" Here the conversation was interrupted, Jejana was obliged to go with her master and mistress, and saw the kind pastor no more; though, doubtless, his prayers followed the unhappy girl. She pursued her journey, but the arrows of the Almighty were within her soul, the poison whereof drank up her spirit: the terrors of God set themselves in array against her. By day and by night the hand of the Lord was heavy upon her; she tried to keep from sleep, for she expected to awake in hell. Alas! she knew not that there was balm in Gilead, and a kind Physician there; but at length she obtained some little help from an old Hottentot named David, who came to her mistress' house on business. Having said that he had been in Church, she earnestly inquired what he had heard there, and opened the state of her heart to him; he seemed, however, to have had but little knowledge of the way of salvation, for he only told her to pray to God to teach her and help her. To her inquiry how she should pray, and what she should pray for, he told her to go and kneel down, and look unto God in heaven, and say, "O God, help me! O God, teach me!" and so eager was the poor girl to practise the old man's lesson, that she put down the meat her mistress had given her to dress, and ran away to the bush to pour out her soul in David's words,— "O God, teach me! O God, help me!" adding, "for David says, thou wilt."

The Bible was read in this family, but the bread of life they did not deem fit food for slaves; yet so eager was this poor girl to partake of the crumbs that fell

from her Master's table, that whenever he did read the Holy Oracles, she chose that time to go in to wash his feet: this, however, was soon perceived by her mistress' ever watchful eye, and forbidden: then she would softly creep near the door, or put her ear to the crevice, hoping to catch the joyful sound; but this was thought an offence, and threatened to be punished, if she did not desist. Once, when her mistress was reading a chapter, in the hall where Jejana was churning, hoping to catch some of the words, she stopped the churn, and "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you," caught her ear. Regardless of her mistress' anger, and of every thing but her soul's deep malady, she asked, whose words they were? "They are not for you," was the answer of her unfeeling mistress, who deemed it an unpardonable offence for her slave to believe she had a soul. She was now treated with unusual rigour; but this only gave emphasis to her prayer, and, "O God, teach me! O God, help me! for David says, thou wilt," arose with increased fervour, and Jejana waited in confident expectation of the aid she sought from on high. It was suggested to her mind, that she should ask to go and seek instruction in religion. She deemed the new thought a voice from heaven, and instantly obeyed its mandate, but without success; for her mistress' heart, like Pharaoh's, was hardened, and she would not let her go. The same idea was again powerfully impressed upon her mind, and she dared not disobey, much as she dreaded her mistress' displeasure; with imploring looks, therefore, she again renewed her supplications. "Are you mad, Jejana," said her mistress, "you used to be obedient, why are you so altered?" "O dear mistress, I want to go and learn about God; for if I stay here, I shall die." "Die, then," was her mistress' reply; "for what are you better than a beast?" "O mistress, I have a soul, the preacher told me so, and I feel that if I stay here without God, I shall die and go to hell." "If you ask again, you shall be beaten from head to foot."

Jejana could say no more, out to her little sanctuary in the bush she went, and there, under the broad canopy of heaven, sent up her vehement cry, "O God, help me! O God, teach me! for David says, thou wilt." And He who heareth prayer, and will not despise, heard her cry, and with His own arm brought deliverance; and now she thought a voice from heaven said, "Go out from this place, and I will go with you;" and, like Abraham, she obeyed, not knowing whither she went. But a waggon soon overtook her, and the driver permitting her to ride, brought her on Saturday evening to the village of Stellenbosch, where she awaited with great anxiety the dawn of that Sabbath which was to bring to her soul life and salvation. The minister's text was taken from John vi. 37, "Him that cometh to me, I will in no wise cast out." He exhibited Jesus crucified for sinners, and willing to save to the uttermost all that come unto Him. The word was applied with power to the heart of this poor humble penitent, and she returned with joy and gladness. But the fugitive was soon missed and pursued. On the following day her master arrived, and took her before the landdrost, to be punished for her crime; but the girl's striking and affecting account of herself interested her judge, and induced him to converse with the criminal more than is usual. Here, as well as in every other part of this remarkable history, the hand of Divine Providence was strikingly manifested; the truth was all elicited, the landdrost discovered that she had been most unjustly enslaved, and pronounced her free. The master was obliged to loose his victim, and his rage for a time knew no bounds; at length he condescended to entreat her to return, promising to restore all her cattle left her by her mother, but she could not live where God was not known, and having received a double

blessing, freedom from sin and Satan, as well as from the cruel bonds that had made her the slave of man, her cup of joy was full, she wished no more, and she determined to remain in the place where God had met and blessed her.

Under the preaching of the good Missionary, and the teaching of the Holy Spirit, she grew in the faith and love of Jesus, walking in all the commandments and ordinances of her God for twelve years; and then, alas! unmindful of the divine injunctions, "Watch and pray that ye enter not into temptation," her heart began to decline from his testimonies. The first temptation to which she yielded was a dance. On that night, she could not look up with her wonted confidence to her heavenly Father; the form of prayer, indeed, remained, but the Spirit had departed, not soon to return. The first step in the slippery path of sin was but preparatory to another, and another still more fatal, till she made shipwreck of faith and a good conscience. For four years she followed with the multitude to do evil, but the eye of the compassionate Redeemer followed the poor wanderer, and, in the multitude of his tender mercies, brought her back to his fold; and though he did not utterly remove his loving-kindness, he visited her transgressions with a rod, and her iniquities with stripes. Jejana was now a wife, and the mother of two little ones. The eldest was removed suddenly, the other appeared on the borders of the grave, and herself laid on the bed of sickness. Now, in her affliction, she remembered Him, who had been her hope and help in happier days, and in an agony of soul she cried, "O God, spare my child, for it is innocent, and strike its guilty mother."

The child was spared, and her own health restored, but no ray of light broke in upon her benighted soul; she became a prey to the most fearful temptation, the great enemy of souls persuaded her she had committed the unpardonable sin, and for four months she lingered on the borders of despair, not so much as daring to lift up her eyes to heaven. As she sat one day bemoaning her lost condition, the Holy Spirit brought to her mind the words of the prophet, "I will heal their backsliding, I will love them freely; for mine anger is turned away from them;" and she again found peace at the cross of that Saviour whom she had forsaken. On this memorable day, as Jejana was standing at her door, with the tears of mingled joy and grief upon her cheek, a man came up, and, with a dejected countenance, begged a cup of water. On complying she observed that it was troubled, and unfit to drink, "Not so troubled as my soul," he replied. "Is your soul distressed," said she, "go to the Saviour; I found him this morning, and he is as ready to pardon, and save, and bless you." It was a word in season to his sorrowful spirit; he sought, and obtained at the cross of the Son of God, the relief he needed. Warned and instructed by her fall, Jejana became more humble, watchful, and prayerful, and till this time, a period of more than forty years, has walked humbly with her God. Having lived with her husband in service, her life had passed in even tenor, without experiencing that anxious care in rearing an infant family, which the labouring class so often experience. It is the lot of all, however, to feel that man is born to trouble, and many a cloud of sorrow now arose to dim the path of this poor pilgrim; but strong in faith, and earnest in prayer, she was sustained by the arm of Omnipotence, and could rejoice even in tribulation.

David, her husband, was obliged to leave his home to join the army General Janssen had raised in defence of the Cape, and Jejana following his footsteps, was exposed to many trying vicissitudes. At length the troops being disbanded, she and her husband returned to their former occupation; her health, however, soon declined, and she had notice to seek another home, an event

which nued them with sorrow, though God meant it for good. One bright morning, having committed themselves and their little ones to the care and guidance of heaven, they went forth to seek employment, and a place where they might lay their heads. By the kindness of Providence they found upon the Downs an empty cottage, and having obtained permission to dwell there, they were soon settled in their new abode; and though now more than fourteen miles from the house of God, Jejana's seat was seldom vacant, for she loved his dwelling-place.

David, her husband, maintained his family by working for the farmers around, and cutting reeds; but as his employment was somewhat uncertain, they were occasionally brought very low, and yet He who taketh care of sparrows, and feedeth the meanest insect he has made, appeared for them in every time of need, and Jejana can bring her attestation to the faithfulness of Him who has declared, that those who seek first the kingdom of God, shall want no good thing. Once, when she knew not how to supply the next meal for her children, she went to a farmer in the neighbourhood; his mother arrived, and seeing Jejana going away, she begged the servant to call her, asked her if she feared God, and said, "God has sent you this (giving her a sealed packet) to buy bread for you and your little ones; I dreamt of you and your distress last night, and God has sent me to relieve you."

Another instance of God's watchful care over his children succeeded this.—David and Jejana had lived three years in this mud hovel, and they loved their humble dwelling, for they had many proofs that God was there to bless and keep them, but now it was given away, and whither should they go? Jejana sighed deeply as she saw the surveyor (Mr Melville) appear, accompanied by the person to whom the land had been given, and as she stood with tearful eyes to watch their progress, the farmer noticed her sorrow, and begged her to be comforted, for he would never turn her out. With an expression of pious resignation she thanked him, but said "my trust is not in an arm of flesh, but in God." The words, and the manner in which they were uttered, arrested the attention of the benevolent surveyor, for he was a man of God, and loved his fellow-creatures, one of the noble few who would barter all selfish interest for the delight of doing good, and deem the exchange the greatest luxury of life. He went to Jejana's cottage, heard her story, and left her with a promise soon to return; he did so, and gladdened this poor family, by informing them of his success in their behalf; the Erf upon which they now lived, was measured and secured to them.

Prosperity now smiled upon them; Jejana's children were of an age to be useful, and as they had been trained in virtuous and industrious habits, were of great value to their parents; a hut was soon erected, and a garden planted; the sterility of the soil for many a long year disappointed their hopes, though it at length yielded, to patient and persevering labour, abundant returns; an ox was added to their store, and then another, till they called a span their own; and then the reeds, and the produce of their garden could be taken to the best market, and their little wealth increased, till their present substantial and comfortable dwelling was erected, and God has blessed their wealth; her house has long been the house of prayer to all around, and there the Missionary loves to meet the little flock, for it has often proved to him the gate of heaven.

Jejana cannot read, but her knowledge of the Word of God might shame many a lettered Christian,—it is written on her heart, and is as a fountain of living waters perpetually rising up, to refresh her own soul, and the souls of those who approach her; but though destitute of the key of knowledge herself, she has not only taken care that her family (all daughters) should

possess that invaluable blessing, but has taught them to use it aright. After the hard labour of the day, those excellent young women devote the evening to the instruction of their poor neighbours; nor do they ever separate, till their pious mother has directed them to the widow's God, and drawn them around the mercy-seat to implore for them the blessing of salvation. Jejana's heart is full of those kind and gentle charities that Christianity inspires; her love to God her Saviour, and zeal for his glory, will never suffer her to let open impiety pass without severe rebuke; and the following instance is recorded to show that such a practice may prove as beneficial to the sinner, as it is consistent in the Christian:

Once, while Jejana was keeping the oxen in the Downs, during a dreadful thunderstorm, two English gentlemen rode up, and with oaths and curses demanded to be shewn the road, which they had lost. Jejana, sharply rebuking them, advised them to take shelter till the storm was over; but in language still more awful they defied the storm, and Him that rode thereon. She bade them go, but said, the God whom they blasphemed would stop them in their mad career. They left her with horrid imprecations, but one of them was struck down by the lightning, and carried into a house as dead; he, however, recovered, and years after sought her out to thank her for her reproof, which he declared had reached his heart, and had been the means of bringing him to the Saviour's feet.

Jejana still lives a monument of what divine grace can effect for a Hottentot; a mother in Israel, warning and exhorting the ungodly, comforting and encouraging the penitent, visiting the beds of the sick and dying. Time has shed its snows on her honoured head, and her frail tenement must soon descend to the house appointed for all living, but with faith and patience she awaits the summons that is to bid her rise to the bright regions of purity and peace, there to join in the song of the blessed: "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, for ever and ever. Amen."

Reader! the first sermon the subject of the preceding narrative ever heard reached her heart, and produced results that will extend to all eternity. How solemn is the thought, that the light of thousands around us has gone out in utter darkness, who might have believed and been saved, had Christians in this country been worthy of the holy name by which they are called! Surely this affecting thought ought to arouse all our energies to assist in circulating the joyful sound amidst Africa's degraded, unhappy children.

Christianity never intended that its sons and daughters should sit down in their selfishness, and draw around them this world's comforts and refinements, content with now and then giving a little of their substance to the poor. No; it demands the same mind that was in Christ, and a consecration of time, talents, energies, and substance to God, who has made it our highest happiness, as well as duty, to become fellow-workers with him.

The ambition, then, of hoarding up treasure, and adding field to field, cannot be the ambition of a Christian. No; his takes a nobler sight, and seeks for glory, and honour, and immortality, not for himself alone, but for the commonwealth of Israel.

## RECORDS OF CREATION.

### No. V.

#### ORGANIC REMAINS.

BY THE REV. JOHN ANDERSON,  
*Minister of Newburgh.*

THE mineral strata of the earth are not only, as we have stated in a former paper, arranged according to a

fixed order of superposition, but they are also resolvable into several distinct groups, according to characters peculiar to each. One essential character, by which rocks may be distinguished, necessarily arises out of the mineral materials which enter into their composition; some, again, possess a more compact and crystalline texture than others; and not a few can be recognised by their colour, laminated structure, and other external appearances. The more ancient rocks, geologically termed *primitive*, are the hardest and most crystalline of any; and generally, as we descend to the more recent formations, we find more of a mechanical structure prevailing amongst them, and less induration in their component particles. But there are other tests more definite and precise than any of these, and without which geology would have been divested of much of the charm and interest which attach to it as a science. Placed in circumstances of juxtaposition, one rock might easily have been distinguished from another; but when seas and continents intervened, or even when separated, as they often are, by considerable intervals in the same country, it would have been difficult to pronounce upon the identity of any series of rocks. Besides, there would have been very little interesting in such knowledge, even if attained with any degree of accuracy, as nothing farther could have been intimated than the fact, that differences did exist among the rocky strata of the earth; but how these were produced—what was the state and condition of the earth at the period of their formation—could not have been ascertained, nor even so much as conjectured. Now, in the organic remains which lie entombed in the interior of the earth, we have a more accurate test to enable us to decide upon these points, by which the contemporary origin of different groups can often be established, even where all identity of mineralogical character is wanting, and where no light can be derived from the order of superposition.

We are here led to the consideration of one of the most singular and interesting pages in the whole volume of nature. Job speaks of "the stones of darkness and the shadow of death;" and here certainly we have displayed before us the repositories of the dead, not in their usually appalling spectacle of corruption and decay, but in well arranged specimens of the various orders of creation—types of every form of vegetable and animal life, at once fresh and beautiful to contemplate.

When a plant or an animal dies, the inanimate substance usually lies upon the surface of the ground until the several parts are disunited, or decomposed into their simple elements. The plant withers, the animal corrupts, and is disorganized; and speedily both are reduced to dust, and form henceforth part of the soil which nourished and sustained them. Such is the usual fate, sooner or later, of all that lives and breathes upon the earth. But when we penetrate into the rocky crust, we find that this has not always been the case. Forming part of the real solid stone, both plants and animals are found, with all their organization and structure as perfect and entire, as the moment at which they ceased to live. The root, the stem, the leaves, nay, sometimes the flower and fruit of the most tender plant, which could not stand erect in the breeze, are there, spread out on the surface of the rock with all the care and delicacy of the most skilful herbalist, and sustaining the weight and pressure of many thousands of feet of solid rock. Animal forms are equally well preserved, some of them being so minute as to require the aid of the microscope to detect them, and others of the gigantic dimensions of seventy or eighty feet in length. Sometimes single bones are found, particularly the teeth and such portions as are least liable to decomposition; but frequently the entire skeleton is obtained, with no alteration in its parts except what has been occasioned by their compression into a flattened

ed body. Nevertheless, so perfect is the organization of these fossil remains, as to admit of being classified with the accuracy and precision of living substances. The botanist can arrange his specimens, taken out of the rock, into orders, genera, and even species, and the zoologist can tell of the curious relics before him, which of them roamed through "the vasty deep," and which gambolled in the marshy lake, which browsed upon the mountains, and which rejoiced to soar into the air. Trees are found erect in their original position, shells as they adhered to the living rock, the fins and scales of fishes as fresh and regularly disposed as when they sported amidst the primeval waters. The pencil, fit short, could not more beautifully delineate, nor the plate more accurately give the impression of these curious relics, than the state in which they have been preserved, through so many ages, on the rough stony tablets of nature.

Another circumstance, which cannot fail to excite attention in considering the history of organic remains, is the matter or substance of which they consist. They are termed *petrifications*, which is compounded of two words signifying to be made stones, because they are actually converted into a mineral substance, the quality of which is determined by that of the rock in which they are contained. In some instances, the animal or vegetable matter has been entirely dissolved or removed, and the mineral matter of the rock so nicely substituted, as to assume the perfect form of the internal structure, even to the minutest vessel or fibre, of the plant or animal. Sometimes the process of petrification has been carried no farther than the infiltration of the stony matter into the pores of the organized body. In other cases, again, the animal or vegetable substance has been wholly preserved, and the plant or animal has undergone no other change than the removal of such parts as are the most liable to dissolution and decay. The process of petrification is usually the most perfect among the older strata, while among the more recent, and generally throughout all the tertiary group, the contained relics have sustained little alteration. This principle, however, is so far from holding universally, that among the old red sandstone and other secondary strata, remains are found where no substitution has taken place; where, for example, fish scales occur in the greatest abundance, possessing still their pearly lustre, and the other qualities by which they are characterised. Thus wonderful are the processes of nature, minute and diversified beyond the ingenuity of man to trace them, either in the living or dead substance! And lo! these are but parts of His ways by whom "dead things are formed from under the waters, and all the inhabitants thereof."

Another remarkable peculiarity connected with these vegetable and animal remains, so perfectly and curiously preserved, is the manner and order of their distribution. They are not found indiscriminately huddled together in all rocks, whatever be their position and relation to one another. On the contrary, particular classes are confined to particular groups of the rocky strata; and so completely is this the case, that, in no two of the great divisions according to which the mineral masses of the earth are arranged, do we find the same species occurring, of either plants or animals. Every group possesses its own peculiar organic remains nearly as distinct and entire, as any two countries, situated in the remotest extremes of latitude or climate from each other, are at present distinguished by their vegetable and animal productions.

1. The *primitive* rocks, consisting of gneiss, schist, mica slate, &c., are destitute of fossil remains, because, as the term is meant to intimate, they are supposed to have been deposited before the existence of either vegetable or animal life; there are no portions of other rocks imbedded in them, nor any traces of a derivative

origin: granite, and the several varieties of trap or whinstone, are of volcanic origin; and hence such organised forms, if they ever were included in the materials of which they are composed, must have been wholly obliterated by the action of the heat to which they were subjected.

2. The group which succeeds begins, for the first time, to exhibit organic remains, sparingly in the lower members, which consist of clay-slate, and grey sandstone, but gradually increasing through the ascending series, till in the mountain limestone they are found in the greatest abundance, which consist chiefly of shells and corals. The old red sandstone contains one remarkable species of fossil; the scales, and lately an entire impression, has been found of an amphibious reptile, which has not been described by any of the learned; also the outline, covered with scales, of some unknown fishes; these occur principally in the beds which occupy the lower basin of the Tay and the valley of Stratheden. Impressions of aquatic plants are likewise found in some of the members of this group. In the mountain limestone the testaceous and zoophyte orders occur in the greatest abundance; also orthoceratites, which belong to the cephalopod tribe, deemed the lowest in the animal scale, from the simplicity of their structure, are found in great profusion along with fragments of entrochi and encrinites.

3. Above all these lies the coal formation, consisting of alternate strata of coal, sandstone, shale, and ironstone, repeated in many instances a hundred times, and every one of which is replete with organic remains. The vegetable relics are allied to the fern and palm tribes, which occur in the greatest profusion in the shale deposit, in the finest state of preservation, and of gigantic dimensions. The sandstone contains the roots, trunks, and branches of trees; a specimen was obtained some years ago at Gosforth, near Newcastle-upon-Tyne, which measured seventy-two feet in length, four feet in diameter at its lower extremity, and tapering gradually to about eighteen inches at the top; another instance lately occurred in the sandstone quarry of Craigleith, near Edinburgh, where a trunk was obtained forty-seven feet long, and five feet at its greatest diameter; this tree lay in an inclined position, with upwards of a hundred feet of solid rock above it, and exhibiting all its original roundness and most perfect woody structure. In some of the sandstone quarries throughout Fife, specimens of fossil trees, and in a perfect state of preservation, are frequently met with. The coal itself is composed entirely of the remains of vegetables, but, in consequence of the great change which they have designedly undergone for the most beneficent purposes, few traces of the vegetable structure can be detected, while yet the combustible qualities are all preserved.

4. Nature would here seem to have exhausted, for a time, her productive powers, for in the series of beds which succeeds the era of the coal formation, and which are estimated at the immense thickness of two thousand one hundred feet, few organic remains of any kind occur. The salt mines, not only of Cheshire, but of Poland, Spain, and Italy, are all situated in this group, and the scarcity of animals and vegetables is generally attributed, among the learned, to the prevalence during this period of magnesia and salt in excess. In the Sacred Scriptures, salt is repeatedly mentioned as an emblem of barrenness. The oolite group—which follows next in the order of superposition, and which derives its name from two Greek words signifying egg and stone, because it contains a limestone composed of small round grains like the eggs in the roe of a fish—is again remarkable, not only for an excessive abundance of both vegetable and animal relics, but for the gigantic size and singular characters of the animals which prevailed during that period. These consist of a tribe of

monsters more allied to what we read of in fable, than any thing which occurs in natural history, and realize to the imagination the fabulous accounts of gorgons and flying dragons. One of them, the ichthyosaurus, a word compounded of two Greek terms signifying fish and reptile, was discovered in the Lias limestone of Dorsetshire, having the snout of a dolphin, the teeth of a crocodile, the head and breast of a lizard, and the other parts similar to those of a fish: the jaws measured eight feet in length, containing each sixty sharp conical teeth; and so enormous had the eyes been, that the oval hollows in the skull which had claimed their possession, measured fourteen and a-half inches in diameter! Upon a scale of corresponding dimensions were the vegetable tribes which then flourished. Stems of palms and other plants are found in the Stonesfield slate, measuring forty feet in height, thus at once affording shelter and food commensurate to the habits and the wants of the remarkable animals which haunted the bays and waters of the primitive lands.

5. The chalk, in like manner, is distinguished by its own peculiar remains. And in the tertiary group above the chalk, we are introduced, for the first time, to the remains of quadrupeds and birds; no bone of either has been found in any one of the preceding deposits; here also plants occur entirely different from those which prevailed beneath, and which, as well as the animal remains, approach more to the character and dimensions of the existing races. It is in this class of rocks, that the huge skeletons of the mastodon and megatherium occur, the latter of which has been described as a huge sloth, having a skeleton thirteen feet long and nine feet high. The capital of France is built upon a deposit of this kind, which Cuvier shewed to be a vast sepulchre of once animated creatures; and in our own country, the site on which London stands yields, in the greatest abundance, the remains of the crocodile, tortoise, rhinoceros, hippopotamus, hyenas, tigers, &c., inhabitants now, all of them, of tropical climates. Some of these remains are found in the rocky strata, others in collections of loose gravelly soil, called diluvium, and many of them in the fissures and caves of rocks, of which there are some remarkable examples in Yorkshire.

But the strata of the earth are not more remarkable for what they contain than for what they do not. In this enumeration of organic remains, there is no mention made of any human bones, and the reason is, that none have been found. Amidst all the preceding deposits, where plants and animals of every kind occur, of all sizes, and in countless millions, nothing belonging to man—no portion of his body and no relic or implement of his art—have ever been met with. A human skeleton, indeed, and some fragments of the body have been found incased in agglutinated gravelly matter, and in the deposits formed by petrifying springs; but there is demonstrative evidence, in all these cases, that the formations are of modern origin, and have succeeded even the most recent tertiary strata. Are human bones more liable to decay than those of other animals? No chemist or anatomist has ventured to assert this; and the irresistible conclusion, therefore, is, that the creation of man was subsequent to that of the plants and animals whose remains we have been contemplating. How remarkable the coincidence with the Scripture account, where after the creation, first of plants, next of the inhabitants of the deep, then of birds and quadrupeds of the earth, man, in the image of his Maker, was, last of all, brought upon the scene! We are thus led to infer, both from the arrangement of the strata, and the successive creations of living substances over the whole surface of the earth, that the globe was gradually adapted by a predetermined order of things to the nature and habits of that more perfect creature, to whom was to be given "dominion over the fish of the sea, and over the fowl of the air, and over the

cattle, and over all the earth." Man has subdued the earth unto himself, he has obtained "dominion" over every portion of it, and, like the mineral strata beneath his feet, he is independent of climate or of country; but still there is no trace of himself or of any of his productions in any spot of the interior; and hence, it may be affirmed, that the very stones of his earthly habitation proclaim the truth of God's Word respecting the creation of the world. On the other hand, may it not be as truly affirmed of them, as of the planets which move so harmoniously above,—

"The hand that made us is divine."

Having thus considered the state of preservation in which organic remains are found, the changes which they have undergone as petrifications, and the manner of their distribution among the rocky masses of the earth, let us attend to a few of the many interesting conclusions which they serve to establish respecting the history of the planet which we inhabit. This will form the subject of the next paper.

#### THE BELIEVER'S WEDDING-GARMENT: A DISCOURSE.

BY THE REV. JOHN PATERSON, D.D.,

*Minister of the Scotch Church, Bishopwearmouth.*

"And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."—MATT. xxii. 11-13.

THE outward or visible Church, as it now exists in the world, is necessarily made up of persons whose real characters are extremely different in the sight of God. There are many tares amongst the wheat. Amongst the multitudes who are called, who profess to *accept* the call, and actually take to themselves the highest external privileges of the Gospel, there are many who do not really yield up their hearts and lives unto God, and who are only spared till the day of reckoning come, when they shall be finally judged and cast away. Thus two distinct classes are found, as essentially different in their principles and spiritual condition as it is possible to conceive. In the one class there are those who are called, and chosen, and faithful; and in the other, there are the many who are yet in their sins, unbelieving and unsanctified, and consequently exposed to the wrath which is to come. But these two are so mixed up and blended together, that we cannot possibly trace the line of distinction that runs between them. If we presume to try it, we are baffled at the very outset. For, even amongst the truly sincere, there are great varieties of character, and great differences of attainment, from the man in whom the fruits of the Spirit are hardly as yet perceptible, up through all those that are faithfully striving against many evil habits and propensities, to the man who is peacefully resting, or triumphantly rejoicing, in the Lord. And again, amongst those of the other class, there are similar diversities to be found; and, not unfrequently,

such eminent gifts and fair appearances, as serve to gain for them the highest esteem and admiration of their fellow-men. . So that the whole, when taken together, forms a large body, over whom we are glad to cherish the most pleasing hopes; whilst, at the same time, we cannot but rejoice with trembling, being exceedingly concerned for such as we have reason to fear are ripening only for destruction.

Nor is it difficult to account for this diversity of character and condition amongst those who profess to believe. Our commission is to preach the Gospel to every creature. In proclaiming the glad tidings of pardon, and peace, and eternal life, there is to be no respect of persons. To the rich and to the poor, to them that are amiable and virtuous in their habits, and to them that are openly profane and wicked, to persons of every character and of all descriptions, is the general invitation addressed. We despise not even the most profligate, not even the individual who is wallowing in the lowest sink of depravity, and has nothing but filthy rags to exhibit, and sins the most numerous and disgusting to confess. Whomsoever we meet with on the highway, we are to bid to the wedding; and we are to set before them every inducement, plying them with every motive or argument within our reach, that, by the urgency of our pleading, we may compel them to come in, and may gather together all, as many as we can find, whether good or bad. Such is the extent of our commission—such is the freeness of the invitation, the imperative nature of the summons which we bring. No wonder, therefore, that a mixed multitude should be found to congregate together—no wonder that many should be affected, and persuaded, and drawn together into the banqueting-house, who are not really “renewed in the spirit of their minds,” and not really converted from the love and the hidden practice of sin. And, whilst a feeling of charity, a feeling by which we are strongly disposed to think no evil, and always to entertain the most favourable views of individual character, prompts us to hope well of all who seem to be in earnest, and to grant even the highest privileges to those who make a fair and credible profession, no wonder that *some* who are most unworthy should escape our notice, and be found mingling with the faithful.

But although it be not in us to distinguish between the one class and the other, yet the great Jehovah, whose eyes are in every place beholding the evil and the good, most clearly marks the difference, and cannot be deceived. He knows the real state and condition of every soul; he looks intently upon the heart; he *tries* the reins; and the very principles and motives, desires and affections, which determine the prevailing quality and the spiritual state, yea, the very spirit of the man, is fully and constantly in his view. Nor is it possible for Him, amid the vast multitudes who are so freely invited and so kindly dealt with, to overlook, or to excuse, even a single individual,

whatever his outward circumstances may be, whose heart is not rightly affected, who is not sincerely honest in his devotion, and does not, from a principle of gratitude and love, and in humble submission to divine authority, yield a sincere and unreserved obedience. On every such person he will assuredly fix his eye; and, detecting the pride of his heart, and the hollowness of his profession, he will deal with him as with an intrusive enemy. He will, perhaps, in the course of providence, throw him out of the Church: he will, at all events, mark down the abuse of privileges to his account; and, if no radical change of state and of character be accomplished upon him before the event of death, so far from receiving him into the abodes of bliss, he will order him to be bound hand and foot, and cast out, for ever, from his presence, into that outer darkness, where shall be weeping and gnashing of teeth.

This, you perceive, is plainly suggested by the text. We have here the rich privileges and enjoyments, provided for believers in Christ, set forth under the semblance of a marriage feast. Persons of all ranks and characters were kindly invited; and, of course, required to put on raiment suited to the occasion. But one individual, amongst those who accepted the call, was self-willed: he took his own way, and did not appear in the wedding-garment; expecting, no doubt, to pass amongst others, and to enjoy the feast as he was. But the Master had no sooner come in than he singled him out, and challenged him openly for his offence. The man was abashed and speechless: his joyful prospects were instantly overcast, and his conscience smote him with remorse; for, alas! repentance was too late; and the sovereign Prince, whose kindness and liberality he had abused, sternly ordered him to be seized and thrust away into outer darkness, under circumstances of unspeakable woe.

Now, if the wedding *feast*, as it doubtless is, be meant to represent to us the joys of salvation, in connection with the peculiar and spiritual blessings of the Gospel—those blessings which it holds out to the true Christian, and which none but he is fitted to enjoy, or to improve aright, the *garment* suited to the occasion must, beyond all dispute, be the meetness or qualification, which is required on the part of those that would worthily and profitably partake of them. Are we then possessed of this qualification,—this indispensable meetness for the enjoyment of God’s special favour? The question is one of extreme importance; and to help us in solving it aright, I shall now endeavour to explain what is meant by the wedding-garment; or, in other words, to describe the state and character of those who, as welcome guests, do really enjoy the blessings to which we are called by the Gospel.

Wherefore, bear in mind that the thing I attempt to shew is, not merely the way of a sinner’s justification before God, or the ground of his acceptance into favour, but the meetness necessary for the positive personal enjoyment of the blea-

sings freely provided and offered to our use. This being clearly understood, I remark, in general, that faith in Christ, having respect to the truth as it is in Him, and serving to furnish the mind with right and holy principles, together with an increasing disposition to think, to feel, and to act, in the habitual course and conduct of life, according to the divine principles imbibed, does plainly constitute the state which is acceptable, and which, under the continued influence of the Holy Spirit, will ripen into a perfect meetness for heaven; and this obviously implies, both the righteousness of Christ imputed and received, and also the principles of righteousness implanted and cherished in ourselves.

I. Observe, then, in the *first* place, that the wedding-garment implies the righteousness of Christ—that righteousness which is imputed to his people, and received by faith alone. The Gospel method of salvation does not require that we should actually have attained to holiness when we come to Christ, and to the means of grace he has appointed. Such a requirement, it is obvious, would amount to an utter and eternal prohibition; since we cannot be holy or sanctified, in any degree, till we are already in him, and made partakers of his Spirit. We are, therefore, on the contrary, invited to come, all poor, and worthless, and blind, and naked, as we are; and, being deeply conscious of our state, we are thankfully to accept the pardon, and the terms of reconciliation and favour, which the Lord himself hath procured, and which are freely granted to us for his sake. In plain terms, having come to the Saviour, and to the assembly of his saints, with a true sense and a sincere and sorrowful acknowledgment of our personal guilt, we are to believe, on the simple testimony of his Word, that our persons and services, which we now devote in obedience to his will, shall find acceptance, solely on account of what he hath done and suffered in our stead. And these feelings, and this belief, ministering to sincere humility, on the one hand, and to the sweetest encouragement, on the other, at once, to the mortifying of the corrupt principle, and to the invigorating of those desires, and affections, and holy resolutions, which tend to the perfecting of holiness, must remain, as a garment on the soul, in all the exercises we perform, and amidst all the privileges we enjoy. Whatever we do, and whatever be the attainments we reach, we must still look for acceptance, not on account of our own worth, but on account of the righteousness of Christ, for whose sake it is that our sins and shortcomings are forgiven. This is the state of mind which is well pleasing unto God; and it is the only state in which we can either experience the manifestations of divine love, or realize that growth in grace, which all the privileges of the Gospel are designed to promote.

Nor could we easily find a better illustration of this doctrine, than the case mentioned in the text. The intruder at the marriage-feast was not reject-

ed merely because he was poor, or because he had no suitable raiment of his own to put on. Had these been the only charges against him he would not have been so self-condemned and "speechless;" he would have pled that, being poor, he could not help his appearance; or that, being pressed in from the "streets and lanes of the city," he had neither time nor opportunity to change his apparel. But no such pleas were thought of, because no such charges were made. The charge against him was distinctly this, that he was "without the wedding-garment,"—that garment which the Master of the feast had himself provided, and had in readiness for all his guests; which, moreover, had been freely and expressly offered to his acceptance, and which he had either proudly refused, or carelessly neglected to wear. For, in order to understand the force of the accusation, you must bear in mind that, in ancient times, it was customary on such occasions for the host, or entertainer, to furnish a suitable garment for every individual invited. Thus, when Joseph entertained his brethren at the court of Pharaoh, "to all of them he gave each man changes of raiment, and to Benjamin he gave three hundred pieces of silver and five changes of raiment." Also at Samson's marriage-feast, we are told that "he promised thirty changes of raiment," to those who should, within the given time, explain the riddle he had put forth. It was, indeed, a custom that almost universally obtained; and it shews us clearly what the crime was of the individual in question. He was not rebuked and punished for at once accepting the invitation, or for instantly coming as he was; however unclean, and ragged, and utterly unfit for the place to which he was called. It was right and proper thus to come. But, as there were at the very entrance, both water to wash and raiment to put on, most justly was he punished for the state in which he was found, having either neglected or despised their use. Nor did it mend the matter though he thought himself clean, and preferred his own clothing to the proper and distinguishing garb of the Master whose guest he became. In any view his conduct was insulting and insufferable; betraying either a proud and self-sufficient mind, or a careless and slovenly disposition, wholly unfitting him for the society into which he had come, and shewing him altogether unworthy of the place he had presumed to occupy.

And thus precisely it is with regard to Christ, and those who stand in need of the blessings he hath procured for our enjoyment. Being reached by the Gospel message, they are invited, without the least distinction of rank or of character; they are all invited and all commanded to come to him as they are, and for all that will come, there is provided, on his part, an all-sufficient righteousness, which it is both their duty and their privilege to accept, and, as it were, to put on, it being in virtue of this, and of this only, that any one can be justified or accounted worthy in the sight of God. The man, therefore, in whom the Lord de-



lights,—whom he will kindly admit to the joys of communion with himself, and nourish with the fatness of his house, is the man who not only hearkens to his Word, and treasures up its principles within him, to the gradual dispossessing of all others, but who also habitually appears before him under a deep sense of his own unworthiness, feeling and confessing that he has done nothing and can do nothing to deserve the smallest favour at his hands; whilst, at the same time, he rejoices, through faith, in the efficacy of the great atonement, and in the most perfect obedience that has been yielded in his stead. He is one who indulges not a thought of his being so kindly dealt with from a regard to any thing in himself, and who goes to the performance of every duty, and to the enjoyment of every blessing with an abiding conviction that he is accepted only in the Beloved, and yet with a confident hope in the divine mercy. Hence the reason why we are exhorted to “put on the Lord Jesus Christ,” even as we would a garment or covering for the body. And hence the reason why St Paul, with all his high and excellent attainments, was so anxious to be “found in Him, not having his own righteousness, but the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe.”

II. But observe, further, in the *second* place, that the wedding-garment implies also those righteous principles and dispositions, leading to holiness, in all manner of life and conversation, which the true believer has, in consequence of his relation to Christ and through obedience to his Word. These, in addition to what I have mentioned, are indispensable, not indeed as a title or recommendation to favour, but as a qualification for the enjoyment of the favour and privileges to which we are freely admitted; and they are what will never be found wanting in the character of one who is living wholly by faith in the Son of God. These, in truth, are not only the requisite tests of our sincerity, sustaining hope and yielding encouragement to persevere, but are, in the strictest sense, indispensable, both to the right use of Gospel privileges, and to the very end for which these privileges are given. Our faith, whatever it may seem to be, is not genuine, and has done nothing either for our personal sanctification, or for maintaining the glory and honour of the Redeemer's cause, unless through it we have come to experience that great spiritual change which implies a new life, and is evidenced by an increasing desire or disposition not only to think and feel, but also to live and act according to the principles and precepts of the divine will, so far as they are known, or can yet further be discovered. These fruits of a saving faith in Christ enter essentially and invariably into the character and the happy experience of all his accepted worshippers. Hence, in order to be qualified for their company, and for the enjoyments to be found at the marriage-supper of the Lamb, we must needs have undergone this great change, and be clothed “in fine

linen, clean and white,” which, as the apostle says, is “the righteousness of saints.” We are, therefore, expressly commanded to “put off the old man, which is corrupt according to the deceitful lusts, and to put on the new man, which, after God, is created in righteousness and true holiness.” The Lord will not have his ordinances polluted, nor his rich and abundant mercies abused. He will not tolerate the individual who comes with a fair profession; sits as his people sit; and talks of trusting in his mercy, of waiting for his salvation, and of having fellowship with him in the Spirit, and yet all the while wilfully allows his vain thoughts, his evil tempers, his unholy purposes, and his sinful ungodly habits to prevail, and thus not only derives no benefit himself, but causes the way of truth to be evil spoken of. On the contrary, he strictly requires that we “put away the old leaven of malice and wickedness, and keep the feast with the unleavened bread of sincerity and truth;” and, moreover, that we also “put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering.” “Above all things,” saith Peter, “put on charity, which is the bond of perfectness. Be clothed with humility; a meek and a quiet spirit is an ornament of great price.” And all this is enforced by the words of the Psalmist, “If I regard iniquity in my heart, the Lord will not hear me.” Besides, we know that “the sacrifices of the wicked are an abomination unto him,” and that all who believe must adorn the doctrines of God our Saviour in all things.

Such, then, is the wedding-garment with which every one that would enjoy the Saviour's presence is bound to be adorned. It is “a frame of heart, and a course of life agreeable to the Gospel.” And this distinctly shews what our duty is in reference to Christ. It is this: Having, with faith in himself as a divine Saviour, hearkened to his Word, proclaiming pardon, peace, and eternal life,—having felt and acknowledged his goodness to us sinners, resolved to embrace this great salvation, and to rest all our hopes and expectations on Him alone,—and testifying to the world, by our profession, that such is indeed the choice we have made, we must constantly cherish the new convictions, desires, and purposes, that have arisen within us,—we must be careful to depart from all iniquity, and must endeavour to grow in a thorough conformity to his image, and to walk with him from henceforth in newness of life. This we must do. For the very existence of a self-righteous spirit, and all indulgence of evil tempers, of unholy passions, or of selfish and wicked pursuits, are wholly inconsistent with the righteousness of Christ, must unquestionably grieve his Holy Spirit, and destroy every reasonable hope of communion and fellowship with him, and cannot but be viewed as a grievous insult to his name, and to the efficacy of the means he has appointed. It is, therefore, most clearly our duty, according to the will of God, and whether we regard the hopes of our own salvation, or the honour and extension of the

Church on earth, it is matter of strict and obvious necessity that we put on Christ, and walk habitually in the robes of purity and virtue, keeping our garments unspotted from the world.

On the whole, therefore, it is plain that, in order to be welcome and accepted guests at that glorious—that spiritual feast, to which we are called by the Gospel, we must put on the righteousness of Christ, for this is absolutely necessary to our justification before God; further, that, in order to mortify the pride or selfishness, which is the very root of all our corruption, we must constantly feel and acknowledge that, in the midst of all our attainments, it is Christ alone who procures for us the favour and acceptance we enjoy; and, moreover, that we must also cultivate the fruits of “this grace wherein we stand;” giving full scope to all the righteous desires, affections, and purposes of a renewed mind, and maintaining a strict and conscientious obedience to the divine will. In short, faith and righteousness, humility and virtue, existing together, and in their proper relation, constitute the indispensable qualification required, even that meetness in the sight of God which we must needs have for the right reception and improvement of his gracious benefits here, and for the full enjoyment of his presence hereafter.

And let no individual amongst all those who profess to believe, think to find an excuse for the want of these attainments. It is entirely his own fault if he be not stripped of his rags, renewed in the spirit of his mind, and adorned with the virtues and graces of the Christian character. If he is destitute of “righteousness and strength,” it is because he will not have them, because he is without faith, and not submissive to his God, being, in truth, insincere in his profession. And although, in the meantime, he may venture to plead his own inability as an excuse, and so contrive to maintain some degree of composure, in the midst of much wilful depravity, yet the Saviour at length, when he comes to inspect his guests, will at once detect the fallacy of his plea, will open the book which shews that nothing whatever was required of him in his own strength, and will make the all-sufficiency of his grace—that grace which is revealed in the Gospel—so irresistibly evident, that the conscious criminal, like the intruder mentioned in the text, shall be overwhelmed and “speechless.”

Let us, therefore, apply the subject carefully to our own case. As Christians, we profess to have accepted the invitation of our Lord, to have thrown the burden of our salvation upon him, as our prophet, priest, and king, and, in the special ordinances of the Gospel, to have communion and fellowship with him here, in the humble, hopeful anticipation of a richer and purer enjoyment hereafter. But is there that sincerity in our profession, and is it adorned by those substantial fruits of righteousness which are so essentially requisite? Have we indeed put on Christ? Do we feel that we are really stripped of all self-dependence and self-righteousness in the sight of God?

Are we living wholly by faith on the Lord Jesus, and trusting entirely, as the foundation of all our hopes, to what he hath done and suffered in our stead? And, in consequence of this, shewing that we are indeed sincere in the faith, are we renewed in the spirit of our minds, growing in conformity to the divine image, and ever careful to maintain good works? Is this our real and unaffected character? After strict and impartial examination, held under the light of revealed truth, have we reason to believe that it is so? Each one must be the judge in his own case. They who urge the inquiry, and explain the principles and the test to be employed, cannot look into the hearts of others, are therefore easily deceived, and may not presume to decide. But the great King, whose eye is ever upon all his guests, can never be deceived. Specious as the garb may be which any man hath prepared for himself, and however close the imitation, the Lord will easily distinguish it from that which is his own; and he will not suffer either the deep designing hypocrite, the stiff or careless formalist, or the self-righteous pharisee, to escape. How much, then, does it become us to guard against all deception in a matter so momentous as this! Wherefore, let every one examine himself most carefully, and see how it stands with himself; and let us earnestly pray that the Lord would send forth his light and his truth to direct us in this important exercise; and not only so, but that he would also dispose us, by his Holy Spirit, to submit to the righteousness of Christ, to embrace the pure principles of his Word, and be in all things conformed to his example; knowing, as we do, that although he may still be willing to grant us the wedding-garment, yet, if we persist in our thoughtlessness and folly, the time will assuredly come when he will break forth in just indignation against us, bind us hand and foot, and cast us out for ever from his presence.

But still, whatever their present discoveries may be, let none despair of mercy at the hands of a reconciled God. Their past sins, however aggravated, are no insuperable barrier in the way. The blood of Christ cleanses from all sin; and all that pertains to life and godliness is fully purchased and freely offered in the Gospel. From the poorest and vilest sinner, who believes and repents, the highest blessing shall not be withheld. Let them only consent to forsake their evil thoughts and their unrighteous ways, to strip off their errors, their pride, and their self-sufficiency, and put on Christ as all their salvation and all their desire; let them only consent to put away all ungodliness and sin, and, in the strength of divine grace, to persist in the practice of virtue according to the requirements of the Gospel, and, on the part of God, they shall find the smiles of a joyful welcome,—a free admission to all the privileges of communion and fellowship now, and, at length, an entrance ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

To which glorious inheritance may God, of his infinite mercy, be pleased to bring us all, through Jesus Christ our Lord. Amen.

## SKETCHES OF THE HISTORY OF ISRAEL.

BY THE REV. GEORGE MUTRHEAD, D. D.,  
*Minister of Cramond.*

No. VI.

PSALM lxxviii. 54-72.

III. The *third* period of the history of Israel includes the time from their establishment in the promised land until their being led captive to Babylon. In the portion of Scripture above referred to, there is contained a specimen of some of the remarkable occurrences of this long period. There was at times a revival of the Lord's work among them. But the general character of this period was that of forgetfulness of God, abuse of his mercies, and a proneness to turn aside into heathen idolatry. When the Lord visited them with chastisement for their transgressions, they repented, and cried unto the Lord for deliverance. And the Lord heard them, and graciously interposed; but soon they forgot his mercies, and, by their backslidings and provocations, again brought down upon themselves the judgments of God. Thus it is recorded of them in Psalm cvi.: "Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction, when he heard their cry: and he remembered for them his covenant, and repented according to the multitude of his mercies. He made them also to be pitied of all those who carried them captive.

During this period, however, as during the two preceding periods, the great ends, for which the nation of Israel was taken out from among the nations, were answered. The knowledge of the one true and living God, and the worship due to him, were preserved in Israel, when all the other nations had corrupted their ways, and had turned aside from the worship of the true God to the service of vain idols. The land of Israel was the only lucid spot, when darkness covered the earth, and gross darkness the people. And doubtless not a few of the other nations, from residing among them, or having occasional intercourse with them, derived advantage from the light of divine truth that shone in Israel. They were thus brought to know, that God was the Lord, and that among all the gods of the nations, there were none like to the mighty God of Jacob. And in the arrangements of God's providence towards the people of Israel, there was represented a type of the dispensations of God's providence towards the spiritual Israel, his elect Church gathered out of all nations. Among them, too, during this period, were deposited, and carefully preserved, the lively oracles of God. And by means of the prophecies and types contained in them, there were held forth to them continually intimations of the coming of the Saviour; and thus preparation was made for his appearance upon earth in the fulness of time.

But it may be useful to notice more particularly some of the remarkable dispensations belonging to this long period, that we may know what instruction we may learn from this portion of their history; for it has been recorded for our admonition, upon whom the ends of the world are come.

The time immediately after their establishment in the promised land, and during all the time of Joshua, and during the time of the elders who survived Joshua, and who had seen all the wonderful works of the Lord, in bringing them into the land, and subduing all their

enemies, and enriching them with their spoils, appears to have been a time of great favour to the Israelites, wherein they were more stedfast to God's covenant, more careful to abstain from idolatry, and manifesting greater thankfulness to God for his mercies than was generally the case in other periods of their history. And this was according to what the Lord had foretold respecting that generation. For when the people of Israel, discouraged by what the spies who were sent to search the land, had reported, that there were giants in the land, and cities strongly fortified, and walled up to heaven, refused to go into the land, and preferred returning into Egypt, and murmured against God, for bringing them into the wilderness, where their children would become a prey; God declared to them, in anger, that they should not enter into the good land which they despised; but that their children, who, they said, would become a prey, should enter therein. They were accordingly taken under God's special care; they survived all the toils, fatigues, and dangers of the wilderness; and, under the conduct of Joshua, the captain of the Lord's hosts, they obtained possession of the promised land. And, from what is recorded of them in the book of Joshua, they appear to have been very attentive to his instructions, and to have exercised a firm reliance on the promises of God's Word, and to have faithfully kept his statutes and commandments. As a testimony of God's favour to them, we are told, that the Lord gave to Israel all the land that he swore to give unto their fathers, and they possessed it, and dwelt there. And the Lord gave them rest round about, according to all that he swore to their fathers; and there stood not a man of all their enemies before them. The Lord delivered all their enemies into their hand. There failed not any good thing, which the Lord had spoken unto the house of Israel: all came to pass.

Their zeal for the glory of God, and for the preserving of the purity of his worship, was manifested in a striking manner, by an occurrence that took place, after the armed men of the two tribes and a-half, who had assisted their brethren in subduing their enemies, had left them to return to their own possessions, on the other side of Jordan. The ten tribes of Israel having learned that their brethren of the two tribes and a-half had built an altar over against Jordan, on the border of their possessions, were afraid that it was erected for idolatrous worship, and resolved at once, with one accord, to take up arms, to avenge so daring an act of rebellion against the Lord. But, before coming to an open rupture with their brethren, they sent an honourable deputation, consisting of the son of the high priest and ten princes of their tribes, to remonstrate with them concerning the atrocious nature of the sin of idolatry, and to warn them of the wrath that would come upon them from the Lord, in consequence of their being chargeable with so aggravated a transgression. It turned out, however, that they were mistaken as to the purpose for which the altar in question had been erected. Their brethren had not intended to forsake the worship of the God of their fathers: but the building was erected for an opposite purpose, to be a witness to the generations to come, that though separated from their brethren by the Jordan, they had still part with them in the worship of the same one living and true God. Thus the matter was amicably adjusted, and both parties united in giving thanks to God, that they had been prevented from rashly engaging in a quarrel, without previously inquiring into all the circumstances of the case. The whole history of this affair bears a decided testimony to this, that the whole congregation of Israel were, at that time, distinguished by a commendable zeal for the purity of the worship of God, and by a dread of offending him, by taking part in the idolatrous worship of the other nations.

The same thing is made manifest, from that solemn and affecting interview which Joshua had with the people of Israel shortly before his death. After putting them in mind of all that the Lord had done for them, and exhorting them to fear the Lord, and serve him in sincerity and truth, and to put away the gods which their fathers served on the other side of the flood, and in Egypt, and to serve the Lord, he makes this forcible appeal to them, "If it seem evil to you to serve the Lord, choose ye this day whom ye will serve; whether the gods that your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." In answer to this appeal, the people declared, with one accord, "God forbid that we should forsake the Lord, to serve other gods. For the Lord our God, he it is that brought us up out of the land of Egypt, from the house of bondage, and who did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: and the Lord drove out from before us all the people, even the Amorites that dwelt in the land; therefore will we also serve the Lord, for he is our God." This they repeatedly declared to Joshua. And Joshua made a covenant with them that day, and set up a large stone, and said, "Behold, this stone shall be a witness to us; for it hath heard all the words of the Lord which he spake unto us; it shall be a witness to you, lest ye deny the Lord." And that the people of Israel, in general, acted sincerely on this solemn occasion, is testified by the historian, when it is recorded, "Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and who had known all the works of the Lord that he had done for Israel." It is to this generation, too, that there is reference made in Jeremiah, when it is said, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness to the Lord, the first-fruits of his increase." Such a description does not apply to those who were grown up, when they came out of Egypt; for they were generally a stiff-necked generation, whose carcasses fell in the wilderness. It must refer to the young generation among them, who, under Joshua, came into the possession of the promised land.

The consideration of this first portion of the third period of the history of Israel, including the days of Joshua, and of the elders who survived him, may suggest to us the following instructions:—

1. We are called to contemplate the faithfulness of God in fulfilling his promises to his people. God promised to Joshua and the people of Israel that he would give them possession of the land of Canaan, and that he would subdue all their enemies, and that he would enrich them with their spoils. They believed the promises of God; they went forth relying on God's faithfulness to fulfil them. And they found that, according to their faith, so it was to them; and that not one thing of all that God promised failed of being accomplished. What an encouragement is thus held forth to us to place unshaken confidence in God's unchangeable faithfulness! Did we only believe what God hath promised us in Christ, we should, in like manner, experience the Lord's faithfulness, and that in Christ all his promises are yea and amen for ever. "Thou wilt keep him in perfect peace whose mind is staid upon thee, because he trusteth in thee. Trust ye in the Lord for ever; for with the Lord Jehovah is everlasting strength."

2. In this rest from the assaults of all their enemies, which the people of Israel enjoyed for a short time, under Joshua, there was a type of another rest which the same people of Israel shall enjoy in the same

land, when they shall obtain a complete and final victory over all their enemies, under the great Captain of the Lord's hosts, the Captain of salvation, of whom Joshua was a type. Then they shall rest for ever from the assaults of all their enemies. Then, as was foretold, all their enemies shall be found liars to them; and they shall tread upon their high places. Then eminently shall Israel be holiness to the Lord; for they shall be all righteous. Holiness to the Lord shall be inscribed on their foreheads. And the name of the city from that time forward shall be, The Lord is there.

3. This time of rest to Israel in the land of Canaan may lead our thoughts forward to the everlasting rest of all the true Israel of God in the kingdom of their Father. There they shall rest for ever from all sin, from all temptation, from all assaults of enemies, from all pain, and from all sorrow. They shall obtain joy and gladness, and God shall wipe away all tears from their eyes. There God shall for ever rest in his love to them. There they shall rest for ever in the full enjoyment of his everlasting and unchangeable love.

#### GENERAL ASSEMBLY'S SCHOOL AT CALCUTTA; SIXTH ANNUAL EXAMINATION.\*

THE examination, which had as usual excited a great deal of interest, attracted a larger and more respectable concourse of visitors than I remember to have observed on any former occasion. It was conducted by Messrs Mackay and Ewart, and by the Reverend Mr Charles, senior chaplain of St. Andrew's Church, who, as moderator of the presbytery of Calcutta, presided on the occasion.

The range of studies in which the pupils were declared capable of being examined, was more than usual varied and extensive; and it is enough to say, that the manner in which they acquitted themselves, throughout the prolonged and sifting process of examination to which they were subjected, was worthy of the brilliant appearances made by them in former years; and fully justified the many high encomiums which have been pronounced on the Assembly's school, and the system of tuition pursued in it. It is due to all parties to say, that there was not the slightest appearance of previous concert or preparation; every thing was conducted with the greatest fairness and impartiality; and the increase of reputation achieved has been fairly won.

The examination of the elementary classes, which was soon got through, commenced a little after nine o'clock; and after them two classes of the seminary at Takee, which is carried on under the superintendance of the Assembly's Missionaries, though supported chiefly by the Roy Chowdry Baboos, were called in succession.

The third class of the Assembly's school was next brought forward, and with this the most interesting part of the examination commenced. This is the first class of such high standing, that has been trained wholly in the school, and never has attended any other; and certainly it is only justice to say, that the progress already made by the lads who compose it, places in the clearest light the excellence of the system under which they have been taught; and that, if they advance at a proportionate rate during the remaining years of their course of study, they will in all likelihood rise to higher attainments than have yet been reached by any seminary in India. The taste, accuracy, and comparative freedom from peculiarity of accent, with which they read a portion of Marshman's Brief Survey, selected by Miss Eden, have, I am sure, been rarely equalled in this country; and the ease and correctness, with which they gave in good English the meaning of the words that occurred

\* From the Appendix to the Report of the General Assembly's Committee for the Propagation of the Gospel in Foreign Parts.

in it, excited the astonishment and called for the applause of all around me. I will just add, that the manner in which, in answer to Mr Ewart's questions, they traced the course of the great Gulph stream on the terrestrial globe, and accounted for the change of its direction at different places, was one of the most interesting exhibitions of the kind I ever experienced.

The first and second classes were next examined in succession; and though there was not any thing like time to do justice to their attainments in general knowledge and in the evidences and theory of Christianity, the readiness, accuracy, command of English expression, intelligence and reach of thought which they displayed on these subjects, were truly astonishing, and far exceeded what, only a few years ago, it would have been deemed Quixotic to predict as attainable. The manner, if I may descend to particulars, in which the lads in the highest class stood a very severe examination on the whole of Mylne's excellent treatise on astronomy, in which both Mr Mackay and Mr Charles took part, was acknowledged on all sides, to be a most masterly exhibition, and such as very few even of the well educated Europeans present could have approached.

In short, the whole scene was in the highest degree interesting; a splendid proof of success during the past, and full of promise for the future; and must have been as gratifying to the feelings, as it was creditable to the talents and exertions of the faithful and devoted persons who represent the General Assembly's Mission on this side of India.

#### CHRISTIAN TREASURY.

*Choice sayings.*—While the chosen servants of God speak his words to the faint heart, the Lord putteth forth a power to enable them to do all that wherefore they are spoken.—While the soul is sore troubled, there is danger in delay. A bruised spirit is like a bone out of joint; the longer it be let alone, the farther it is set.—With one cross, God can work two cures: first, a correction for bypast corruption, and after, a direction for time to come.—Hath not God made death like a chariot to wearied man, to carry him to his everlasting rest?—If a lord shall give to one of his servants some cottage-house of clay, and some little piece of ground for colewort or cabbage, to live upon, saying, this will I give thee for thy lifetime. But, if afterwards, this lord should say, fetch me my good servant out of his clattie cottage, and bring him to my palace, that he may eat at mine own table for ever. Tell me, if by the change, that servant hath lost? Would that servant, think you, say, ay lord, I will not come to thy table, for thou hast promised me this cottage-house for my lifetime. What lord in the land was ever troubled with such an answer? Who, for all that he can beg on earth, desires to live out of heaven for one hour?—God is so bound up unto mercy, that while he scourgeth sinners for their faults, he is said to bring to pass his strange work and strange act.—There is both gall and guile in earthly mindedness.—Satan can forge temptations, like glass, of whatever colour he pleaseth, through which things seem to be of the colour of his temptations.—God was more offended at Cain for despairing of his mercy, than for killing his brother. Judas kindled more of God's wrath for the desperate hanging of himself, than for the betraying of his Lord that was hanged by his treason. He who offered his mouth to receive a kiss from that traitor, had never refused him mercy, if he had sought it with a repenting heart.—ZACHARY BOYD. (*Last Battle of the Soul.*)

*Now is the Door of Mercy open.*—How soon may the wrath of God, which is both threatened and justly merited, seize upon the unconverted! How suddenly may it destroy them beyond all possibility of remedy! God is angry with the wicked every day, and as they

grow more wicked, God becomes more angry. If they turn not, God hath whet his sword, he hath bent his bow, and made it ready. To signify the patience of God, and his unwillingness to destroy, the slaughtering weapons are represented as lying by him unprepared. His sword is not whetted—his bow is unbent; but if sinners refuse to turn, the sword, yes, the sword and the bow too, may quickly be made ready; and God may come to that peremptory resolution:—(Is. i. 24.) "Ah! I will ease me of mine adversaries, and avenge me of mine enemies." You see, then, that turning is in the highest degree necessary, for you must turn or die. If a city were on fire, and there were but one gate at which there might be an egress, to fly from the fury of the flames, oh! what stocking would there be to that gate. If sinners had but any sense and knowledge, they would turn to God by thousands and by millions, since conversion is the only door through which they may escape the vengeance of eternal fire. Those obstinate wretches that will not turn in time, God will make them burn in hell for evermore.—*An Old Author.*

*The Soul.*—Our inquiries about the nature of the soul, must be bound over at last to religion, for otherwise they still lie open to many errors. For since the substance of the soul was not deduced from the mass of heaven and earth, but immediately from God, how can the knowledge of the reasonable soul be derived from philosophy? It must be drawn from the same inspiration from whence its substance first flowed.—BACON.

*Conversion.*—O, reader, conversion is another kind of work than most are aware of: it is not a small matter to bring an earthly mind to heaven, and to shew man the amiable excellencies of God, till he be taken up with such love to him that never can be quenched; to break the heart for sin, and make him flee for refuge unto Christ, and thankfully embrace him as the life of his soul; to have the very drift and bent of the heart and life changed, so that a man renounces that which he took for his happiness, and places his felicity where he never did before, and lives not to the same end, and pursues not the same design in the world as formerly he did. In a word, he that is in Christ, is a new creature: old things are passed away, behold all things are become new. 2 Cor. v. 17. He has a new understanding, and new will and resolution, new sorrows, and desires, and love, and delight; new thoughts, new speeches, new company, if possible, and new conversation. Sin, that was before a jesting matter with him, is now so odious and terrible to him, that he flees from it as from death. The world, that was so lovely in his eyes, now appears but as vanity and vexation. God, that was before neglected, is now the only happiness of his soul: before he was forgotten, and every lust preferred to him; but he now occupies the heart, and all things must give place to him, and the heart is grieved when he hides his face. Christ, who was wont to be slightly thought of, is now his only hope and refuge, and he lives upon him as his daily bread; he cannot pray without him, nor rejoice without him; nor think, nor speak, nor live without him. Heaven itself, that before was looked upon but as a tolerable reserve which he hoped might serve his turn better than hell, when he could not stay any longer in the world, is now taken for his home, the place of his only hope and rest, where he shall see, and love, and praise that God who has his heart already.—BAXTER.

*A Christian's duty.*—The first duty of a Christian which must be inviolably kept, is to think of God, in full agreement with the revelation he hath given of himself; to meditate on this with diligence, humility, and prayer, not daring to indulge fallacious reasonings, lest forming an imaginary God, he worship the creature of his own brain.—YENN.

## SACRED POETRY.

## LINES.

BY JAMES GLASSFORD, Esq., ADVOCATE,  
*Author of "Lyrical Translations from the Italian Poets."*

"If any man will do his will, he shall know of the doctrine whether it be of God."—JOHN vii. 17.

How oft, while led in reason's maze,  
 We find perplexing doubts increase,  
 And, having tried a thousand ways,  
 Discover none that leads to peace!

By intellectual force alone  
 Hope not to give thy spirit rest;  
 The Gospel by its fruit is known,—  
 A simpler and a surer test.

To one polluted fount we owe  
 Alike our ignorance and grief;  
 Sin is the parent of our woe,  
 And sin the strength of unbelief.

Say, wouldst thou purge thy mental sight,  
 Trust not the powers of erring man;  
 Seek rather to the Source of light,  
 And venture on the Saviour's plan.

He that will do the will of God,  
 And prove his law, and fear his name,  
 On him the blessing is bestowed  
 To know the doctrine whence it came.

Experience thus, like sunbeam clear,  
 Assures him of the truth divine:  
 The Word is plain, the proof is near;  
 Dispose thy heart, and make it thine.

## MISCELLANEOUS.

*James Saunders.*—The Rev. T. T. Biddulph, of St. James' Church, Bristol, mentioned from the pulpit, about 1818, that a boy, some years before, behaved so ill in the St. James' Sunday-school, that neither kindness nor severity appeared to have any effect upon him. At length the teachers were very reluctantly obliged to expel him. For several years they heard nothing of him, and had almost forgotten the circumstance. Lately, as a clergyman (who was then a teacher in the school) was sitting in his study, in a distant country village, a sailor knocked at the door. On being admitted, he said to the clergyman, "I suppose you have forgotten me, sir?" "Yes," said the Rev. Henry Poole, "I have, if I ever knew you." "Do you remember a wicked boy named James Saunders?" "Oh, yes!" said he, "I have cause to remember him; he gave me much trouble and anxiety. What do you know of him?" "I am the lad!" "You are grown so, and so much altered, I could not have believed it. Well, James, what account can you give of yourself?" "A very sorry one, sir: when I was expelled the school, I left the city, and wandered I scarcely knew or cared where. At length I found myself at the sea-side. Weary of living by lying and stealing, I got on ship-board; and after sailing in various parts of the world, I was shipwrecked in a hurricane in the Bay of Honduras. After swimming till my strength failed me, I gave myself up for lost. In the middle of a dark night I came to my senses, and found myself on a rock half covered with water. I looked around and called out for my shipmates, and found that two of them were circumstanced like myself, every moment expecting a watery grave. For the first time since I left the school, you, sir, darted into my mind. I thought of your kindness, of my base ingratitude, and of some of the sacred truths you took so much pains to fix in my memory; particularly that passage in Numbers xxiii. 9. 'From the top of the rocks I see him.' In my extremity I looked to

the Saviour of whom I had heard so much, but whom I had so long slighted and despised. I knelt down, up to my waist in water, and cried mightily that God would be the rock of my heart and my portion for ever. I found your words true, 'That praying breath was never spent in vain.' On the day breaking, we discovered some pieces of wreck, on which we ultimately succeeded in reaching the shore. Then many precious truths you had taught me from the Bible came fresh into my memory; though I had almost forgotten during my career of iniquity, even that there was such a book. I thought, Sir, you would be glad to find that all your care and anxiety on my behalf was not lost: I therefore walked from my ship, to thank you in the best manner I can, for your former kindness to me." Knowing the cunning adroitness of the lad, Mr Poole was half inclined to discredit him. He inquired the name of his captain, to whom he wrote, and ascertained, that since this young man had sailed with him, his conduct had been so correct and exemplary, that whenever he knew James Saunders was on deck he made himself perfectly easy, knowing that the duties of the ship would be faithfully attended to. Many months afterwards, Mr Poole received a letter from the captain, saying that poor James Saunders, in a distant part of the world, was seized with a fever; that during its progress he sent for the sailors, read to them while he was able out of the Bible, exhorted them to cleave to the Rock of Ages that never moves, to take example by him, though one of the vilest of sinners who had found mercy and grace to help in every time of need; and commended them all to Jesus, he fell asleep in Him without a struggle—a monument of saving grace and redeeming love.

*Conscientiousness in Christian Chiefs at Tahiti.*—Since the introduction of Christianity into the islands of Tahiti, many interesting proofs have been given by the natives of conscientious principles. Formerly, thieving was considered no crime; but such has been the effect of Christian instruction, that now the very reverse is exemplified. Mr Ellis mentions the following circumstance, which happened shortly before his arrival there:—Two Christian chiefs, Tati and Ahuriro, were walking together by the water-side, when they came to a place where a fisherman had been employed in making or sharpening hooks, and had left a large fish (a valuable article in Tahiti,) lying on the ground. The chiefs picked it up; and, as they were proceeding, one said to the other, "This is not ours. Is not our taking it a species of theft?" "Perhaps it is," replied the other; "yet, as the owner is not here, I do not know who has a greater right to it than ourselves." "It is not ours," said the former, "and we had better give it away." After further conversation, they agreed to give it to the first person they met, which they did, telling him they had found it, and requested that if he heard who had lost such a thing, he would restore it.

\* \* \* Just Published, Volume II., Part I., Containing Numbers 45 to 70 inclusive, and extending from 7th January to 1st July: elegantly bound in embossed cloth, Price 4s. 6d.

Also, Volume I., for 1836, in same style of binding, Price 7s. 6d. in Two Parts, Price 8s.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 15, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ABERDEEN, CO. FIFE; and R. GROOMBRIDGE, London; W. CURRY, Junior, a Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 15, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

" THE FEAR OF THE LORD, THAT IS WISDOM."

No. 79.

SATURDAY, SEPTEMBER 2, 1837.

PRICE 1½d.

THE VALUE OF THE BIBLE,  
AND THE NECESSITY OF A FREQUENT AND SERIOUS  
PERUSAL OF ITS CONTENTS.

BY THE REV. HENRY DUNCAN, D.D.,  
*Minister of Ruthwell.*

THAT knowledge is good, will readily be granted by every liberal and enlightened Christian; but that a *partial* knowledge is frequently more distressing in its consequences than ignorance itself, fatal experience has rendered too manifest to be contradicted. Now, it is under this partial knowledge that the present age is deeply suffering. Men have burst through the darkness in which they were so long bound by superstition and priestcraft, and have impetuously and rashly rushed into a light too dazzling for their unprepared eyes. The revealed Word of God, which, under Popish domination, was abused as the instrument of their slavery, they have either cast altogether away from them, or regarded with indifference or distrust; and instead of opening with reverence and eager desire that holy book, on which an apostate Church, in its conscious corruption and worldly-minded jealousy, had set its impious seal, they have slighted the best gift which their Protestant profession has conferred on them, choosing rather to seek for instruction and learning from every other source, than from the fountain of all sacred truth. It is not a love of *truth*, but a love of this partial and unsanctified knowledge, which gives so fearful an aspect to the character of the age in which we live. A real believer cannot but regard the Bible as that one book with which it is his duty and his high privilege to begin and carry on, and end all his studies—which he must make his meditation by day and by night—from which he must derive all his most cherished principles—and by which he must mould all his information.

And what is the Bible that it should be thus studied, thus revered, and thus obeyed? It might suffice to answer in one word, that it contains the revealed will of God; for the truths, whatever they may be, which the Creator has broken the silence of nature to disclose, must be of paramount importance for his creatures to know, and to believe; and the duties which his own mouth

VOL. II.

has commanded, they are bound at all hazards to fulfil. But look at the nature of that revelation, and it will at once approve itself to your minds, as, in its own nature, worthy of God to give, and unspeakably valuable for man to receive. We live in a world of moral darkness, where weakness, and folly, and wickedness, infect and pollute the most exalted of the Creator's works, where sorrow and suffering prevail, and where disease and death are the common lot of all that breathe. How are these appalling facts to be reconciled to a belief of the infinite power, and wisdom, and goodness of the Eternal? Reason finds it impossible; but when we turn to the inspired Word the difficulty is solved. We are there referred to an awful and mysterious transaction, by which man, created upright, happy, and immortal, cast from him the image of God, and with his own guilty hands brought woe and death into a blessed world. Such is the scriptural account of the origin of evil. But Scripture does not stop here. From the same divine source we learn that the fall of man is only part of a stupendous scheme, by which temporary evil is converted into eternal good; that when man sinned he was not abandoned by his Creator; that, on the contrary, his very degradation is overruled by an unseen but Almighty hand, for purposes connected with his future dignity; that he is to rise more vigorous and noble from his fall, and through sin and sorrow, pain and death, is to be divinely led, till he work his arduous way to a higher and more happy station among living beings. This is the revealed promise to all who will accept of it; and the means are also revealed by which that astonishing promise is accomplished, by which "God is made just while he is the justifier of the ungodly." The sacred volume assures us that the Eternal Son of God came into the world to take away sin by the sacrifice of himself; that he lived, suffered, and died, to accomplish the salvation of the guilty, and to purify to himself a peculiar people, zealous of good works; that he rose again from the dead, the first-fruits of them that sleep; and that he now reigns in heaven, our elder brother, our intercessor, and our judge.

What a sublime and wonderful view is this of the character of God, of the office of the Saviour,

and of the nature and destiny of man! If it be indeed true, and who but a professed infidel can deny it, of what infinite importance is it that it should be known! But were it not for the oracles of revealed truth, what would become of all this amazing history of divine grace? Deprive us of the Bible, and whether we contemplate our Creator or ourselves, all is darkness, and doubt, and dismay. Without the discoveries of the Gospel, we would dwindle into the insignificant and helpless creatures of a day; and all our high motives and aspirations would come to an end; and our most rational employment would be to crown ourselves with rose-buds before they be withered,—to eat, drink, and be merry, for to-morrow we die; and hope would be a shadow, and happiness a name, and life itself an empty pageant, for man would be without a Saviour, and the world without a God!

To prefer any kind of instruction, therefore, to the instruction contained in the Sacred Scripture, is an act of impiety; and should this be the spirit and tendency of the age in which we live, it is an impious age. It is one of the most fearful charges brought against the Romish hierarchy, that they withhold the Bible from their deluded votaries; and, on the other hand, it is the peculiar glory of Protestants to have snatched this inestimable treasure from the interested grasp of that apostate Church, and to have nobly vindicated their unalienable right to search the sacred record for themselves. But what avails it that our forefathers burst the double fetters imposed on their souls by superstition and priestcraft, and, sustained by faith, bore their undaunted testimony before princes and councils,—in the pulpit, in the closet, and at the criminal bar,—what avails it that they resisted, even to death, in the battlefield, on the rack, on the scaffold, and at the stake, and, through fire and blood, carried off the hallowed prize, that it might become a lamp to their own path, and might be transmitted as their best legacy to their children and their children's children—what, I say, avails this to us, if, after all, we neglect or carelessly peruse this book of books, so faithfully contended for, so bravely won, so piously cherished? Was it to adorn a shelf or a table that our fathers bestowed on us the volume of inspiration, translated into our own language, unshackled by human authority, and uncontaminated by human glosses and traditions? Was it to be spoken of and gloried in merely—to be an object of pride and a shibboleth of party—that this sacred deposit was placed in our hands? Who will venture to avow it in words, though so many practically reveal that no higher motive lurks at the bottom of their hearts?

If there be any worth in our Protestant profession, it is that it unseals the inspired record, and places it freely and liberally in our hands—a record of infinite value—but only valuable to us when we peruse it assiduously and devoutly, receiving its doctrines with faith and love, and laying its precepts up in our hearts, that we may practise them in our lives. When it lies in your

chamber a silent and unheeded monitor, the unimproved talent becomes a curse to you instead of a blessing, and when, neglecting this fountain of all-important knowledge, you seek for the cultivation of your minds only from other sources, then a judicial blindness falls upon you, and the light that is in you is converted into darkness. Such, I grieve to think, is the prevailing iniquity of the present day; and most earnestly do I pray that you may be preserved at once from this awful defection, and from its inevitable consequences.

The truth of all this will be still more apparent, when it is remembered that if instruction in human knowledge be unaccompanied with the higher and more important teaching derived from revelation, a most unhappy effect is produced on the young and pliant mind. A child is naturally prone to take his views from the things and the persons around him. What daily presents itself to his eyes and ears is that which forms his character; and thus it is that, without direct religious instruction, all the information he acquires, ample though in other respects it may be, profits him nothing for eternity, but only binds him closer to the things of earth; he grows up a mere flutterer in the passing sunshine, or a sordid worldly drudge, whose thoughts and affections, whose schemes and prospects, are all connected with his present condition, who looks not beyond the grave, who practically knows nothing of a Saviour, and who, in the general tenor of his conduct, scarcely acknowledges the hand of an overruling Providence, or even the very existence of a God.

There cannot, surely, be a more delightful spectacle, than that of a young Christian eager to increase his knowledge, that, by the cultivation of his mind, he may better learn the purposes for which he was sent into this world, and more faithfully pursue them; nor does learning ever appear in so useful and exalted a light, as when it is employed in preparation for eternity. To the Christian scholar every new instruction he acquires, furnishes a new opportunity, of which he does not fail to avail himself, of perceiving and of acknowledging the perfections of the great Creator. When he reads the history of man, he there observes at once the most appalling proofs of the depravity of his species, and the most wonderful and cheering displays of an over-ruling Providence, so holy and righteous, yet so full of grace and long-suffering mercy; when he inquires into the appearances of nature, whether he looks at the structure of the world in which he lives, or examines the thousand forms of trees, and plants, and flowers, which deck its surface, or the not less various and amazing properties of the living creatures, for whose use the things without life were made,—it is the hand of God that he sees and adores in them all; when he extends his view beyond the narrow span of this lower world, and casts his bewildered glance on the immensity of the universe, compared with which the earth he treads upon is but an atom, and he himself as nothing,—whether he attempts to comprehend the



simple but stupendous laws by which all things are sustained and regulated, or to trace the effects of these laws in actual operation among innumerable worlds,—wherever he turns, it is still the power, the wisdom, and the goodness of the Eternal, with which, in his gifted eye, all nature appears bright, and to which he pays the tribute of an amazed but overflowing heart. When, from the height of these speculations, he descends to the comparatively insignificant concerns of the contracted sphere in which he moves and converses, or regards the little world within himself, God is there also; and the same Almighty hand which “wheels the rolling spheres,” he sees equally employed in regulating the petty affairs of a kingdom, a parish, and a family,—the same Infinite Mind which surveys and governs innumerable worlds, his faith discovers equally in the lowly cottage, shedding peace on the heart of the awakened sinner,—smoothing the pillow of sickness,—nay, counting the beatings of an infant’s heart, and numbering the hairs of its head.

The enlargement of mind which education gives when thus directed to its proper object, is a source of the purest pleasure, and of the most exalted devotion. But amid all the advantages arising from a religious education founded on the Bible, where now is that regard for the inspired volume, which caused our forefathers to carry it in their bosoms, and defend it with their lives? Where is that sacred feeling which the sun witnessed every evening as he went down—when the whole land was vocal with the praises of the Most High—and when the solemn anthem of the palace was echoed back, in not less hallowed strains, from every lowly cottage? Where is that reverence for the Christian Sabbath, which spread a holy stillness over our houses, our streets, and our highways; which was felt wherever Christian influence extended; which not only caused the beasts of burden to partake in the hallowed rest, but rendered the very wild animals of the forest more tame and more secure? Is there not on every side an ominous listlessness and indifference with regard to divine things? Does not the labourer ply his spade, and the farmer his plough, and the tradesman his shuttle or his plane, without once suffering a thought of God to break in on the worldliness of his schemes, or to exalt the lowness of his labours? What proof is to be found that the higher walks of life are dignified with purer sentiments, or adorned with more Christian conduct? From the evening fireside, alike of the wealthy and the poor, the edification of pious conversation has long been banished. How few now are the family altars, round which parent and child, master and servant, assemble to mingle their hearts in gratitude for common blessings, or in humble supplication for the supply of common wants! How seldom is now heard a father’s voice tenderly instructing his beloved children in divine things; or a lisping tongue reverently whispering the Saviour’s name, and conning the history of redeeming love! How rarely are seen a mother’s tears of affection and thankfulness, as the minds

of her children open to clearer views of God and duty, and give stronger evidence of heavenward desires! We have still, indeed, the admirable institution of parochial schools, which the wisdom and piety of our ancestors were careful to endow, that the very poorest of our people might early learn to peruse the Word of God; but in how many instances have these seminaries of religion been converted into mere places of instruction in human learning, where the Bible and the Catechism have been either entirely discarded, or treated as matters of inferior importance; and, even in instances where the original object and spirit of our schools have been preserved, and where other schools of religious instruction are open on the Sabbath, how much of their efficiency, as a great instrument for imbuing the minds of our youth with Christian principles, has been lost by the utter neglect of parents at home! It is at the family hearth that piety and duty are best taught; and if children find not such instructions there, the mere exercises of memory and judgment in matters of religion, to which public education is chiefly confined, can scarcely be expected to avail them much. If, instead of such instructions, they are accustomed under their parents’ roof to hear and to see little but what tends to fill their minds with worldly views, or, it may even be, with positive wickedness, it cannot be matter of surprise, that they should grow up, amidst the abundance of Christian institutions, as fatal experience teaches us they but too generally do, ignorant, regardless, and profligate.\*

## THE CONTRAST;

OR, THE RESPECTIVE MERITS OF DEISM AND CHRISTIANITY.

No. I.

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

IN no age has Christianity been without her secret or avowed enemies; and the present, so far from being an exception, differs from its predecessors only in this respect, that while, at former times, those who impugned the divine origin and authority of the Christian faith, were modest and cautious in the expression of their doubts, and were found chiefly in the garb of learning and philosophy, revelation now meets with assailants, who assume the hostile attitude without a blush, and that, too, among classes of men whose “sober wishes” were heretofore “untaught to stray” beyond the path of their simple and religious forefathers. A spirit of adventurous inquiry has extended itself to the extreme limits of society, and called loudly for science to stoop from the lofty elevation of her academic chair to the level of the popular mind; and while this desire for universal knowledge has, in many instances, received a useful direction, and been followed with the happiest results, it is a matter of deep regret that the maxim of the poet, “drink deep, or taste not,” has verified its dangerous influence in the minds of many, who, flushed with their new introduction into the various processes and laws of nature, have sought to subject all other departments of knowledge to the same test of experiment, and, in the failure of their

\* From a Series of Letters printed and circulated among the Parishioners of Ruthwell, but never published.

attempts, have hastily settled down into doubt and disbelief. Volume after volume has been written to meet the circumstances of such persons, and to correct the errors into which they have fallen; but, "as people in general," to use the words of Bishop Horne, "for one reason or other, like short objections better than long answers," it is probable that these refutations of the deistical heresy may never have found their way into the hands of the very individuals for whose benefit they were designed. In these circumstances, it is thought that no unimportant service will be rendered to the cause of truth, and the best interests of men, by exhibiting, in a small compass, a history of the doctrines and schemes of modern infidelity, and placing these in juxtaposition with the spirit and precepts of that religion, against which they have urged their bold and boastful pretensions; and as the meaner retailers of this moral poison, in the form of cheap and anonymous pamphlets, may be liable to challenge as improper authority, may be accused of ignorance or misrepresentation of the principles they recommend and circulate, and be alleged to bear nearly the same relation to their superiors that itinerant hucksters of others' wares do to the wholesale and independent merchant, this comparison between the principles, the moral conduct, and the death-bed experience respectively of the disciples of deism and Christianity, shall be confined to an examination of the lives and writings of those only whom the world has long been accustomed to name, and to think of as the champions of infidelity.

To begin, then, with the speculative principles of infidels, the following summary, abridged from the useful work of Leland, may be given, as comprehending the most important of them. As the being of a God is a fact which commends itself directly to the unprejudiced understanding of every rational creature, and of the truth of which it has been emphatically said, that none but "a fool" can doubt, so there has been no point which has more exercised the speculations of infidels, and on which their perverted minds have entertained more false and discordant views. Hobbes taught that God exists, but he contradicted this expression of his faith by maintaining that whatever is not matter is nothing: Blount, that there is an infinite and eternal God, and yet, at another time, asserted that there are two eternal, independent Beings: Bolingbroke, that it is more natural to believe many gods than one God. Voltaire at first believed in a finite God, but at last doubted or denied the existence of any. Tindal expressed a similar doubt. Toland believed the world itself to be God. Hume was led at one time, by his metaphysical system, to deny the existence of God, on his favourite principle, that there are no solid arguments to prove that the world proceeds from a cause; at another time he allows that there is a God, the idea of whom, however, is entirely the invention of men's own minds; for, according to him, "savages being conscious of nothing but disorder and sensual impulse within, cannot be conscious of any thing better without them, and thus to *society and education* we owe entirely the knowledge of a benevolent," that is, in Hume's phraseology, "a complaisant and well-bred deity." Against this absurd opinion the pointed sarcasm of Young was directed:

"God is for ever in a smiling mood.  
He's like themselves; or how could he be good?  
And they blaspheme, who blacker schemes suppose;  
Devoutly thus Jehovah they depose,  
The pure! the just! and set up in his stead  
A deity, that's perfectly well-bred."

*Universal Passion.*

\* It is pleasing to remember that the Church of Scotland denounced the sceptical principles of this philosopher, as became a guardian of the interests of pure and undefiled religion. When Mr Hume started as a candidate for the chair of moral philosophy in the University of Edinburgh, about the year 1754, the friends of religion took the alarm, and the General Assembly passed a sentence of solemn condemnation of his principles, as hostile at once to Christianity and public morals.

Voltaire was at first a decided believer in the existence of God, although in one of his lighter works (*Zadig*) he speaks of the moral government of God in terms of the most offensive and insolent levity. And so little tendency had his speculations to produce an increased veneration for the Author of all things, that neither his reproaches nor his authority were sufficient to prevent some of the most illustrious of his disciples from pushing his principles to the direct disavowal of a first cause. D'Alembert laboured pretty generally under the imputation of being an atheist. Both Diderot and Condorcet were atheists; the former in one of his letters says, "Poor Voltaire is raving now: to other day he avowed his belief in a God." La Harpe says that, afterwards, these philosophers were willing to allow that the presumption was in favour of a Deity!

With regard to the creating, preserving, and governing providence of God, deists are as divided in opinion. Blount held, that the world was not created, but was eternal: Chubb, that God does not interpose in the affairs of this world at all, and has nothing to do with the good or evil done by men: Bolingbroke, in one part of his writings, asserts, that God having formed the machine of the world, and set all things belonging to it in motion, takes no farther care of it than a mechanic does of the clock he has wound up; but in another part, as if doubtful of this first view, declares, that Providence regards his creatures not individually, but collectively. So that, according to his notion, Providence will take more care of a family of twelve than a family of two; and of the empire of Russia or China, than the small kingdom of Holland or of Belgium! Hume denied the doctrine of Providence altogether, saying, that there is no foundation for such a notion, and it is absurd to believe it. And most of the infidels who have not espoused the universal scepticism of Hume, have supposed that God resides in a state of absolute seclusion, engrossed with his own pleasure, and feeling no concern about the creatures he has made.

In reference to the character of God, Bolingbroke taught, that all we can know of it is, that power and wisdom belong to it, and that the doctrine of moral attributes is a mere supposition of men. Hume said, that it is unreasonable to believe God to be wise and good—that what we call perfections, in God may be defects—and consequently, as is well remarked by an able divine, on the principle of Hume, injustice, folly, malice, and falsehood, may be excellences in the divine character!

On the subject of the worship of God, Hobbes taught, that all religion is ridiculous. Blount, in one part of his writings, says, that God ought to be worshipped with prayer and praise; but in another, objects to prayer as a duty: Chubb, that all religions are alike, and that it is of no consequence what religion a man embraces: Shaftesbury, that there is no higher warrant for the authority of religion than the will of the magistrate. Byron denied the duty and efficacy of prayer; and, on another occasion declared, that one mode of worship soon yields to another, and that no religion has lasted more than two thousand years.† And in short, Hume, and all other infidels, by denying the existence or the attributes of God, preclude the very possibility of worship being paid to him. ‡

\* Letter to Rev. Mr Sheppard, who transmitted the copy of a prayer which had been offered up by his wife for his Lordship's conversion.

† Captain Medwyn's Conversations of Byron.

‡ How little Hume was animated by the true spirit of philosophy in his malignant opposition to religion, may be judged of by the candid acknowledgment of Professor Dugald Stewart: "His aim was not to interrogate nature with a view to the discovery of truth, but by a cross-examination of nature to involve her in such contradictions as might set aside the whole of her evidence as good for nothing."—*Philos. Essays.*

In treating of man, the notions entertained by infidels are equally low, contradictory, and absurd, with those on the being and character of God. Blount, Chubb, and Collins declare, that man is a mere machine, and that the soul is material and mortal. Hume agreed with them; but he sometimes says, that the soul is not the same this moment that it was the last; at other times, that it is not one thing, but many things; and at other times, that it is nothing at all! Bolingbroke said, that thoughts are nothing but the inner matter of the body in motion; that there is no conscience in man except artificially; that man is only a superior animal; lives only in the present world, and that the soul grows in proportion to the body.\*

When speaking of morality, Lord Herbert taught, that men are not to be hastily condemned, who are led to sin by bodily constitution; and that the indulgence of lust is no more to be blamed than the thirst occasioned by the dropsy, or the sleepiness produced by lethargy. Hobbes affirmed that every man's judgment was the standard of right and wrong; that every man had a right to all things, and may lawfully take them if he can. Shaftesbury, in one place, says, that virtue and piety are so connected, that they must be inseparable companions; but, in another place, he maintains, that men may be virtuous, although they have no regard to God at all: Tindal, that the goodness or wickedness of all actions is wholly measured by their tendency; that every man is a judge of this tendency, according to circumstances; and that no rule can be given, for circumstances are constantly changing: Bolingbroke, that man's chief end was to gratify the appetites and inclinations of the flesh: Hume, that to want honesty, to want understanding, and to want a leg, were all equally vices; that self-denial and humility are not virtues, but useless and mischievous, stupefying the understanding, souring the temper, and hardening the heart; that pride, eloquence, a good flow of thought and of language, health, tapering legs, and broad shoulders, were virtues the most eminent, and the most to be desired; that suicide is lawful and commendable, as it can be no greater crime to turn a few ounces of blood from their natural channel, than to divert the Nile or the Danube from its course; † that adultery is no evil; that were it more general, it would cease to be scandalous; and that when not discovered, it is no crime at all. Voltaire and his associates advocated the unlimited gratification of the sensual passions and appetites. And Rousseau teaches, in his Emile, that one has only to consult one's self concerning good actions—whatever he feels to be good is good—whatever he feels to be wrong is wrong. In fine, with regard to a future state, Shaftesbury taught, that the belief of a future state of rewards and punishments is hurtful to virtue: Chubb, that men will not be judged for their impiety to God, or their injuries and unkindness to each other, but only for their injuries to the public; that even this is unnecessary and useless; and that the belief of a future state is of no advantage to men or society: Hume, that no reward or punishment can be rationally expected beyond what is already known by experience and observation; and that, as the soul, according to him, is perpetually changing, like all things else in the world, the crimes committed by men at one time cannot be imputed to them at another: ‡ Bolingbroke, that God punishes none for their crimes except through the magistrate, and there is no such thing as future responsibility.

\* Of course, according to this notion, the biggest man must always have the largest soul, and Pope, of whom his Lordship was a great admirer, being a little man, must have had little or no mind at all!

† On the same principle, it is no crime for one man to murder another, as it is only turning a few ounces of blood from its natural channel.

‡ On this principle, no criminal could ever be tried or brought to punishment.

Diderot used to ridicule the idea of men surviving in another world; and it was a favourite saying of his, "that there was no difference between him and his dog, except habit." Byron, who denied the existence of a future state, expressed that denial in a passage of the MS. of "Childe Harold;" but afterwards, on the urgent remonstrance of a friend, the poet softened it down into the expression of a doubt; and so it stands,

Yet if, as holiest men have deemed there be,  
A land of souls beyond that sable shore,  
To shame the doctrine of the Sadducee.

II. Canto VIII.

In his other writings, Byron has brought forward his sceptical notions on this and other subjects of religion with such undisguised publicity, that some future Leland may probably assign to his Lordship a prominent place in his view of "Deistical Writers." The following may be given as a few examples:—

*Invocation to Sappho.*

Dark Sappho! could not verse immortal save  
That breast imbued with such immortal fire?  
Could she not live, who life eternal gave,  
If life eternal may await the lyre,  
That only heaven, to which earth's children may aspire?

Even gods must yield—religions take their turn:  
'Twas Jove's—'tis Mahomet's; and other creeds  
Will rise with other years—till man shall learn  
Vainly his incense burns—his victim bleeds—  
Poor child of doubt and death, whose hope is built on reeds!

The plain meaning of the passage is, that all religion is a gross delusion.

Pursue what chance or fate proclaimeth best,  
Peace waits us on the shores of Acheron.

Even where there was no immediate prospect of death, Lord Byron has borne his testimony to the unmingled misery of licentiousness and unbelief, and it is impossible to think, without a feeling of horror, of the sullen despair of the mind from which the following lines emanated:—

Though gay companions o'er the bowl  
Dispel awhile the sense of ill;  
Though pleasure fills the maddening soul,  
The heart, the heart, is lonely still.

Aye, but to die, and go, alas!  
Where all have gone and all must go;  
To be the nothing that I was,  
Ere born to life and living wo.

Count o'er the joys thine hours have seen—  
Count o'er thy days from anguish free;  
And know whatever thou hast been  
'Tis something better not to be.

No, for myself, so dark thy fate,  
Through every turn of life hath been;  
Man and the world so much I hate,  
I care not when I quit the scene.

To conclude this summary view of the opinions of the most celebrated infidels. Volney and Dupuis in France, and Sir William Drummond in our own country, have got rid of all religion by endeavouring to shew that the systems of Moses, Confucius, Zoroaster, Brahma, and Jesus, are all modifications of the same thing, and that all the doctrines of the Bible, on the origin of the world, and the nature of God, are nothing more than the allegorical representation of facts in the history of astronomy!

With the opinions of infidels, however, the statements of divine revelation stand in striking contrast. They are so clear, unambiguous, and decisive in their tone—so accordant with all that nature and providence proclaim of the being and the perfections of God, and that reason and conscience teach us of our present relations to Him, and of our future accountability in another state of existence—and in all of them there is such a beautiful harmony observable, a harmony the more wonderful that they were made by different men in different countries and ages of the world, who had no knowledge nor communication with each other, and who could consequently

form no concerted plan to impose on the credulity of mankind, that it is impossible for any reflecting and unprejudiced understanding to resist the conviction, that they proceeded from men under the immediate and unerring inspiration of a divine Teacher, and that they alone contain the truths by which mankind are to be guided, and comforted, and saved.

It has been our main object, in the preceding paper, to present our readers with a specimen of the leading principles held and inculcated by the greatest masters and patrons of modern infidelity,—principles which they state sometimes with a tone of petulant dogmatism, and at others insinuate with so much fear, and doubt, and obscurity, and self-contradiction, that it is often next to impossible to extract any thing like a clear, intelligible idea of what they wish the world to receive as their scheme of faith and morality. Indeed there is scarcely a single principle, as to the foundation and truth of which, any two of them perfectly agree; and whoever submits to the trouble, and, we may add, to the pain of wading through the mass of their extravagant and discordant opinions, will be convinced that infidelity, in the hands of all who successively embrace it, assumes such a wonderful diversity of characters,—has been founded on so many different and even opposite principles, and has sanctioned so many different and even impracticable things, that it can be compared to nothing so well as the Hydra of antiquity, “that fabled monster of a hundred heads;” and that it can be viewed as one *grand system* only in this respect, that among all the varieties of error which it contains, there is manifested the uniform tendency to outrage the best and most sacred feelings that are deeply and originally seated in our frame,—to debase the rational nature of man, and extinguish the lights of truth and hope, without leaving any substitute in their place. This seems the consummation so devoutly wished by all infidels; and when we consider that principles of such a character have been seriously formed and elaborately defended by men, some of whom were eminent for their natural and acquired endowments, we are led to sigh over the weakness and degradation of the human mind, even when exhibited in its greatest strength,—to acknowledge that unaided reason, when she pushes her inquiries beyond her legitimate province, serves only to conduct to a land of shadows and darkness,—and to stand appalled at the criminal and heartless efforts of those who, from pride of understanding, would rob poor, fallen, desponding humanity of the last refuge of the wretched,—the sympathies of an Almighty Father,—the hope of a holier and happier world.

Oh! star-eyed science! hast thou wandered there  
To waft us home the message of despair?  
Ah me! the laurelled wreath that murder rears,  
Blood-nursed, and watered by the widow's tears,  
Seems not so foul, so tainted, and so dread,  
As waves the night-shade round the sceptic head.

#### FIRST ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S ENGLISH SCHOOL IN BOMBAY.\*

BEFORE commencing the examination, the Rev. Dr Wilson addressed the chairman, and his countrymen present, in substance, as follows:—“Before we proceed to the business of the day, I may remind you, that this institution is yet in its infancy; and that it is more that it may profit by your encouragement and countenance, than that you may be gratified by its actual results, that I have taken the liberty of inviting your attendance on this occasion. Most of the pupils are but entering on the study of English, a circumstance which is to be attributed to our entering in general as scholars only the youngest and most promising of the many persons who have offered themselves for admis-

\* From the Oriental Christian Spectator.

sion, from our desire to retain them for a length of time sufficient for their instruction in the various branches of literature, science, and religion, which we propose to teach. In the outset, I laboured under great difficulties in procuring properly qualified persons to act as teachers and monitors of the different classes, and obtaining a sufficient supply of unobjectionable books and necessary apparatus. These difficulties have been partly, and they will, in a short time, be entirely removed. The institution happily enjoys the best patronage and direction within our native land, the efficiency of which, as you are aware, has been tried with signal success on the other side of India; and due support of every kind, I have been assured, will not be wanting. What you will principally have to notice at present, are, the system of education pursued, the zeal of the scholars, and the readiness of the natives to receive instruction in those great truths, to which we owe all our social blessings, our elevation among the nations of the earth, our sovereignty in this great country, and, above all, the hope which is dearest to our hearts, that throughout the endless ages of eternity, “we shall reign as kings and priests unto God.” I trust that the time is not far distant, when, through the grace of God, the knowledge here communicated, will, both as it respects this world and that which is to come, be blessed to its recipients, and through them to many of their countrymen, to advance whose interests Divine Providence has placed us under the most sacred, and now increasingly felt obligations. This hope, dwelling within us all, is an ample warrant for your valued countenance of the institution, for my connection with it as a Missionary, and for my humbly resolving, in accordance with the views of the venerable body whose agent I am honoured to be, and with principles which I had formed before I set a foot on these shores, to devote to it a large share of my attention, without neglecting other important duties which harmonize with its objects, and the discharge of which will most essentially contribute to its success, if, through the blessing of God, which present appearances encourage us to expect, they prove instrumental in bringing any portion of the natives, with their children, within the pale of the Church.”

Ten Marathi boys of the seventh class, selected from the Marathi schools of the mission with the view of being educated as teachers for them, read the seventh chapter of Mark in their native tongue, and answered with the greatest readiness any questions asked them respecting the Gospel history and the doctrines of Christianity. Dr Wilson mentioned, that they had mastered the English alphabet in a single day; and in one month had begun to read and translate little sentences from the English Instructor, No. 1, with considerable ease, as was shewn when they were joined by their companions. The classes were then called up in the order mentioned in the *precis*; and the result of the examination was highly encouraging. The natives appear to have been particularly gratified by what they witnessed. “All who were present,” it is said in an editorial article of a Gujarathi newspaper, “were fully satisfied that no such progress as that made by the boys of this school within the eleven months of its existence has ever been exhibited in any institution in this place. In reading, arithmetic, chronology, geography, translations, the knowledge of man, and other objects of natural history, the Christian Shashtra, (i. e., the Bible,) and other kinds of learning, many of them have attained a degree of proficiency, which all acknowledged reflected the greatest honour on the teachers and their head. At the conclusion of the examination, the Honourable Mr Farish expressed his sense of the advantages which the natives have derived, and will derive, from the school, and expressed his great gratification at the exertions and excellent qualifications of the tutors

and their superintendent. The Rev. Mr Laurie then delivered an eloquent speech."

Mr Laurie's remarks were to the following effect:—

"I have a sincere pleasure in expressing my heartfelt approbation of the proceedings of this day. I feel that it is unnecessary to say much, perhaps to say any thing; for what we have witnessed may safely be left to win its way, as I am persuaded it has already won its way to the heart of every one present. Still, I cannot be a silent spectator at the first examination of this school, belonging to the mission with which, under a different name, and under different auspices, I have so long been connected, and now the mission of our venerable Church.

"You have been told, that the school is only in its infancy. I believe that not twelve months have elapsed since it was established. It is therefore the day of small things, from which much could not have been expected, but from which, I conceive, a great deal has in reality been gained. When I look at the large number of the pupils—at the variety of the exercises, elementary though they almost all are, in which they are engaged—at the spirit of emulation which seems generally to have been excited, and at the progress of many of the boys especially in an acquaintance with the Bible, its doctrines, and its great facts, and in correct reading, and in understanding what they read; I am assured that I speak the sentiments of every spectator when I say, that the examination has offered good testimony to diligence and capacity on the part of the pupils, and to the zeal, the fidelity, and fitness of their teachers.

"Beautiful and gratifying it always is, to see so many of the young brought together to receive the blessing of education, but I cannot help thinking it peculiarly beautiful here. We have here upwards of two hundred children, of almost every caste and denomination in this great country, receiving that blessing at the hands of foreign masters, and in a language foreign to them all. We all know something of the difficulty of acquiring such a knowledge of a foreign tongue as may enable us to read it, and, above all, to speak it, and to think in it; yet that difficulty has, in some degree, been surmounted by many of those boys, for they both read in our language, and understand what they read. And, be it observed, that they are taught to read not books of human learning only, but the Book of infinite wisdom—the blessed volume which we value as alone unfolding to ignorant and ruined men the true way to peace with God and eternal salvation. On this point I do not, for obvious reasons, mean to dwell, but it is one which, as a Christian minister, I cannot omit to notice, and it is a feature in the character of this institution, which, would to God, were visible in that of every seminary in this land.

"I have said that this school is in its infancy. It is so not only in respect of age, but of the branches of knowledge which are being taught in it. But, from what has been stated to me by my friend Dr Wilson, who founded the school, and who diligently superintends it, I know it to be his intention to carry forward the pupils to the higher departments of European literature and science, and of Christian theology. An experiment of this sort has already been made in Eastern India, in connection with this mission, and with splendid success. And if success has followed the experiment in Calcutta, why may it not be the result here also? The capacity of the pupils here cannot be deemed inferior. The blessing of God, which we are warranted to supplicate in such a case, is every where alike influential; and when I turn to the masters of the school, whose fitness has, in so far, been satisfactorily evinced, and especially to my reverend friend, whose talents are so well known, I see every reason to look

forward to results from this institution the most satisfactory. On the foundation which is here laid, I trust a superstructure of solid learning may yet be reared. And though we may not live to see the day, I hope in God the day will come, when, from this seminary, native youths will go forth, imbued not only with the knowledge which is useful, and confers distinction in this life, but with that better learning which has a reference to the future—and able and willing to impart to others the blessing which they have themselves received.

"But I cannot withhold the remark, that, in order to this, a combination of means and effort is necessary—on the part of the pupils, of the masters, and of the community at large.

"To you, my young friends, pupils in this institution, permit me to offer an advice, and an encouragement. You have begun well. The exhibition of this day has done credit to many of you. But, I beseech you, do not stop here. Do not rest satisfied with present attainments in knowledge. Aspire to the highest. Rest assured, the further you advance, the more will it be prized for its own sake. Knowledge, it has been said, is power. So it is in the conviction and confession of those who possess it. And what knowledge has done for others, it will do for you. When united with goodness, it is a distinction the most enviable; and if it renders others useful and distinguished, so will it render you. But, if you desire the attainment, you must be diligent. You must be attentive, and regular in your attendance at school. You must be patient and persevering in the preparation of school exercises, and docile and obedient to your teachers. What they do is for your benefit; and as you would strengthen their hands, and encourage their hearts, I repeat the admonition, be diligent and submissive to all that they enjoin.

"To the masters of the school I offer the language not of admonition, for that I am persuaded they need not, but of encouragement and kindness. I can, in some degree, appreciate the difficulties of your situation. Every parent and guardian of youth, who feels and is so ready to avow the difficulty of managing their families, can appreciate it. But what is a small family in comparison of a combination like that now before us? We have here upwards of two hundred children, each one exhibiting some shade of difference in temper and in talent from every other; and here, if anywhere, the exercise of patience, and a command of temper, is surely necessary. But be not discouraged. Yours are labours of love for the present and future well-being of the young. This is, in itself, a strengthening conviction, and a high reward. And He, who has inspired the inclination to do good, will lend the ability necessary to its accomplishment.

"And upon the public at large a duty rests, in connection with this and kindred institutions. I think I can safely appeal to every native parent, and be assured he will not be backward in aiding the dissemination of knowledge in the country which must be dear to him. To Christians, however, I have undoubted right to appeal. They are designed and commanded to be the light of the world. Let us obey the command as we may have power. And the humblest and poorest has the power. If he have not money to bestow, he has his good example to set before others; he has his good word to offer in the society in which he moves; and he has a throne of grace which he may approach in prayer for that blessing from on high, without which every human effort will fall fruitless to the earth. May the blessing of the Almighty rest upon this school, and upon every school and Christian institution in this great country! And may God hasten the day, when the means that are used will realize all their success, and when knowledge, and especially that better know-

nal world, shall cover the earth, as the waters cover the channel of the great deep!"

MERCY ON THE JUDGMENT-DAY:

A DISCOURSE.

BY THE REV. DAVID DAVIDSON,  
*Minister of Broughty-Ferry.*

"The Lord grant unto him, that he may find mercy of the Lord in that day."—2 TIM. i. 18.

WITHOUT insisting on the Christian mode of requiting a benefactor's kindness, or the expression of gratitude by the offering of intercession, of which an example is furnished by the text, I propose merely directing your attention to the important season and important blessing of which the apostle speaks.

I. Attend to the important season. He says, "The Lord grant unto him, that he may find mercy of the Lord, in that day:" and what meaneth the strange expression, "*that day*?" It is one which the apostle frequently uses. Thus, in a preceding verse, he speaks of Christ "being able to keep that which he committed unto him unto *that day*:" and in another part of this epistle, of "the crown of righteousness, which the Lord the Righteous Judge would give him at *that day*." And though the phrase does not by itself point out any specific period of time, there can be no doubt from the connection in which it occurs, as to the epoch the apostle refers to. The day is that, which is elsewhere called "the last day," because then the end of this world's history, as a place of trial at least, will be come, and time, which had been measured by days, will be merged in an immeasurable eternity: which is called also "the great day," because then scenes unparalleled before in grandeur will be unfolded, and affairs that have never been surpassed in magnitude will be transacted,—such scenes and affairs as will throw into the shade the most splendid spectacles and momentous transactions of time, and tower towards the infinite in sublimity and importance: which is called besides, "the day of the Lord," because then our Lord is to be revealed from heaven the second time, for the completion of the plan which led to his former manifestation, and to come down through the rent sky on our arrested world, with all the august insignia of its Judge: which is called moreover, "the day of judgment," because then all the myriads that have lived shall be gathered before the great white throne, an irreversible sentence pronounced on the characters they have borne, and their eternal destinies to weal or to woe determined and declared. It is the day on which, according to the descriptions of the sacred writers, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and all that is therein, shall be burnt up:"—the day, on which "the Lord himself will descend from heaven with a shout, with the voice of the archangel and the trump of God, and be

with all the holy angels, and sit upon the throne of his glory:"—the day, on which "all that are in their graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation:"—the day, on which "we must all appear before the judgment-seat of Christ, to give an account of the deeds done in the body," and hear addressed to us, either the rejoicing call, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," or, the heart-withering denunciation, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

And may not the day, which shall be thus signalized, be appropriately designated, as it is in the text? May it not justly be spoken of, as if it eclipsed all other days, and rendered them unworthy of thought or mention? Ah! we oft forget its coming, and think lightly of its solemnities. But, it was otherwise with the holy apostle. Endowed as he was pre-eminently with the faith, which is the evidence of things not seen, he had its mighty and magnificent realities continually before his eyes;—he seemed already to see on the distant horizon the faint light of its dawning;—he was living in daily and diligent preparation for it; and to the insuring for himself and his brethren, of mercy from the Lord when it should actually arrive, were directed his unwearied labours and unceasing prayers. How naturally, then, and how suitably, and how strikingly does he, in referring to it, call it "*that day*," as the day most pregnant with great events—the day most familiar to his meditations.

And, O brethren! what day so worthy to engross our thoughts?—what day so fitted to monopolize our regards?—what day so fully fraught with potent and resistless claims on our most intense contemplation and most anxious solicitude? Think, then, of that day. Look forward, I beseech you, to that day. And, Oh! let not any of the engagements of these passing and insignificant days, prevent you from preparing for the arrival of that great and terrible day of the Lord.

II. But the apostle speaks of an important blessing, as well as an important season, and to that, also, turn your attention. "The Lord grant unto him," he says of Onesiphorus, "that he may find mercy of the Lord in that day,"—"mercy of the Lord in that day,"—that is the blessing; and what does it comprehend? Mercy stands contrasted with justice, and is but another name for free and undeserved favour, or the manifestation of kindness to such as are utterly destitute of merit. It is exercised by a judge, when he pardons one who has been convicted and condemned; and it is exercised by the Supreme Judge of all, when he delivers from punishment, and receives as righteous, those who have sinned against him. A man finds mercy, therefore, when his sins are forgiven, and his person accepted.

And since this is the beginning of salvation ; since justification is the harbinger of every other blessing ; since all things that are good in time and in eternity shall assuredly follow in the train of forgiveness and acceptance,—for a man to find mercy even now, amid the trials, and changes, and imperfections of this present life, is to be truly blessed. It is to have guaranteed to him all that is included in eternal life,—that gift of God,—that munificent donation of infinite mercy. Nor will the largess be diminished, or the security invalidated, on the day of judgment. He who finds mercy then, is insured, beyond the possibility of hinderance or want, in all that he wishes, in all that he needs, in all that he can receive. To find mercy on that day, is to escape the tremendous condemnation which sin entails,—it is to be owned, and approved, and rewarded by the judge,—it is to receive the tokens of his love and the meed of his applause,—it is to be pronounced the children of God, and the heirs of heaven,—it is to be exalted to the enjoyment of all that rich and unfading inheritance of blessings, which grace, divine and exhaustless, has prepared. And, oh, how blessed those who are treated thus ; how ineffably beatific to find the Saviour in the judge,—to receive a look of compassion and a word of kindness when standing before the great tribunal,—to be assured of the favour of God, at that solemn moment when the sentence of doom is to be proclaimed,—to be distinguished and separated as the objects of redeeming love, when He who sits upon the throne is apportioning to each individual of the innumerable host congregated in awful expectation around him, his destiny of curse, or of blessing, in the ages of eternity. Oh, to find mercy on that day is to be made happy for ever,—it is to be unalterably safe, and completely blessed, and everlastingly glorious ; and can its importance, then, be set forth in the language of man, or can finite mind conceive it ?

That it was of surpassing worth in the apostle's estimation, is evident from the circumstances in which he offers the prayer. He had experienced, during his imprisonment, rare and disinterested kindness from Onesiphorus ; his heart was overflowing with gratitude to his generous benefactor, and it was undoubtedly his most fervent desire that he should be abundantly rewarded. What, then, does he seek for him in prayer ? Not those things which men are wont most highly to esteem, and most eagerly to pant for ; not the enjoyment of earthly prosperity, in any of its fascinating forms. No, but fixing his eye on that great day, when the things of time shall be wrapt in devouring flame, and the things of eternity brought forth to view, as the only and enduring realities, he seeks for him mercy of the Lord then. And who sees not, therefore, that he accounted the objects of human ambition, trifling and contemptible in comparison with this ; that in his mind, enlightened and guided by inspiration, this surpassed every one of them, and infinitely transcended them all in worth and preciousness ?

There are many considerations besides, which go to illustrate the high importance and exceeding desirableness of mercy on that day ; and one of these is, that it will then be felt to be peculiarly needful. Mercy, indeed, is needed at all times. As all have sinned greatly against heaven and in God's sight, every one needs it in every action and circumstance, and throughout every period of his life. But if there be a time when it can seem more necessary than at another, it is "that day." Emphatically is this taught by the apostle in the prayer of the text. Even when he is commending Onesiphorus, as one among a thousand ; even when inclined to make the most favourable estimate of his character, and extol him the most for his generous friendship, he still speaks of him, as if he would need mercy then ; and what a striking attestation is there here to the truth that mercy will then be felt to be the one great and pressing necessity of all ! And who can doubt it ? Men may now imagine they are righteous, may muse complacently on their own merits, may indulge the presumptuous fancy that they have a claim on the favour of God, and the rewards of heaven, but on the last day that delusion will be gone. No one will venture, when the judgment is set and the books are opened, to seek for justice as all he needs. Oh no ! then, at least, it will be universally and urgently felt that mercy is needed, and that nothing can be the portion assigned but tribulation and anguish, if mercy be withheld.

Another consideration, tending to enhance the value of the blessing, is that it will not be shared in by all. This is obviously implied in the apostle's intercessory petition. In seeking mercy for his benefactor, he testifies his assurance that there were some, that there were many, who would not find mercy on that day, for why else should he so earnestly have solicited it for him ? And we are elsewhere assured that some "shall have judgment without mercy," and shall bear not the love but "the wrath of the Lamb." It is hard, indeed, to believe that any of our brethren or ourselves should experience no mercy in the presence of the Judge ; and we can scarcely tolerate the bare idea of one standing before his bar, and there receiving no smile, and finding no grace. Yet it cannot be doubted that this shall be the fate of multitudes, and that as to all who are unbelieving and ungodly, "he who made them will not have mercy upon them, and he who formed them will show them no favour." And will not their fate enhance the value of mercy ? Will not this seem peculiarly precious to those who enjoy it, when they see others excluded from its riches and debarred from its blessings ? If the mariner who is saved from the wreck, when all his shipmates are lost, estimates his preservation more highly than he who has returned to the desired haven with them all in safety, must it not seem a glorious benefit to appear as "vessels of mercy prepared unto glory," when many fellow-sinners are found to be "vessels of wrath fitted to destruction ?"

Another consideration still, which may well

exalt the blessing in our eyes, is, that if mercy be not found then, it will never be found. It is even unsafe to neglect, for one moment, the seeking of mercy, yet mercy may be obtained by those who long neglect it. Though one opportunity pass away unimproved, it may be found the next, and after the lapse of a thousand opportunities it may still be found. Although many Sabbaths should pass by and leave the soul without it, there is still a possibility, at least, of its being found before the last Sabbath's sun has set. But after the judgment of the great day begins, there will be no space for repentance, no room for prayer. If no mercy be found on that day, there can be no hope or prospect of obtaining mercy throughout all eternity. To that blessing, those who meet not with it before the judgment-seat, must bid an eternal farewell. And with what value does that consideration invest it!

And yet another circumstance which magnifies the value of the blessing, is, that the condition of those by whom mercy shall not then be found, will be pre-eminently wretched. Not to find mercy on that day is to be undone, altogether and eternally undone. It is to be cut off from the favour of the only Being that can save; it is to be sentenced to excessive and everlasting woe; it is to be consigned to the prison-house of misery and despair, where "the mercy of God is clean gone for ever," and where "he hath forgotten to be gracious." And who can calculate the preciousness of deliverance from such a fate as this?

Imagine, my brethren,—and when you do so, you are but overlooking a narrow and ever narrowing interval, and thinking of what shall soon be realized in greater awfulness than you can conceive,—imagine that the day of the Lord is actually come; that the omniscient Judge has descended in his chariot of glory, and with his retinue of angels; that you have been awakened from the sleep of the grave by the blast of that trumpet, which once, as it waxed louder and louder, made Mount Sinai to shake and the hosts of Israel to tremble; that you have been summoned, by a resistless mandate, before the throne of Him, whose eyes are as a flame of fire, and his voice as the sound of many waters; and that the solemn epoch, so often spoken of, but so feebly anticipated, has actually arrived, when the sentence is to be uttered that shall seal your fate for ever: What think you of mercy *now*? Can you do without it? does it seem to you a trifle? is it unworthy of your thoughts? would you prefer before it the sweetest of this world's pleasures, the brightest of this world's honours, the richest of this world's empires? Ah! it cannot be. Does not every thing seem less than nothing and vanity, in comparison of mercy? Would not mercy seem cheaply purchased by the whole world, if mercy could be bought, and you had such a price to tender? Is not mercy, in your estimation, the sum and substance of all that is precious? Were the Judge to say, that for you there is no mercy—what anguish would seize you

—what lamentations escape from you—what an aspect of horror and despair would you assume, and how profoundly and irretrievably wretched would your destiny seem! And, on the other hand, were He to declare that you should receive mercy, were you to see it in his eye, and hear it in his voice—what ecstasy would fill your hearts, and what anthems flow from your tongues! How would your countenances brighten with the smile of heaven's blessedness, and on what a glorious career of honourable service and enraptured enjoyment would you seem to enter! But you cannot, as yet, weigh against each other, the feelings of these opposite conditions: you cannot conceive what it is to be driven to the left hand, or drawn to the right hand of the Son of man: and yet surely you know enough, to feel that nothing is equal in importance to finding mercy of the Lord in that day.

And will you not then take up this petition for yourselves? Will you not fall down before the mercy-seat, and cry, "The Lord grant unto me, that I may find mercy of the Lord, in that day?" I commend to you that prayer, brethren. It doth suit you well, whatsoever your character. It will suit you every day of your lives: it will suit you on your dying day. O be persuaded to offer it in your own behalf!

Of these three things only let me remind you: 1. If mercy is to be found at last, it must be sought now. To seek it for the first time, after the day of judgment has dawned, will be utterly useless. On it, even a cry for the rocks and mountains to fall and cover, would be unheard; a prayer even for a drop of water would be unanswered. The day of grace will then have closed, and left not even the glimmering of twilight to cheer the sinner's bewildered spirit: the opportunity of coming boldly to the throne of grace to obtain mercy, will then be withdrawn for ever: and for those who have trifled with offered mercy, there can remain nothing, but that fiery indignation, which shall consume the adversaries. It is *now*, therefore, that you must seek the blessing: *now* that you must smite upon your breasts and cry, "God be merciful to me a sinner!" O beware then of losing the golden opportunity. On this day of salvation, let the earnest prayer ascend to the Father of Mercies.

2. Again, if mercy is to be found at all, it must be sought through the mediation of Christ. Justice is an essential attribute of the divine character; and justice pronounces sentence of condemnation upon all. Without respect to a Mediator, therefore, there seems no room or possibility for the exercise of mercy; and it would be presumptuous and preposterous to expect it. But a scheme has been contrived in the councils of heaven for harmonizing the exercise of mercy with the claims of justice; and in the Scriptures of truth are we assured, that a plenary expiation for sin having been made by Emanuel's agony, there is forgiveness with God, and plentiful redemption, and abundant mercy. It is through Jesus, then, that



you must look for the blessing: it is his merit, that you must make your only plea. Let your hope, therefore, be based on the sacrifice of the cross; and when you seek for mercy, see that you seek it in the name of the Lamb that was slain.

3. And, in fine, if mercy is to be found of the Lord, it must be sought in his service. Salvation indeed is not of works, but of grace; not of merit, but of mercy. But, at the same time, mercy cannot be obtained at last, unless a character be acquired and maintained, conformable to the obligations imposed, and the end contemplated in the exercise of the grace of God. "Blessed," it is said, "are the merciful; for they shall obtain mercy:" and, on the other hand, "they shall have judgment without mercy, who have shewed no mercy." On the same principle, also, may the very same thing be averred of every Christian grace; for it were a sullying of the divine administration, a subversion of the throne of government and judgment, to extend mercy to those who continue in sin because grace abounds, and turn the grace of God into licentiousness. Sin, then, must be abandoned, as the crucifier of the Lord of glory; and holiness must be eagerly pursued, in gratitude for redeeming love. Wherefore, "let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon." And, "ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life."

## SCRIPTURAL RESEARCHES.

No. X.

THE WORLD.

PART. II.—ADJUSTMENT.

BY THE REV. JAMES ESDAILE,

Minister of the East Church, Perth.

THERE is neither evil nor defect in the visible constitution of nature; for wherever we discern an apparent defect, we shall discover a countervailing advantage; and seeming irregularities are presented to our view, as if it were for the sole purpose of compelling us to recognise the contrivances of divine wisdom for the happiness and improvement of man. Darkness is not an evil; it affords repose to men and animals, and to the earth itself, which would be burnt up by constant heat, and exhausted by perpetual culture. Sleep is not a defect, nor a loss of time; it brings man to a conformity with the course of nature, and they are very idly employed who seek to abridge the period which God has assigned to rest, and to the renovation of the bodily frame; people are seldom more harmlessly employed than when they are asleep. Hunger and thirst are not evils; the removal of them is an essential constituent of human enjoyment. Will any all the death of animals an evil, when it makes room for healthy and vigorous successors to have their turn of enjoyment, and contribute to the general good? Even that law which has destined so many millions to be devoured by others is only the means of multiplying existence, and augmenting the sum of animal enjoyment. The rugged mountain, piercing the clouds, and inaccessible to the foot of man, is not useless in

nature; it prepares the treasures of the snow, it directs the current of the winds, it sends forth springs and rivers to refresh the earth; and, without mountains, the earth would have the appearance of a monotonous plain; and, if diversified by water-courses, they would only be *briny canals*, totally unfit for the purposes of animal life. But is "the multitudinous sea" a defect or deformity in creation? No; it is the most magnificent object in nature, and also the most useful; it collects all the waters that flow upon the earth, and circulates back the vital fluid in the form of mists and vapours, to be elaborated into rain and dew, to refresh the face of nature, and to secure the existence and comfort of every thing that lives. And when the time shall come, predicted by geologists, when the lofty mountains shall be levelled with the plains by the attrition of the elements, and the other agents of whose energy they speak so much, they may draw the curtain on the scene of nature, for animal and vegetable life must be at an end. The hills were made to rise, and the valleys to subside, and the waters to descend, before the earth was fit for the reception of animal life; and when this state of things is done away, the earth will be ready for one of those new transformations of which our philosophers have fancied so many, but of which we yet desiderate the proof.

But leaving these speculations, we may safely affirm that the system of nature, even in its wildest and most untoward aspects, presents the most unbounded resources of divine power and wisdom. It is not by mistake, or accident, that the frozen north is bound in chains of everlasting ice; it serves to regulate the temperature of the globe, and affords shelter to the polar bear, the whale, and the walrus. It is not by accident that torrid, barren plains extend far and wide in certain regions, presenting nothing but a sea of sand to the eye of the weary traveller. They were intended from the beginning, as the patient camel, "the ship of the desert," seems to have been created expressly for the purpose of traversing them; for the form of the hoof, and the structure of the stomach, which would be useless and inconvenient in any other circumstances, are peculiarly adapted to the situations where the services of this useful animal are required. Nothing can be more correct than the words of the poet when applied to this subject:

"All nature is but art unknown to thee,  
All chance, direction which thou canst not see,  
All discord, harmony not understood,  
All partial evil, universal good;  
And spite of pride, in erring reason's spite,  
One truth is clear, *what-ever is, is right.*"

Yes, right to a tittle, so far as external nature is concerned; but the maxim is a miserable delusion when extended, as the Author intended it should be, to the moral condition of man. Will they who adopt this opinion (and it has been publicly advocated, and a book has been written to prove that private vices are public benefits,) have the goodness to inform us what benefit the world has ever derived from sin? Individuals may indeed be instructed by contemplating the desolations which sin has wrought upon the earth; for in the destruction of sinful nations we see the judgments of God visibly executed against iniquity; a most useful lesson this, and not to be taught with such effect by any other means. An individual sinner may escape punishment in the present world; and, when this happens, men are apt to become sceptical as to the existence of an over-ruling Providence, and nothing but the idea of a judgment to come can remove the doubt. Nations, on the other hand, having no posthumous existence, always have their punishment or reward in the present world; and no extent of power, or of territorial possessions, has ever been able to shelter a profligate and effeminate people from the visible judgments of heaven. From such facts as these we may perceive that sin is a plague-spot stamped on human

of its ravages wherever the foot of man has been known to stray. We thus read the destructive consequences of sin, not only in the Word of God, but in the durable or decaying monuments raised by the hand of man as trophies of his glory; and now preserved by divine wisdom, in their shattered remains, as permanent memorials of the profligacy of those nations whose power and resources have been dissipated by sin. On this state of things it would be idle to speculate; it has been permitted by the wisdom of God, and therefore we may be sure that it is not inconsistent with the perfections of his nature: and as in the natural world, we discern the contrivances of divine wisdom, chiefly in those remedial resources which the Author of nature has devised, to counteract evident tendencies to defeat an intended end; such provisions, for instance, as we see in the antagonist forces which regulate the motions of the heavenly bodies, and in the opposing muscles necessary to animal motion, and particularly manifested in the human frame; so, in the moral constitution of the world, which appears to be in a state of complete derangement, we might naturally be led to wish for, and perhaps to expect, a remedy; yet that remedy must be of an extraordinary kind, and as far beyond the powers of man to conceive as it would have been for him to contrive the laws of nature.

Here, then, is a monstrous deformity without a single countervailing advantage. Poets and philosophers have fancied a remedy in the dogged resolution of the mind which may triumph over pain and misery. Virgil makes one of his heroes say, "Desperation is the only safety of the vanquished;" Milton makes one of his devils say, "Our only hope is flat despair;" Archbishop King asserts the omnipotence of the human will, and tells us that "things are not chosen because they are good, but become good because they are chosen," a maxim which goes as far as the most extravagant pretensions of the stoics. But man, when untutored by religious knowledge, and unimbued with any maxims of philosophy, cuts the knot at once, by explaining away the enormity of sin, and looking with complacency on the havoc it has wrought; considering war as a pastime, the world as a hunting field, and man as the destined prey of the most subtle, or the most daring. Poetry and heathen philosophy scarcely afford us any other lesson. Homer at once "cries havoc, and lets slip the dogs of war." He commences his great poem by invoking the muse to assist him in celebrating the indomitable rage, and implacable resentment of as untameable a savage as ever wore the shape of humanity; and he sticks to his text to the last, changing occasionally the actors on the scene, but ever gloating over unmitigated slaughter, celebrating no virtue but courage, and the wisdom which guides to conquest, and stigmatizing no sin but cowardice, and the weakness which shrinks from blood.

We learn a different lesson from a work of much higher antiquity, and much higher authority, than that of the father and prince of poets, where we are informed that the first who shed the blood of man was branded with insupportable ignominy, and where *glorious war*, as our great poet calls it, is uniformly announced as the most terrible scourge that can afflict a nation. How can it be otherwise, when war is a temporary suspension of the charities of life, and of the laws of justice and humanity, by which God has ordained that the world should be governed, the violation of which, for any length of time, would lead to the utter extermination of human society? But the question is, where is an antidote to be found for that sin, which sets on fire the course of nature, which arms the hand of man against his brother, and prompts him to act in perpetual opposition to the known law and will of God? As we find a provision made to rectify every other apparent irregularity or defect, we might be led to conclude, that a remedy might also be found for this; and it is evident that all mankind have entertained this idea, and have not been backward in devising means to accomplish the desired end. The heinousness of sin has always pressed upon their consciences; and the history of superstition, the only form in which religion can appear where there is no revelation, presents endless varieties of schemes and expedients to escape from the consequences of sin. I need not stop to demonstrate the futility and inefficacy of all these attempts to find a substitute for that obedience which the law of God requires, or to devise a satisfaction for acknowledged guilt: reason, though unsanctified by grace, and unenlightened by revelation, perceives the absurdity of all such attempts; and nothing would appear more revolting to its convictions than to be told, that the blood of an innocent animal would make atonement for the guilt of a conscious sinner.

Let us consider, then, how the matter stands. We have seen sin reigning throughout all generations, from the first human pair down to the present day; transmitted from father to son in a line of unbroken succession, polluting the stream of time, and leaving vestiges

of its ravages wherever the foot of man has been known to stray. We thus read the destructive consequences of sin, not only in the Word of God, but in the durable or decaying monuments raised by the hand of man as trophies of his glory; and now preserved by divine wisdom, in their shattered remains, as permanent memorials of the profligacy of those nations whose power and resources have been dissipated by sin. On this state of things it would be idle to speculate; it has been permitted by the wisdom of God, and therefore we may be sure that it is not inconsistent with the perfections of his nature: and as in the natural world, we discern the contrivances of divine wisdom, chiefly in those remedial resources which the Author of nature has devised, to counteract evident tendencies to defeat an intended end; such provisions, for instance, as we see in the antagonist forces which regulate the motions of the heavenly bodies, and in the opposing muscles necessary to animal motion, and particularly manifested in the human frame; so, in the moral constitution of the world, which appears to be in a state of complete derangement, we might naturally be led to wish for, and perhaps to expect, a remedy; yet that remedy must be of an extraordinary kind, and as far beyond the powers of man to conceive as it would have been for him to contrive the laws of nature.

If, therefore, we shall find reason to conclude, that the perfections of the divine nature are more illustriously displayed by the redemption through Christ than they could have been, if man had never sinned; and if man is raised to the hopes of higher dignity and honor through his union with the second Adam, than if he had never suffered by his connection with the first—then, whatever reason we may have to lament the consequences of human depravity, we shall see still greater reason to magnify the riches of the grace of God.

If any one, then, should be disposed to say, "Why was not the guilty race cut off; why were men permitted to multiply crimes and propagate misery, till the earth groaned with the burden of sin, inasmuch as 'it repented God that he had made man, and grieved him at his heart?'" In answer to this we can only say, that to have acted on the principle which such queries suggest, would have been to show the impotence of anger, the irritation of disappointment, and the total absence of mercy; it would be like the policy of the unfeeling and bungling physician, who would rather kill the patient whom he cannot cure, than allow him to live as a monument of his want of skill. But God permitted the utmost possible derangement to take place in the moral constitution of man, that his intellect and his power, his wisdom and his grace, might be made apparent in defeating the efforts of the adversary, and in making the discordant elements, which he had introduced into human nature, the means of proclaiming the sovereignty of divine mercy. The Most High has left no room for triumph to the author of evil; his empire is limited, and it will be short-lived: for the time is approaching, when the knowledge of the Lord shall fill the earth, when every one who is born shall be an heir of glory, and multitudes which no man can number shall come from all quarters of the earth to sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Let the impenitent sinner, and the self-sufficient unbeliever, then, mourn over the miseries of human nature; let them arraign the wisdom and the justice of the great Creator, for having permitted sin and misery to enter into this world; let them brood, in gloomy discontent, over the calamities that flesh is heir to; they deserve no better portion, for their misery is of their own creating; but let the humble Christian exclaim, "Thanks be to God who giveth us the victory through Jesus Christ!" He too sees, that there is much sin and misery in the world; but he does not

that account murmur, or repine, or charge God foolishly: he sees, that the miseries of life are not only the punishments, but the preventives of sin, and he recognises them as chastisements in a Father's hand, to reclaim his erring children: he sees, that there is nothing wrong in this world but sin; and whilst he laments its devastations, he perceives, at the same time, that this greatest of all evils has been the chief means of magnifying the divine glory in rescuing the victims of sin.

Whilst, therefore, "the heavens declare the glory of God, and the firmament sheweth forth his handy-work," yet this paltry spot of earth has been the theatre on which the glory of his perfections has been particularly manifested, and that with a degree of splendour and power which commands the reverential admiration of men and of angels; and which, in the minds of the apostles, and first converts to Christianity, seemed to absorb all their feelings. The Old Testament saints, who lived under very lively impressions of the divine presence, celebrate, in the loftiest strains of poetic imagery, the wisdom and the power of God, as displayed in the works of creation and providence: and they show what a rich and varied banquet the pious mind may receive from the contemplation of the visible works of God. But it is worthy of remark, that these subjects of contemplation are never once touched on by the writers of the New Testament. So completely were their minds engrossed by the marvellous revelation of goodness and grace made known in the Gospel, that they found no room in their hearts for any other subject of meditation, and no time to spend on any other manifestations of divine goodness: all and each of them seemed to adopt the language of the apostle when he said, "God forbid that I should glory save in the cross of our Lord and Saviour Jesus Christ!" Instead of expatiating, like David, on the beauty and order of the visible world, as proclaiming the wisdom and goodness of God; or of illustrating, like Solomon, the facts of natural history; for that wise king was also a very learned man, "and he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes." 1 Kings iv. 33. Instead of thus employing his faculties, the apostle declared, that he was determined "to know nothing but Christ crucified;" and he assigns a good and sufficient reason for this preference, viz., because "in him are hid all the treasures of wisdom and knowledge." And who that views the matter aright, can come to any other conclusion? We are not required to be insensible to the wisdom and power of God as manifested in the visible creation: we may see him in all his works, and may recognise him as the kind and bountiful Parent of the universe; but when we see him in Christ, we see him accomplishing the great purpose for which the world was made, subduing the power of the devil, and raising man from the depths of despair, perhaps, to higher dignity and honour than he ever could have aspired to, though he had retained unsullied his original innocence.

And what but "the wisdom of God, and the power of God," concentrated in Christ, could have achieved such a victory? Sin is the great disorganizing principle in human nature, and nothing is so difficult to be overcome. When the body is disordered, there is a rectifying power of nature which often sets it to rights without the aid of a physician: but there is no remedial nature for the spiritual maladies of the soul; they have always a tendency to advance from bad to worse, till they become incurable by any power of man; a lepraved will is a thousand times more hopeless and unmanageable than a diseased body, for evil has become the object of its choice, and it obstinately rejects all assistance, and nothing but the power and grace of the Saviour could effect its emancipation.

This, we may safely say, was the greatest work which God himself has accomplished. There was no resistance to his will when he called the material universe into existence by the word of his power; but he gave to man the power of resisting his will; this was a privilege and an honour, inasmuch as it was the pledge and proof of freedom; this privilege he abused, and incurred the sentence of death announced as the wages of sin. He was now in the position of a rebel, and, suffering the punishment of a rebel, he had the dislike and the distrust of one. How were these feelings to be removed, and love and confidence reinstated in the human heart? It could not be by the manifestation of justice and power; that might have annihilated the guilty race, it could not have effected a religious reformation; no, love only can beget love,—benefits alone can remove aversion,—goodness alone can produce esteem, and by these principles God assailed the obduracy of the human heart, and subdued it by the demonstrations of his tender mercy, whilst He, by whom the world was made, demonstrated his power to rectify the evil which had been introduced, and to redeem mankind, through whom he had resolved that his name should be glorified, from the thralldom and condemnation of sin.

It is not men and this world alone that are effected by this dispensation. "The angels desire to look into these things," and they received important information respecting the ways of God, from witnessing the marvellous love of Christ. Before that manifestation, they had only witnessed the inflexible justice of God in the punishment of their fallen brethren, but they had not seen an instance of free pardon extended to ungrateful rebels; they had seen the fallen angels punished, and they had seen the best of fallen men enduring the punishment of death as the penalty of sin. But in the Gospel dispensation they saw how sin and death were to be abolished; they saw "life and immortality brought to light," and offered to penitent sinners, who received an earnest and pledge of their resurrection and immortality, in the death and resurrection of Christ, their spiritual head.

I say, then, that the Christian dispensation was intended for the redemption of men, and the instruction of angels, and the manifestation of the combined attributes of justice and mercy, a union which would otherwise have been incomprehensible both to men and angels. Eph. iii. 8-10. We may go farther still, and may assert that not only this, but all worlds were made by Christ, and for Christ. Col. i. 16. We do not know the state of other systems, and other worlds, nor the kind of administration that prevails under the government of the Son of Man, but we see how intimately he is connected with our world. He is "God with us," the proper object of our religious homage and adoration; nay, he is God with all created beings who can acknowledge God, and it is only through him that we can worship the Father. The human mind can form no right conception of the Eternal Spirit; the subject is so vast that we cannot bring it home to the mind with any realizing effect. When we think of God as "infinite, eternal, and invisible," without human passions, and human affections, everywhere present but nowhere seen, we are overwhelmed with the conception, and unable to discern the relation in which we stand to such a Being, as there are no steps or degrees by which it can be measured. But we can "worship him in spirit and in truth," when we see the light of his glory in the face of Christ Jesus, for, in him we see "God manifest in the flesh," possessing all our sympathies and all our feelings, but without sin, and displaying all the holy and endearing attributes which adorn the Godhead, in a shape, so to speak, which we can admire, and which we can attempt to imitate.

Here, then, is the antidote provided by the wisdom

of God to counteract the only irregularity which was permitted to creep into his works; and as our admiration of beauty, harmony, and order, is increased by contrasting these qualities with deformity, discord, and confusion, so our perception of the beauties of holiness, mercy, and truth, is strengthened, in the highest degree, by comparing them with their opposites—profligacy, cruelty, and falsehood; and the anxious and inquiring mind never can find repose, till it can embrace, with cordial acceptance, the message of “grace, mercy, and peace,” proclaimed to mankind by the heralds of the Gospel. What is called *natural theology* may amuse the fancy, but has little tendency to improve the heart; it speaks to the imagination, and rests on a few perceived or supposed analogies, and may be successful in rebutting the arguments of unbelief, but can have no influence in conveying the assurance of faith, or the confidence of hope to the troubled mind. Christianity cannot be elucidated by any thing in the natural world; the evil which it is intended to remove exists only in the human soul, and cannot be illustrated by any natural analogy. Sin is, indeed, appropriately called the *disease* of the soul, and, so far as the *infection* is concerned, the analogy holds good; but not so in regard to the cure, for every known disease may heal of itself; but sin never will, it is strengthened by delay, and increased by palliatives; for the insensibility they produce is the confirmed palsy of the soul. There is no *natural* remedy for sin, the only real evil in this world; but what the law could not do because it was weak, and what man would not have done, if he could, because he was sinful, God has accomplished by the doctrine and the death of his Son; and the derangement in the moral government of the world, which has always been the stronghold of unbelief, has been made, by the Gospel, to shed light and lustre on all the divine perfections, and to display manifestations of wisdom, power, and goodness, which neither men nor angels could have conceived, had sin and misery been unknown.

#### THE CICADA SEPTEDECIM.

[From “The Rambler in North America.” By Charles Joseph Latrobe. London, 1835.]

THERE are few among the insect tribes of Europe capable of producing sounds of any volume. The hum of bees and wasps, the buzzing of innumerable small flies, the piping of the gnat, the chirp of the grasshopper, the cry of the cricket, the tick of the death-watch, are the greater number of those an Englishman would enumerate. In southern Europe sounds are added sharper, louder, and more incessant; and I remember having been both amused and astonished, by the effect produced by the mole-crickets of France and the Jura, and yet more by the *cicada* of Italy, as, sitting among the thick foliage of the Roman pine, they would fill the ear of the panting traveller for minutes before he reached the place of their luxurious enjoyment.

But what are these scattered and solitary sounds, to the din which fills the ear at certain times and seasons from the insect tribes in the transatlantic forest or swamp? The main agents in its production are, nevertheless, members of the same families of *gryllus* and *cicada*. The latter consists of many species, and affords some of the most laborious and successful musicians among the insect tribes. Every traveller has dilated upon the singular effect produced by one of them called the *Catydid*, as, sitting in little coteries among the trees, they fill the ear of night with their sharp and incessant wrangling; and my notice regards at present one of the same family.

When we returned from Mexico to the United States, in the summer of last year, 1834, among many points of interest, political, domestic, and foreign, which our

re-entrance into the high road of civilization brought to our ears, was the fact that this was the “locust year.”

The observation of a past century had shown the inhabitants of Pennsylvania and Maryland, that every seventeenth year they were visited by a countless horde of insects of the cicada tribe, hence called *Septendecim*, distinct in aspect and habits from those whose annual appearance and mode of life were understood. Though of a different tribe, and with perfectly different habits from the locust of the East, (*gryllus migratorius*) the fact of its occasional appearance, as though by magic, in such vast swarms, had caused it to be familiarly alluded to by that name. Its last appearance had been in 1817, and its re-appearance was thus confidently predicted for the third or fourth week in May this year.

Nature, true to her impulses, and the laws by which she is so mysteriously governed, did not fail to fulfil the prediction. On the 24th of May and following day, the whole surface of the country in and about the city of Philadelphia suddenly teemed with this singular insect. The subject interested me, and as during these days I had every opportunity of being daily, I may say hourly, attentive to the phenomena connected with it, both here and in Maryland, I send you the result of my observations.

The first day of their appearance their numbers were comparatively few,—the second they came by myriads; and yet a day or two might pass before they reached their full number. I happened to be abroad the bright sunny morning which might be called the day of their birth. At early morning, the insect, in the pupa state, may be observed issuing from the earth in every direction, by the help of a set of strongly barbed claws on the fore legs. Its colour is then of a uniform dull brown, and it strongly resembles the perfect insect in form, excepting the absence of wings, ornament, and antennæ. The first impulse of the imperfect insect, on detaching itself from its grave, is to ascend a few inches, or even feet, up the trunks of trees, at the foot of which their holes appear in the greatest number, or upon the rail fences, which are soon thickly sprinkled with them. In these positions they straightway fix themselves firmly by their barbed claws. Half an hour's observation will then show you the next change which is to be undergone. A split takes place upon the shell, down from the back of the head to the commencement of the rings of the abdomen, and the labour of self-extrication follows. With many a throe and many a strain, you see the tail and hind legs appear through the rent, then the wings extricate themselves painfully from a little case in the outer shell, in which they lie exquisitely folded up, but do not yet unfurl themselves; and lastly, the head, with its antennæ, disengages itself, and you behold before you the new-born insect freed from its prison. The slough is not disengaged, but remains firmly fixed in the fibres of the wood; and the insect, languidly crawling a few inches, remains as it were in a dose of wonder and astonishment. It is rather under an inch in length, and appears humid and tender; the colours are dull, the eye glazed, the legs feeble, and the wings for a while after they are opened, appear crumpled and unelastic. All this passes before the sun has gained his full strength. As the day advances, the colours of the insect become more lively; the wings attain their full stretch, and the body dries and is braced up for its future little life of activity and enjoyment.

Between ten and eleven, the newly-risen tribes begin to tune their instruments; you become conscious of a sound, filling the air far and wide, different from the ordinary ones which may meet your ear. A low distinct hum salutes you, turn where you will. It may be compared to the simmering of an enormous cal-

iron—it swells, imperceptibly changes its character, and becomes fuller and sharper—thousands seem to join in, and by an hour after mid-day, the whole country far and wide rings with the unwonted sound. The insects are now seen lodged in or flying about the foliage above; a few hours having been thus sufficient to give them full strength and activity, and bring them into full voice.

Well may the schoolboy and the young curly-headed negro rejoice at the sound, for their hands will never want a plaything for many days to come. Well may the birds of the forest rejoice, for this is the season of plenty for them; the pigs and poultry, too, they fatten on the innumerable swarms which before many days will cover the ground in the decline of their strength.

The pretty insect, for it is truly such, with its dark body, red eyes, and its glassy wings interlaced by bright yellow fibres, enjoys but a little week; and that merry harping which pervades creation from sunrise to sundown, for the time of its continuance is but of some six days' duration. Its character would be almost impossible to describe, though it rings in my ears every time I think of the insect. Like all those of its tribe, the sound produced is not a voice, but a strong vibration of musical chords produced by the action of internal muscles upon a species of lyre, or elastic membrane, covered with network, and situated under the wings, the action of which I have often witnessed. The female insect may utter a faint sound, but how I do not know—it is the male who is endowed with the powerful means of instrumentation which I have described. Though the sound is generally even and continuous as long as the insect is uninterrupted, yet there is a droll variety observable at times; but what it expresses, whether peculiar satisfaction or jealousy, or what other passion, I cannot divine. It has been well described by the word *Pha—ro!* the first syllable being long and sustained, and connected with the second, which is pitched nearly an octave lower, by a drawing *smorzando* descent.

During the whole period of their existence, the closest attention does not detect their eating anything; and with the exception of the trifling injury received by the trees consequent upon the process observed by the female in laying her eggs—which I will describe immediately—they are perfectly innoxious. The end to which they seem to be sent to the upper day is purely confined to the propagation of their species. A few days after their first appearance, the female begins to lay her eggs. She is furnished with an ovipositor, situated in a sheath on the abdomen, composed of two serrated hard parallel spines, which she has the power of working with an alternate perpendicular motion. When her time comes, she selects of the outermost twigs of the forest trees or shrubs, and sets to work, and makes a series of longitudinal jagged incisions in the tender bark and wood. In each of these she lays a row of tiny eggs, and then goes to work again. Having deposited to her heart's content, she crawls up the twig a few inches yet further from the termination, and placing herself in a fitting position, makes two or three perpendicular cuts into the very pith. Her duty is now terminated. Both male and female become weak; the former ceases to be tuneful; the charm of their existence is at an end; they pine away, become blind, fall to the ground by myriads, and in ten or fifteen days after their first appearance, they all perish. Not so, however, their seed. The perforated twigs die, the first wind breaks them from the tree, and scatters them upon the ground. The eggs give birth to a number of small grubs, which are thus enabled to attain the mould without injury; and in it they disappear, digging their way down into the bosom of the earth. Year goes after year—summer after summer, the sun shines in vain to them—they "hide their time!"

The reconnection of their existence begins to fade; a generation passes away; the surface of the country is altered—lands are reclaimed from the forest—streets are laid out and trampled on for years—houses are built, and pavements hide the soil.

Still though man may almost forget their existence, God does not. What their life is in the long interval none can divine. Traces of them have been found in digging wells and foundations, eight and ten feet under the surface. When seventeen years have gone by, the memory of them returns, and they are expected. A cold wet spring may retard their appearance, but never since the attention of man has been directed to them, have they failed—but at the appointed time, by one common impulse, they rise from the earth, piercing their way through the matted sod, through the hard trampled clay of the pathways, through the gravel, between the joints of the stones and pavements, and into the very cellars of the houses—like their predecessors, to be a marvel in the land, to sing their blithe song of love and enjoyment under the bright sun, and amidst the verdant landscape; like them, to fulfil the brief duties of their species, and close their mysterious existence by death. We are still children in the small measure of our knowledge and comprehension with regard to the phenomena of the natural world.

### CHRISTIAN TREASURY.

*What are your motives to Liberality?*—You have given, you say, to the cause of Christian philanthropy. But, it may be inquired, when have you given? Has it been only when your sensibility has taken you by surprise? or when a powerful appeal has urged you to the duty? or when the example, or the presence, of others, has left you no alternative? or when the prospect of being published as a donor, tempted your ostentation? or when importunity annoyed you? or when under the passing influence of a fit generosity? We would not too curiously analyse the composition of any apparent virtue; nor would we have you to suspend the practice of charity till you can be perfectly certain that your motives are unmixed. But we would affectionately remind you that if you have given to God at such times only, it proves to a demonstration that you are covetous at all other times. Your covetousness is a habit—your benevolence only an act; or, rather, it is only the momentary suspension of your prevailing habit; and, as the circumstance that a man enjoys lucid intervals does not exempt him from being classed among the insane, so your accidental and occasional charities still leave you in the ranks of the covetous.—*Rev. J. HARRIS. (Mammon.)*

*Christ looked on Peter.*—My brethren, how expressive was that look! How eloquent were these eyes! Never was discourse so energetic. Never did orator express himself with so much force. Jesus looked on Peter! It was the man of griefs complaining of a new burden added to that under the pressure of which he already groaned. It was the compassionate Saviour pitying a soul about to destroy itself. It was the apostle of our salvation preaching in bonds. It was the subduer of the heart, the omnipotent God, repressing the efforts of the devil and depriving him of his prey.—*SAURIN. (Sermons.)*

*Price paid for the Salvation of Man.*—We have been bought with agony and bloody sweat; with tears and groans; with writhings of the body, and woundings of the spirit; with the torture of the cross, and the life of God; amidst darkness and fearful signs, and the rending of the rocks, and the bursting of the tombs. All that the frame and the spirit of man could endure, was suffered for us; and all that the love and mercy of God could give was lavished upon our salvation.—*Wolfe's Remains.*

THERE IS A WORLD TO COME.

BY CAPTAIN HAMILTON DUNDAS.

OH! is it joy we feel, or pain,  
When, after many a year,  
We pause, and turn our thoughts again  
On things that *once* were dear?

Each back-reverted glance revives  
Some happy moment of our lives,  
Or sets before our view  
Some scene in which we bore a part,  
Some early feeling of the heart,  
When every wish was new.

And Oh! though time's rude hand may nip  
Each pleasure of the soul;  
Although the draught no more we sip,  
The sweets still linger on the lip,  
If nectar filled the bowl.

Yet still; each object may awake  
A throb of anguish keen;  
Some cherished fond illusion break;  
Some solace from the spirit take;  
A melancholy contrast make  
With what we *once* have been.

Thus we may reckon every stage,  
Through life we've journey'd o'er,  
As on the way from youth to age,  
We hasten more and more;  
And while we read, on memory's page,  
The pangs no pity could assuage,  
Or joys unfelt before;  
Then rises somehow in our heart,—  
Though fain we would allay the smart,—  
A pain with which we're loath to part,  
Deep ranking in its core.

We look around. The fields are green,  
We loved to sport among;  
Though clouds and storms have passed between,  
Unchanged the soft blue sky I ween,  
The river, bright in silver sheen,  
Unchanged still flows along;  
Still sweetly from the sheltering boughs,—  
Soft as a lover's whispered vows,—  
The linnet pours her song.

And I alone am changed indeed!  
The minutes as they fly,  
Still hasten, with resistless speed,  
The hour when I shall die.  
Yes! such at last must be my lot  
To die, forgetting and forgot.  
The breeze shall gently wave  
The flowers that from my dust shall spring,—  
The sun shall shine,—the bird shall sing,—  
Youth's happy hours their flight shall wing,—  
New summers shall their garlands fling,  
Unchanging o'er my grave!

Yet Oh! when in my saddest vein,  
I ponder *thus* alone,  
And, with the waywardness of pain,  
Weep over what is gone,  
Methinks I see a beacon bright,  
Gilding, with mild and heavenly light,  
The darkness of my gloom.  
Brighter and brighter shines the ray  
That lights me on my lonely way,  
While some kind spirit seems to say,—  
“*There is a world to come.*”

*The benefit of Sabbath School Teaching.*—At the annual meeting of the Sunday School Union, in 1824, the Rev. Jacob Stanley said he would relate a fact respecting a Sunday scholar. Some years ago, there was a widow in Staffordshire, whose son attended the Sunday school, but he did not at first regard the religious instructions he had received. He became wild and profligate; he enlisted as a soldier, and was several years on the continent. Another young man, from the same town, was proceeding to join his regiment, and called on the poor widow to ask her if she had any thing to send to her son. She said she was very poor, she had no money to send, and, if she had, it might do him no good, but that she could send him a Bible; and she added, “Give my love to him, and tell him that it is my earnest wish that he would read this book; and, beginning at Matthew, that he would read one chapter every day.” The young man took the Bible, and when he joined the regiment, he found out his townsman, who asked him, “Well, have you seen the old woman, and how is she?” “She is well, has sent you this present, a Bible; and she desired me to say that it was her request, and perhaps her last request, that you would read a chapter in it every day.” “Well,” replied he, “I will comply with her request, on condition that you will join with me in reading this chapter.” The engagement was made, and they read to the third chapter of John, with which they were much struck; they requested and obtained an explanation of it from a pious sergeant; the Holy Spirit applied the subject to their minds, both of them became the subject of godly sorrow, and attained that peace which passeth all understanding. Soon after they were called into an engagement, the son of the widow was wounded, and carried into the rear by his comrade. When the battle was over, he went to look for his wounded comrade, he found him with that Bible open which had been the means of his conversion; it was covered with his blood, his spirit had fled. He took up the Bible, and on his return waited on the widowed mother, and presented her with it. Now of what use would the Bible have been to this young man had he not been taught, by means of the Sabbath school, to read it?

*Mr Windham.*—In Mr Amyot's “Account of the Life of the late Mr Windham,” prefixed to the edition of that gentleman's speeches in Parliament, is the following anecdote:—Nothing, says Mr Amyot, so highly offended him, as any careless or irreverent use of the name of the Creator. I remember, that on reading a letter addressed to him, in which the words, “My God!” had been made use of on a light occasion, he hastily snatched a pen, and before he would finish the letter, blotted out the misplaced exclamation.

\*,\* Just Published, Volume II., Part I., Containing Numbers 45 to 70 inclusive, and extending from 7th January to 1st July, elegantly bound in embossed cloth, Price 4s. 6d.

Also, Volume I., for 1836, in same style of binding, Price 7s., or in Two Parts, Price 8s.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junr. & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (*payable in advance*) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

" THE FEAR OF THE LORD, THAT IS WISDOM."

No. 80.

SATURDAY, SEPTEMBER 9, 1837.

PRICE 1½d.

RELIGION THE GREAT GOOD OF MAN.

BY THE LATE REV. HENRY LUNDIE,

*Minister of Trinity College Church, Edinburgh.*

In general, religion teaches a man both how to pursue, and how to use, the external comforts of life with the greatest advantage to himself. When the fear of God, and a regard to his commands, rule in the heart, and are the measure by which one takes his estimate of worldly things; when those great principles teach him moderation in his desires, and sobriety in his enjoyments, they lay the strongest foundation for his temporal felicity. For, besides that they are the best and surest means, upon the whole, of making him successful in any enterprise, they raise him greatly above all the trouble and disquiet of disappointments, and enable him to possess whatever he obtains with the truest taste and relish; since to enjoy within the bounds of sobriety, is certainly to seek out all that is good in earthly things.

Further, when the external comforts of life fail, religion only can enable a man effectually to possess his own soul. The strength of reason, alone, will do much to support many men in any circumstances of distress. Some will endure wonderfully, from a natural hardness of temper, and others, again, are blessed with a natural cheerfulness of spirit, which almost nothing can subdue. But religion improves and perfects every laudable principle upon which a man can suffer with any tolerable ease or decency. It is many times necessary to aid and support the strongest reason, to encourage the stoutest heart, and to give life to the countenance of those who are naturally of the most cheerful spirit. For the reason, and courage, and spirit of a man, will often yield, and may be overcome, and happy is the man whose natural dispositions are fortified by religious motives, in all cases. The treasure of his happiness is lodged in a heart impregnable by outward calamities.

I. Religion secures the peace of a man's own mind in all events. No man's conscience ever stared him in the face, or accused and condemned him, because he feared God and kept his commandments. No, not though by that very thing

he had suffered, or was certainly to suffer, in his worldly interests. On the contrary, the soul of a man is then serene, and possesses itself in peace and tranquillity, whatever the temporal consequence of his piety towards God, and his obedience to him, may be. The wise man, speaking of religion under the name of wisdom, hath said, "All her paths are peace." Prov. iii. 17. In like manner, the prophet hath declared, "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." Is. xxxii. 17. At any rate, would he say, religion shall be peace, in the very act; and a reflection upon it, shall, at all times, quiet the soul, and fill it with everlasting comfort and good hope.

Nor can it well be otherwise. Religion silences the storms of passion in the soul. It reduces everything there into order and harmony. All things are as they should be where it prevails,—easy, regular, and free. Reason, which should always bear sway in the soul of man, is exalted to rule with sovereign command; for religion is, itself, the highest reason. The inferior faculties, and the sensual appetites, are taught to submit and obey; and when that is the case, a man's own conscience acquits him, and approves of him; and this is a source of everlasting peace to him. "If our heart condemn us not, then have we confidence towards God." 1 John iii. 21.

Religion puts the soul in such a state as a body politic is in, when all its members keep within their proper spheres and do the duties of their several stations: it hath peace and concord in itself, though tumult and disorder should reign around it. Or, the state of a soul, under the influence and power of religion, may be compared to the natural body in a state of full health and vigour: it feels little from the change of seasons; clouds or sunshine, storm or calm, fair or foul weather, are much the same to it. "Great peace have they which love thy law; and nothing shall offend them." Ps. cxix. 165. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. iv. 7. But the wicked are not so; for the opposite reasons, which must now be obvious, they are, as the prophet hath well expressed their

condition, "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," Is. lvii. 20; and, therefore, the prophet adds, with no less truth than solemnity, "There is no peace, saith my God, to the wicked." Ver. 21.

II. Religion is a fountain of pleasure to the soul in every circumstance of life. The region of peace is also the seat of pleasure; and religion, which blesses the soul so abundantly with peace, makes it likewise, at the same time, and from the same causes, to overflow with pleasure. "All her paths are peace;" and therefore it is, that, as Solomon observes, "her ways are ways of pleasantness." Prov. iii. 17. "I have rejoiced in the way of thy testimonies, as much as in all riches," saith the holy Psalmist. Ps. cxix. 14. Whoever has felt the stings of guilt and remorse, may easily conceive something of the joys of a heart at peace with itself. "A stranger doth not intermeddle with this joy," Prov. xiv. 10; and outward accidents cannot rob a man of it. It is like a pure perennial spring, that is never dried up by the heats of summer, nor disturbed by the winter storms. The spirit of a man will sustain his infirmities when it is so supported.

Therefore, said our Saviour to his disciples, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." Matt. v. 11, 12. So, also, the Apostle Peter speaks, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." 1 Pet. iv. 12—14. Upon these words, the Apostle Paul writes, "We glory in tribulations also." Rom. v. 3. Farther, "I am filled with comfort, I am exceeding joyful in all our tribulations." 2 Cor. vii. 4. And upon the same grounds, he gives this exhortation, "Rejoice evermore." 1 Thes. v. 16.

III. Religion is the only thing that can secure to a man the enjoyment of God. In some sense, men are capable of enjoying God in this world. They are capable of enjoying the smiles of his countenance and the fruits of his favour, of holding a blessed intercourse and correspondence with him, and deriving from him the rich and unspeakable communications of his grace. Besides, they are capable of the hope of a full and immediate enjoyment of God hereafter; and he who hopes, may already be said to enjoy in part. This it is which sweetens all the toils of life, and powerfully supports a man in every step of his weary pilgrimage on earth; and without all controversy, it is religion alone, or the fearing God and the keeping of his commands, that can put any man in a capacity of enjoying God in this sense. "This," saith the Apostle John, "is the message

which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." 1 John i. 5, 6. So also the Apostle Paul, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. vi. 14. To the same purpose the Psalmist, "Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity." Ps. v. 4, 5. Whereas, "the righteous Lord loveth righteousness; his countenance doth behold the upright." Ps. xi. 7. Again, "Let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield." Ps. v. 11, 12. Once more, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." Ps. xxxiv. 17. To them it is said by our blessed Saviour, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke xi. 9. And, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Ver. 13. Finally, great and glorious is "the hope which is laid up for you in heaven." Col. i. 5. "Christ in you, the hope of glory." Ver. 27. In a word, religion assimilates the soul to God. The fear of God and the keeping of his commands, is that which forms men to a resemblance of him. This is the effect of prayer and devotion, of faith, and love, and hope, and every branch of religious or Christian duty; and men are only capable of enjoying God, in any sense, in so far as they are like to him.

This is the great eternal reason, for which religion is so absolutely necessary to the enjoyment of God in heaven, as we are everywhere in Holy Scripture taught to believe it is. The full and immediate enjoyment of God is reserved for the heavenly state; and to enjoy him in that state, is the consummation of the Christian's hope and happiness. Nothing is wanting to complete the felicity of the saints in heaven. "Now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. xiii. 12. O the fulness of joy that is in the unveiled presence of God! O the pleasures that are at his right hand for evermore! Crowns and kingdoms, and all the most envied glories of this lower world, are nothing when compared with the happiness of enjoying God in heaven; of being ever with the Lord, and seeing him as he is; "of following the Lamb wheresoever he goeth," Rev. xiv. 4; "of dwelling in the New Jerusalem, where the Lord God Almighty and the Lamb are the only temple; and where there is no need either of the sun, or of the moon to shine, for the glory of God



Happy the nations of which are saved, who shall walk in the light of it!" Rev. xxi. 22-24. Eye hath not seen, ear hath not heard, nor can it enter into the heart of man to conceive, the riches and greatness of this felicity! Certainly, a man cannot have half the contempt for the play-things of a child, that a soul in heaven, blessed with the enjoyment of God, must have for all the territory, and power, and treasure of this lower world.

BIOGRAPHICAL SKETCH OF  
PHILIP MELVILL, ESQUIRE,

LIEUTENANT-GOVERNOR OF PENDENNIS IN CORNWALL.

THE subject of the following Sketch was born at Dunbar on the 7th of April 1762. His father, who was collector of customs in that town, knew from personal experience the exalted enjoyments of the true Christian, and aided, therefore, by his wife, who was also a woman of sincere piety, he sought to train up his children in the fear of the Lord. Philip was the fourth and youngest son, and being naturally of a mild and gentle disposition, he was the favourite of his mother. Frequently would she take him along with her in her solitary walks through the woods and fields which surrounded their delightful country-seat, about five miles from Dunbar, and directing his youthful mind to the wonders of creation, she taught him to think of that Almighty Being by whom they were at first brought into being.

The instructions which on such occasions he received, enforced, as they were, with all the tenderness and affection of a mother's fondness, made an indelible impression upon young Melvill's heart. Many years afterwards, when it might have been supposed the lapse of years would have effaced from his memory all recollection of the events of his early days, we find him exclaiming, with the utmost enthusiasm, "Dear, dear mother, how soothing and delightful is the very name! how much more the remembrance of thy kind offices of love and of all the sweets of thy society,—the frequent walk by thy dear side along the flowery path,—the benign expression of thy countenance;—the instruction which flowed from thy lips, gentle and insinuating as the dew,—thy pious concern to raise my childish thoughts from nature up to nature's God—thy faithful and earnest expostulations when my sinful heart led me astray!"

Thus early imbued with the principles of religion, he took his place at the communion-table before he had completed his sixteenth year; and having solemnly dedicated himself to God, he felt that he was now bound by the strongest of all obligations to live "soberly, and righteously, and godly in the world." The time was fast approaching when it was necessary that he should choose a profession. Young Melvill, attracted by the glitter and the gaudy show of a military life, hastily resolved to be a soldier, and his father, not deeming it his duty to oppose his son's inclinations, soon procured for him a commission in the 73d regiment, then under the command of Lord Macleod. The condition on which this commission was obtained was, that the young officer should raise a certain number of men. This, accordingly, he succeeded in effecting by the assistance of some of his relations in the north of Scotland whom he visited for that purpose. On his return from this northern excursion young Melvill spent a few weeks under his father's roof before joining his regiment, which was destined for foreign service. This was to the whole family a time of much anxiety, and the parents eagerly embraced every opportunity of

which they regarded as suitable to the occasion. At length the parting day arrived. His father, with outstretched hand and fervent prayer, commended him to the care of the Almighty, and they parted never more to meet in this world. His mother accompanied him as far as Haddington, eleven miles from Dunbar. Here they knelt down together, and with strong crying and tears she committed her darling son to the keeping of Him who had hitherto proved himself so remarkably her own God. Rising from her knees the good woman embraced her son and gave vent to her feelings in these words: "My Philip, what a mercy it is that we know not what is to come; wisely and graciously hath the Lord concealed from us the sorrows that await us; we should otherwise be unnerved and unfitted for the duties of life."

Having received his mother's parting blessing, the young man set out for Elgin where his regiment was quartered. Here he found himself suddenly involved in all the gaiety of a military life; but by the merciful interposition of that God to whose protection he had been committed, Mr Melvill was graciously preserved in the midst of temptation. An experienced officer in the regiment was led to take an interest in him, and by the fatherly advice and excellent example of this individual, the young soldier was persuaded to avoid the company of ungodly associates, and to prosecute his studies with a view to promotion.

In a short time the regiment, consisting of a thousand men, being considered fit for service in the field, they marched from Elgin to Fort George in May 1778, whence they were conveyed in transports to embark for the East Indies. On their arrival at Portsmouth, however, they were too late for the East India fleet of that season, and they were ordered to Guernsey. There they were quartered till the following December, when they removed to Petersfield, where they remained till their final embarkation for India in March 1779.

When the regiment were about to embark, a mutiny broke out in one of the companies, from the prevalence among them of an absurd report that they were sold by government to the East India Company. By the prudence and firmness, however, of the superior officers, particularly of Lord Macleod, the mutiny was soon quelled, and the regiment quietly embarked on board the vessels appointed to receive them. During the voyage, Lieutenant Melvill was seized with a fever which broke out among the troops, and for some time his life was despaired of; but at length, by the kindness of Providence, he recovered. The passage was tedious, extending to ten months; and it was with no small joy, therefore, that on the 8th of January 1780, they found the fleet safely anchored in Madras Roads.

At the time when Lieutenant Melvill arrived in India, matters were in a very critical state. The British power in that country appeared to be tottering; and Hyder Ali, with his son Tippoo Sahib, had brought an immense army into the field, resolved to wrest from the English a territory which he considered they had unjustly won. With the view of opposing these powerful princes, large reinforcements of soldiers were from time to time despatched from the shores of Britain; and it was with the same design, that Lieutenant Melvill had, along with his regiment, been ordered to the East. No sooner had he set foot in India, than his services in the field were required; and in the first engagement with Hyder Ali's army, he received a severe wound, which, had it not been for the peculiar arrangements of Providence, would have proved fatal. The circumstances are thus stated in his published life:—

"By this wound the bone of his left arm was shattered. A few instants after, as he was turning round to give the word of command, a ball passed through the same arm and part of his left breast. Had he been

standing in this particular position, at the very instant of receiving the wound, it must, from the direction the ball took, have proved fatal. The enemy's cavalry having penetrated into our ranks, after the surrender, in the confusion and carnage which ensued, the muscles of his right arm were cut in two by a sabre, and he was dashed unmercifully on the ground. After this, he was dragged by the heels for a considerable space, his head striking against the stones, and his disjointed arms trailing over the ground; he was then stripped of all his clothes, including even his shirt; and while lying on the ground, naked, helpless, and writhing in dreadful agony, a barbarian horseman, with wanton cruelty, pierced his back with a spear. In this miserable situation, he lay two days and two nights, exposed to the intense heat of a burning sun by day, to the danger of being torn to pieces by beasts of prey, and, what was more dreadful than any or all circumstances of suffering united, to the intolerable pangs of burning thirst, without the smallest means of mitigation. After having endured the most indescribable sufferings, under which he would, in all human probability, have perished, had it not been for the humane and generous attentions of a fellow-sufferer, (Lieutenant Forbes,) he was at last, on the morning of the third day, picked off the field by some of the enemy, who, merely for the sake of the reward of ten rupees offered for bringing in a European alive, carried him, in the most cruel and insulting manner, into their camp."

After remaining several days in the enemy's camp in this miserable state, Lieutenant Melvill was conveyed to Arnee, and afterwards to Bangalore, where, along with several of his brother officers, he was thrown into prison, and treated with the most savage cruelty and severity. Though his body was racked with pain and enfeebled by sickness, all medicine was denied him. For nearly four years, this barbarous treatment was the unhappy doom of our young soldier. His couch, to use his own words, "was the ground spread with a scanty allowance of straw; the same wretched covering which shielded the limbs from nakedness by day, served also to enwrap them by night. The sweepings of the granary were given him for food in any dirty utensil or broken earthen pot."

For a long time, Lieutenant Melvill and his companions almost despaired of deliverance from the horrors of their confinement. Peace, however, having been concluded, the prison-doors were thrown open, and the poor emaciated inmates once more saw the light of day. In an ecstasy of joy, they embraced one another, and marched from their narrow cells with hearts filled with the liveliest emotions of gratitude to God as they gazed on the glorious canopy of heaven, which had been so long hid from their view. All around them appeared beautiful, because all was new, and therefore interesting. Advancing by easy marches, the prisoners at length entered the frontier town of Vellore on the 25th of April 1784.

Lieutenant Melvill, who was now advanced to the rank of Captain, was disabled from service both by his wounds and the general state of his health. Instead, however, of returning to England, he spent some time with a brother who was resident in Bengal. It was a joyful, yet a melancholy meeting; for, in addition to all the complicated sufferings through which the Captain had passed since they last met, news had recently reached India of his father's death—an event which, to the brothers, was a source of heart-felt sorrow.

Early in the year 1786, Captain Melvill returned to his native land. On entering the Channel, he became so impatient to tread once more on British ground, that he went ashore at Falmouth. The view of Penennis Castle particularly attracted his notice as he approached the harbour, and he secretly thought, if he should ever be permitted to choose his residence, he

would prefer that place to any other. Little did he then know, that in the mysterious providence of God, the time would yet come when his wish should be fulfilled.

From Falmouth he proceeded to London, and remaining there only a very short time, he hastened northward to revisit the place of his birth. But how painful the change which presented itself to his reflecting mind! Seven short years had passed since he left his father's house; and already both father and mother were buried in the dust, or rather were now inhabitants of that brighter and better world where change is unknown. The family seat, where he had spent many a happy day, was now occupied by strangers. Everything bore the impress of change,—and was there no change in himself? Yes, he too was changed. He had gone forth from beneath his father's roof a comely youth, in the bloom of health and vigour; now he returns maimed, disabled, shattered,—a mere wreck of what he once was! At the outset of his career his heart beat high with the hope of military renown; now, at the early age of twenty-four, he returns so utterly disabled by his numerous scars, as to be unfit for service, and all hope of promotion, therefore, at least by his exertions in the field, is gone! In these circumstances, Captain Melvill looked upon the scene of his early days with feelings of the deepest sorrow, and although, in the society and kind hospitality of a brother and sister, who still resided in Dunbar, his griefs were somewhat alleviated, he could but ill conceal the emotions which struggled in his breast.

It was necessary, however, that he should endeavour, without delay, to lay aside vain regrets, and to procure from Government that assistance which his disabled condition so much required. He was no longer fit for active service, and he could only hope, therefore, for such slight promotion as is given to an invalid. Hastening to London, he made known his case by memorial at the War Office, and such was the unexpected interest which the then Secretary at War took in this meritorious young officer, that he procured him, in a few days, the command of an invalid company at Guernsey. This was precisely such a situation as Captain Melvill wished, and he entered upon its duties with the utmost cordiality and zeal. The society in the island was remarkably pleasant, and though vital religion was at rather a low ebb, there were some families distinguished for their sincere and devoted piety. In one of these, the family of Peter Dobre, Esq. of Beauregard, Captain Melvill became a frequent visitor, and in the course of a few months, married the youngest daughter. For some time before his marriage, the impressions of his youth had returned upon him with resistless force, and he began to be much more frequent and earnest in secret prayer. Not that he had ever ceased to feel, amid all the bustle and turmoil of a military life, the importance of religion. Now, however, he resolved, in the strength of divine grace, to lead a life of intimate and endearing communion with his God. The sincere aspirations of his heart were those of Cowper, expressed in his beautiful hymn—

"O! for a closer walk with God,  
A calm and heavenly frame,  
A light to guide me on the road  
That leads but to the Lamb."

The change in his mode of life was quite apparent to all who knew him, and while it surprised some, it displeased others. The course, however, which he now began, he was enabled to carry forward, and, amid all opposition, he persevered in maintaining a most exemplary consistency of character and conduct. The happiness which he enjoyed at this period of his history was greater than is usually allotted to mortals on this side the grave. In worldly circumstances he was easy, his military duty was moderate, and if his prospects of

promotion in the service were limited, his ambition was also limited, for he had learned to "set his affections on things above, not on things of the earth." And his happiness was in no slight degree enhanced by the high privilege which he enjoyed in having a partner who was like-minded with himself, so that they could walk together as "heirs of the grace of life." In this happy situation he lived peaceful and contented, in the enjoyment of many temporal comforts, and rich in the possession of that "peace which passeth all understanding." In every good work he was zealous and active. He established a family altar in his house; he watched over the moral conduct no less than the military discipline of his company; he provided a school for the soldiers' children at Castle Cornet, supplied them with books, and by his frequent presence in the school, he stimulated the scholars to diligence and regularity of attendance. Every Sabbath evening the children repaired to his house for religious instruction, and on these occasions he used every possible means to impress their tender minds with a relish for the lessons of the Bible. In the company of the pious he now spent his happiest hours, and he seemed to feel it a high privilege to devote his time, his substance, his every talent, to the service of God.

After spending five years in this tranquil, happy state, the French revolution having broken out, and the country being, in consequence, involved in the miseries of war, Captain Melvill found his military duties so much increased, as seriously to affect his already debilitated constitution. He accordingly applied for a removal from his present situation, and was transferred to a company at Portsmouth. Soon after leaving Guernsey and landing in England, he took a house a few miles from Southampton, on the Portsmouth road. Having settled his family there, he went to Portsmouth to inspect his company. On returning home, he was seized with a severe illness, which brought on great weakness. Finding his health quite inadequate for active duty, he applied to the Commander-in-chief to be placed on the retired list, which was granted. He then removed with his family to the county of Devon, and settled at Topsham. Here he spent much of his time in the education of his children; and it was while in this place that he first had an opportunity of perusing Cowper's Poems,—a book which ever after continued a favourite work with him. He read it with great delight, and took every occasion of recommending it to others.

Having recovered his health by a summer's residence at Topsham, he was desirous of again engaging in active duty, and accordingly he exchanged his full pay as a retired captain, for the command of an invalid company stationed at Pendennis Castle in Cornwall. On removing to his new situation, however, he found that a post of considerable difficulty had been assigned him. The captain with whom he had exchanged had been frequently absent, and the soldiers, in consequence, had for some time been unaccustomed to the strict rules of military discipline; and besides the annoyance arising from this circumstance, Captain Melvill's authority was disputed by the commanding officer of a regiment of militia, then on duty at Pendennis. To put an end to all doubt upon this latter point, he resolved to endeavour to obtain the office of lieutenant-governor of the castle. The officer who held that situation was then in Hampshire, and upon application being made to him, he agreed to resign in favour of Captain Melvill. Having procured the office, he was not long in restoring discipline and good order among his troops, and in securing the respect and esteem of all under his command. He was anxious to prevent his soldiers from falling into habits of idleness, and accordingly he gave all who chose a piece of ground to cultivate, and supplied them with tools. He encouraged them in build-

ing cottages for their families, and when they were completed, he furnished each cottage with a Bible and religious tracts.

While thus employed in ministering to the temporal comfort and spiritual improvement of all who were intrusted to his care, he himself was growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Being a child of God, he was not exempt from suffering. Two of his children were brought, by a dangerous sickness, to the gates of death; and his second son, a boy of great promise, was cut off by consumption after an illness of four months.

In the spring of 1804, Captain Melvill's health began to decline; and having obtained leave of absence, he proceeded to Bath for the benefit of the waters. Not deriving much benefit there, he removed to Bristol, where he was joined by his family, and spent a twelvemonth very happily, enjoying the society of a few pious friends, with whom he was accustomed to meet for prayer, reading the Scriptures, and religious conversation. In the summer of the following year, his health being much improved, he returned to Pendennis, where, though still retained as lieutenant-governor, he was placed on the list of captains retired on full pay. He had now more time at his command, and he diligently employed himself in works of piety and benevolence. Besides the regular service in the garrison, which he had established, the Church service and a sermon were read in his own family every Sabbath evening, and as many of the soldiers as chose to attend found a ready welcome.

In November 1806 he was seized with a violent inflammation in the chest, which for some time threatened to prove fatal. It pleased God, however, to restore him again to health, and thus to disappoint the fears of his affectionate family and friends. His constitution from this time was evidently somewhat enfeebled; and, in consequence of occasional attacks of illness, he found it necessary to spend a great part of his time at Penryn. An event soon after occurred which it might have been thought would have produced a permanent impression upon his already weakened frame. It is thus noticed in the Memoir already referred to:—"One Saturday in August 1808, he had despatched letters to his eldest son, who, having attained the rank of first lieutenant in the Royal Artillery, had gone to Madeira with the expedition under the command of General Beresford. The day after despatching his letters, being Sunday, the lieutenant-governor was attending divine service at the parish church, as usual, when he received a message from Mrs Melvill to come home. He was of course somewhat surprised, perhaps a little alarmed at being sent for before divine service was finished, and he hastened home as quickly as possible. How was his heart torn with anguish to hear that his first-born, the child of many prayers, and great promise, the delight of his friends, and the hope of his parents, had perished beneath the briny wave! On the 11th of July, accompanied by a brother officer and his own servant, he had gone out from Madeira in a pleasure-boat. On returning to the shore the boat upset, and Lieutenant Melvill sunk into the mighty waters to rise no more. The effect of this intelligence upon the lieutenant-governor can more easily be conceived than described. His fairest hopes were blasted as in a moment. For a time sighs choked the power of utterance; but at length the first paroxysm of paternal grief beginning to abate, he lifted up his eyes, streaming with tears, towards heaven, and exclaimed, 'God is love,' 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'"

Painful as this dispensation was, Lieutenant-Governor Melvill was powerfully supported under it; and it was remarked, that his health, instead of being affected by a trial so severe, was at that period better than it

had been since his return from India. As the duty of lieutenant-governor did not require his constant attendance at Pendernis, he removed, in the end of the year 1810, to London, and took a house at Islington. To his benevolent and active mind, the metropolis opened up an ample field for exertion. In Bible and Missionary Societies, but particularly the Naval and Military Bible Society, he took a lively interest, and endeavoured, by every means in his power, to promote their success.

Some business at Pendernis requiring his presence, he left his family to proceed thither on the 20th of August 1811. He arrived safely at Falmouth, and in rather better health than when he set out on his journey. This, however, was but of short duration. In the course of a few weeks, and before he had completed his arrangements for returning home, he was seized with a nervous fever, which soon degenerated into a typhus or putrid fever. The symptoms assumed a very dangerous character, and the surgeon thought it prudent to write Mrs Melvill, stating, in the gentlest terms, the illness of her husband. The whole family were alarmed by the intelligence; but every succeeding day brought more favourable accounts, until at length a letter was received from the lieutenant-governor himself, announcing his recovery. But, alas! these bright hopes were soon blasted. On the 16th of October letters arrived from the surgeon and a friend, conveying the melancholy tidings that he had been attacked by a disease of another kind, which had called for the performance of an operation, the consequences of which could not be ascertained. In these circumstances, Mrs Melvill deemed it her duty to proceed, without delay, to Falmouth, where she continued to the last to watch by his dying couch. He gradually sunk; but during the few remaining days of his life, he evinced the resignation of a sincere follower of Jesus. The following account, from the pen of his pious and affectionate partner, will be read with interest:—

"In the morning, observing my tears, he said,—'God will protect the widow and the orphan.' He frequently laid his hand upon his breast, and said he felt a very unpleasant sensation. I asked him if his mind was comfortable? He replied,—'Yes, quite comfortable; the Lord is my refuge.' I began to quote the third verse of the twenty-sixth chapter of Isaiah. He took up the words and said,—'Thou shalt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.' I said, 'You experience this now?' He replied, 'I do.' Soon after, the fifty-third chapter of Isaiah was read. He listened with visible pleasure, and said, when it was finished, 'O that is a delightful chapter!—it deserves to be written in letters of gold.' He then desired the seventh verse of the seventeenth chapter of Jeremiah to be referred to,—'Blessed is the man that trusteth in the Lord, and whose hope the Lord is.' He added, 'But cursed is the man that trusteth in man.' We remarked that his hands were cold. He said, 'If I have cold hands, I have a warm heart.' Yes, truly! his heart was full of divine love.

"Every moment now seemed almost the last; and, eager as I was to hear his voice as long as possible, I spoke to him whenever I could, endeavouring, as the Lord enabled me, to hold those great and invaluable promises to his mind. Every word he said was particularly noticed,—for it seemed the last,—and they were all noted down the day after his decease.

"Either pain or great oppression caused him now and then to cry out. I said, 'Christ is with you!' He eagerly answered, 'O yes! that he is; he is my very present help; he is my Shepherd,—I will fear no evil.' Christ was precious to his soul; to those that believe, He is precious; Christ was to him 'like the shadow of a great rock in a weary land.' He repeated

the tenth verse of the fifty-fourth chapter of Isaiah,—'For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.' He asked me if I did not remember a farewell sermon preached by Dr Hawker from that text? He then again repeated the verse with delight. I began the hymn, 'Jesus, I love thy charming name,' he proceeded, and went through the whole of this, his favourite hymn, with great emphasis. Hearing us say, 'In my father's house are many mansions;' 'Yes,' he subjoined, 'if it were not so, I would have told you.' 'Christ,' he said, 'is the good shepherd; he knows his sheep, and they know him; none shall ever pluck them out of his hand.' 'I am of his fold.' He quoted also the thirteenth verse of the forty-first chapter of Isaiah,—'For I the Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee; and this passage, 'Though an host should encamp against me, mine heart shall not fear;' also, 'When my heart and my strength fail, the Lord is the strength of my heart and my portion for ever.' Addressing himself to me, in a very particular manner, he said, 'In all thy ways acknowledge him, and he will direct thy paths.' He remarked, that all our sufferings are nothing to what our Lord suffered, and not worthy to be compared with that eternal weight of glory which shall be revealed, concerning which it is said, 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.' Expressing his trust in God's watchful care over him, he said, 'The angels of the Lord encamp round those that fear him;' 'For he shall give his angels charge concerning them.' I said, 'Jesus is the friend of sinners.' He eagerly took up the words, and said, 'The friend of sinners, able to save to the uttermost, and casteth out none who come unto God by him.' He says, 'Learn of me, for I am meek and lowly in heart. Come unto me all ye that labour and are heavy laden, and take my yoke upon you, and you shall find rest for your souls.' He also quoted that sublime passage,—'I know that my Redeemer liveth,' and particularly dwelt upon the twenty-seventh verse, 'whom I shall see FOR MYSELF, and mine eyes shall behold, and not another.' He added, 'I can say,' with St. Paul, 'I know in whom I have believed, and that he is able to keep that which I have committed unto him.' 'All power is given unto him, both in heaven and earth; therefore the believer can always triumph in Christ Jesus, who is the same yesterday, to-day, and for ever.' I remarked, that we had not an High Priest who could not be touched with a sense of our infirmities, but was in all points tempted like as we are, yet without sin.' He heard me with pleasure. I then observed, that 'we were not sufficient of ourselves.' He exclaimed, 'O, no! none but Christ! none but Christ!'

"These, I believe, were nearly his last words. Just then a thought struck me, that as he had held out so long, there was still ground for hope. I left my place on the bed, and, going into the next room, I communicated my thoughts to the nurse. She was of the same opinion, and mentioned an instance of one who had been rescued from death by the aid of restoratives. Though I knew the cases were widely different, I could not part with the flattering suggestion of my mind. I returned, and offered my dear husband a cordial. He, with difficulty, swallowed a spoonful, but declined the next. I took his hands into mine. The pulse had been scarcely perceptible for the last hour. The nurse came in, and said the physician was below. After hesitating for a moment to admit him, I said, 'Let him come in.' Just as he entered the room, at that instant the dearest, best of men, turned his head to one side, and, after two or three breathings, without the

least struggle, resigned his precious soul into the bosom of his adored Redeemer. Solemn, solemn scene! May it never be effaced from my heart!"

Yes! the death-bed of a Christian is a solemn, but it is also a soul-elevating scene. He dies, but death is to him a messenger of peace, sent from on high to convey his soul to a holier and happier abode. When a Christian departs,—when he shuts his eyes upon the dim and flickering objects of time, there burst upon his view the glories of eternity. How sudden, how transporting the change!

## THE BENIGHTED PILGRIMS.

No. I.

BY THE REV. LACHLAN MACLEAN,

*Chaplain to the Lunatic and Blind Asylums, Edinburgh.*

"To the poor the Gospel is preached," formed the affecting conclusion of the Redeemer's answer to the message of the imprisoned Baptist. Other glorious facts were stated, but the Saviour's interest in the heirs of wretchedness was brought forward as the last and strongest proof of his divine character; it was also adduced as a circumstance calculated, above all others, both to manifest the condescension of the Son of God, and to visit with comfort those who were the objects of that kind attention. Nor is it merely on this solitary occasion that such a statement was made; it is the distinguishing, the all-pervading character of the Gospel of peace, that it is addressed to the poor in spirit, the destitute, the grieved, the broken-hearted children of men. To exclude, then, from the exercises of religion, such as can, in the slightest degree, comprehend the importance of these duties, merely because they are afflicted, would be to withstand the gracious purposes of Him who invited the weary and heavy laden to draw near to him, that they might find rest to their souls. The weary and heavy laden form, alas! a numerous family, but in that suffering family, it may be safely stated, the insane are pre-eminent in wretchedness. Yet, although such is the case, these poor mourners, until lately, were left in solitary sadness to brood over broken ties and withered hopes; their fellow-men did not trouble to convince them that they were still the objects of Christian solicitude,—still dear to Him who forgets not his creatures, though grovelling in the dust of misery. The ominous word "unclean," in ancient times, left to the cheerless outcast from his brethren an uninterrupted path; no eye recognised, no voice welcomed the unhappy pilgrim. So was it with insanity; its existence, under any modification, where restraint was necessary, was deemed sufficient to warrant the offers of mercy being directed to some other quarter, sufficient to exclude the dark, the troubled mind from Gospel consolation, at the very time when such consolation was most of all required. This proceeded, however, not from any indifference to the condition of the insane, but from a mistaken idea as to their capacity for receiving instruction. Because the case of some was hopeless, it was rashly concluded that all afflicted with insanity, in any form, were incapable of appreciating the advantages of religious worship, or joining with respect in religious duties. Little were those who entertained such an opinion aware of the real condition of many of the inmates of an Asylum. Father, mother, wife, the first-born, the beginning of strength, the youngest, the child of old age, may fall upon the ear as unmeaning words, and in vain appeal to the desolate heart for a place in its affection; yet the heart that is thus dead to the world and its dearest ties, may be tremblingly alive to the interests of an eternal world; the heart in which the fire of insanity has seared every cord of earthly sympathy, may yet retain, in undying strength, the cords that bind it to its heavenly Father.

Frailest man may behold no channel through which he can direct the streams of consolation to the wounded spirit, but the day of man's weakness is the day of God's power; he can bestow upon his afflicted ones comfort of which the world is ignorant, and open, even in the waste and howling wilderness of insanity, streams of uncreated goodness.

Let the Christian, then, persevere, and look to Him for a blessing who has under his control the warring elements of the mind as well as those of the material world; let him remember that although the seed may be sown in the season of tears, joyful, nay triumphant, may be the time of harvest. It need scarcely be observed, however, that in an Asylum some are to be found to whom, in general, it would be in vain to carry the message of peace, for whom prayer and supplication ought, no doubt, unceasingly to be made, but with whom the Christian teacher can seldom join in the services of the sanctuary. To this class belongs the frenzied, the ever excited lunatic. He lives in a visionary world of his own. The fancied elevation of rank which he has attained, or the storm and tempest in which he continually moves, engross his every thought; unconscious of his wretchedness he demands no sympathy, and expects neither consolation nor instruction; his brethren pity him, but their pity is rewarded with contempt. Such cases are too frequently hopeless; the light of reason either returns not at all to point out to the sufferer the sadness of his condition, or, if its blessed ray once more appears, it is, perhaps, only to gild the last hours, and soothe the last struggles, of the benighted wanderer.

In an Asylum, also, we meet with those whom insanity has reduced to all the helplessness of infancy, without its cheering promise of future excellence; the living sepulchres of a buried intellect; wrecks of humanity, having little more than the mere form of man, to prove that they, too, partake of immortality. To them the past is as a forgotten dream, the future lives not in anticipation, and even the present is only acknowledged, in so far as it ministers to their limited feelings of sense or appetite. The mind, oppressed by the contemplation of so melancholy a scene, clings for relief to the reflection, that if dethroned reason has left the poor sufferers ignorant of the joys and consolations, it has also saved them from being conscious of the miseries and cares of life; they feel not their wretchedness, for they are scarce aware of their existence.

To neither of these classes of sufferers, in general, we admit, can the cheering prospects and promises of the Gospel be advantageously pointed out. Still, at times, among the former, in milder cases, or when, from favourable circumstances, they are visited by calmer intervals, and even among the latter, exceptions have occurred, thus manifesting the power of the Most High to accomplish that which frail man would pronounce impossible. But there are others, varying in number of course, according to circumstances, (in the two Institutions with which the writer is connected, amounting to, at least, one-half of the patients,) to whom Gospel privileges are dear, and to whom, it is believed, subsequent statements will prove that these privileges have not been extended in vain. These are the partially or occasionally insane. Repeatedly individuals of the latter class have addressed the writer in the most affecting terms, deploring the wretchedness of their condition, and apologizing for what, they imagined, he might have seen or heard when the lamp of reason was obscured by midnight darkness. The poor sufferers remembered not what had occurred,—memory, dead for a time, retained no traces of the wild, the maddening tumult. Still they were conscious, from exhaustion and other circumstances, that they had been visited by a paroxysm; for deliverance from it, and the blessing of being once more permitted to worship with their brethren, they expressed

themselves deeply grateful, but comfort for the future was what the imploring eye and supplicating voice above all demanded. And where can such sufferers be directed for comfort but to a pitying Saviour,—where confidently assured of unbroken repose but in his unsuffering kingdom?

The condition of such persons, during the intervals of sanity, is infinitely more distressing than can be conceived by those holding no intercourse with them. They have waked from a forgotten dream of horror, but, alas! they cannot shake off their overwhelming load of sadness with the morning light, for that fearful dream will again return; they have escaped from the wild conflict of a tempestuous sea, but theirs is no secure haven; they stand, without the power to move, trembling, lest every wave should plunge them once more into the boiling surge, where all will be forgotten amidst the deadly struggle.

The remark of a patient, when alluding to the day of darkness, could the writer but describe the look and manner of the speaker, would more powerfully affect the feeling heart than any language he can use; "Alas, Sir, it will again return." The remark was brief, but it was fearfully comprehensive. And what comfort could man, independent of revelation, offer under such circumstances? The cold maxims of worldly prudence might be eloquently urged, and every argument might be used to convince the sufferer of the propriety of yielding, with a good grace, to that from which he could not escape. Still such treatment, though it might produce either stoical apathy or despairing sullenness, (from both of which it is the object of every endeavour to save the unhappy patient,) could never beget either the Christian's blessed hope, or the Christian's filial resignation.

But when consolation is drawn from the mourner's Gospel, when its glorious promises are dwelt upon, and, above all, when the distresses of a pitying Saviour,—the storms that beat with ceaseless fury upon the only *guiltless* human form,—are pointed out, then, while the writer has witnessed the folded hands, and heard, with the acknowledgment of guilt, the words of a subdued yet loving heart, "Thy will be done," he has almost wished that one who denied the Lord that bought him had been present, that with triumph he might have asked him, "Is there no balm in Gilead? is there no Physician there?" After what has been stated, it need hardly be remarked that the partially insane are, in general, quite competent to join in religious exercises; indeed, such exercises, by engaging their thoughts in sound and profitable inquiries, must of necessity either afford, at least, temporary relief, or by banishing for a time from their remembrance the dominant feeling, tend to shake, if not to dissipate, the hallucinations of fancy. The approach of insanity is frequently first marked by the sufferer's thoughts and words being exclusively directed to one particular object; every thing is indifferent, unless having an actual or imaginary reference to the all-engrossing pursuit. This undivided attention to one subject frequently marks, as has been stated, the commencement of insanity; the same peculiar bias accompanies, or to speak more correctly, determines the continuance of the disease. If, then, we can for a short time cause the maniac to forget the object of delight or terror that ever meets the mind's eye, a victory has been gained; for during this period of a new mental engagement, reason has resumed its sway; the disease has been indirectly attacked,—the only way in which the patient can be thrown off his guard, for direct argument in such cases seldom fails to awaken every prejudice, and to bring into the field every angry feeling. Having once experienced the happiness arising from a new line of thought, into which he was unconsciously led, the maniac yields more readily to each attempt that is made to draw him

away from his wild reveries, until at last he willingly aids the kind intentions of others, by using every effort to break the fatal spell that binds him to some unearthly vision. In these last remarks, the advantage of weaning the mind from the wedded object of every thought has been alone considered, without referring to the peculiar fitness of Gospel truths, under the divine blessing, for accomplishing a purpose so important to the insane. Yet, even in that abstract view of the question, it is evident, from reason and experience, that the principle laid down is just, and that the conclusion drawn from it is legitimate. When both these are tried by the effects of preaching to the insane, their correctness will appear still more evident.

The inmates of an Asylum have thus been divided into four classes. It is not, however, meant, that all of one class strictly resemble each other; the general outline is the same, but when we examine it minutely, the insanity of one individual, like the human countenance, is found to differ in detail from that of all others. But this distinction of features, if we may so speak, is alluded to merely to avoid misconception; for however diversified the particular characters of insanity may be, yet where reason, even to a limited extent, remains, the sufferer will be found more or less fitted to receive religious instruction; and let his case be what it may, if able to comprehend their nature, Gospel truths will meet his circumstances. From what has been stated, it must, we apprehend, be self-evident, that what the unhappy lunatics most of all require is to be soothed and comforted. In our next paper we shall consider the nature of the religious exercises in which the insane are now called to engage, and how far these are calculated to produce such effects.

---

THE WEEPING SAVIOUR AN ENCOURAGEMENT  
TO WEEPING CHRISTIANS:  
A DISCOURSE.

BY THE REV. G. B. BRAND,

Minister of St. Andrew's Church, Dunfermline.

"Jesus wept."—JOHN xi. 35.

THIS is a most affecting fact in the history of our blessed Saviour, and presents us with a peculiarly amiable and interesting view of his character. The sisters, Martha and Mary, on whose account he had come to Bethany, were placed in circumstances of painful bereavement. They had lost an affectionate and beloved brother, and they keenly felt their loss. His death had plunged them into the deepest sorrow, and it could not be otherwise. The suddenness with which, as appears from the narrative, he had been taken from them; the remembrance of his worth and excellence; the recollection of the happiness they had enjoyed in his society, and in the mutual endearments of virtuous friendship; and the hope they had entertained of his sharing with them, and enhancing, by his presence, their joys in prosperity, and lightening their burden of sorrow in the season of adversity,—a hope which was now cruelly disappointed,—would all seem to aggravate and increase the amount and bitterness of their grief. But in this hour of trial and of suffering they were not left unaided and alone. The "Friend that sticketh closer than a brother," and knew what they suffered, was present, and felt for, and sympathised with them. And, oh! how soothing the thought that this friend is present to every suffering Chris-

nian ; although not, as in this instance, perceptible to the bodily eye, he is nevertheless, by his Spirit, and in his Word and ordinances, present in their every season of distress, and what he did to Martha and Mary he does to all and every one of his people. The tears which he had shed shewed how deeply he was interested, and indicated the sympathy, and compassion, and pity, which possessed his soul. Often had he signally exercised his divine power in deeds of beneficence, and often had these excited, amidst all the meanness of his outward condition, the feelings of admiration and love. They had displayed the Son of God, and impressed with wonder and astonishment the minds of those who beheld them. But never, if we except his own passion, when he poured out his soul unto death an offering for sin, and the circumstances more immediately connected with this unparalleled display of mercy and love, was he exhibited in a more interesting and engaging light than on the present occasion. Here, laying aside all the dazzling glories of his character, with a tenderness and pity becoming the Son of Man, and with a sympathy and compassion which marked him out as the friend of the human race, he mingled his tears at the grave of Lazarus with the mourning sisters and their weeping companions. "Jesus wept." This, my friends, is a scene at which almost no heart can remain unaffected and unmoved, and which no mind that has the least pretensions to Christian principle or feeling can contemplate without the liveliest feelings of interest, and admiration, and love. But, besides exhibiting the character of the Saviour in the most amiable and interesting aspect, it is fraught with instruction, and to direct your attention to some of the lessons which it inculcates, is the object which I have in view in the following discourse ; and may the Holy Spirit of God dispose and enable us to attend to, and improve them, for his glory and our good.

I. Then, I observe, that as Jesus wept at the grave of *his* friend, it is perfectly innocent, and lawful, and proper, that we weep at the death of our friends.

Death, whether we consider it as it respects those who are taken away, or those who are left, is an event of all others the most interesting and solemn, and which it is impossible to contemplate but with feelings of the deepest emotion. As it respects those who are taken away, it is awfully affecting. It for ever closes their connection with this sublunary scene, and all its enjoyments and pursuits ; it dissolves all the tender and endearing relations in which they stood to their fellow-men, and it removes them for ever, as to this world, from the society and embrace of those to whom they were united by the strongest ties of friendship and of love. But this is not all : it for ever puts a period to all their opportunities of grace and salvation ; it terminates all their preparations, and, if we may use the expression, it makes up their account for eternity ; and, without the least change in their moral condition, it introduces them

to the presence and tribunal of God. In a word, it unalterably fixes their eternal state, whether of weal or woe ; for "as the tree falls so it must for ever lie : " there is no repentance after death ; all is fixed and immoveable beyond the grave. And, as it respects those who are left, oh ! how painful are the effects, and how numerous and affecting are the changes which it produces ! It is the tearing asunder of the finest feelings of the human heart ; it is the cruel disappointment of the hopes which, of all others, we have most fondly cherished ; it cuts off at once, and for ever, one of the sources of our most delightful and satisfying enjoyments. It separates from our society those who had long participated our joys and sorrows ; who were endeared to us alike by every fond recollection of the past, and every pleasing prospect and anticipation of the future. In a word, it makes a blank in our hearts, and in all we have been accustomed to look to for happiness, which at the time nothing that this world can afford can fill up, and of which the very thought is distressing. And, oh ! how painful and severely felt the changes which it makes in our friendly or domestic circles ! Go where we will, at every turn we miss our departed friends : at the family board, and the family devotions, and in the house of God, we see their places empty. Almost unconsciously, where we were wont, we expect and look for them, but we no longer meet them ; no longer does their eye, kindling with affection, meet ours, and no longer does their voice, breathing forth the accents of tenderness and love, sound in our ears. They have disappeared from the place of living men, never to return ; and every day, and every hour, circumstances are occurring to recall them to our remembrance, and make us feel the loss we have sustained.

In these circumstances, we would not be men, did we not weep. Oh yes ! when an affectionate and beloved father or mother, or husband or wife, or child, or friend or brother, is snatched away from us by the ruthless hand of death, hard would be the heart which did not grieve, and arid indeed would be the eye which did not weep. Our first parents, although there is no express record, we can have no doubt, from the language of Eve at the birth of Seth, wept and mourned for the pious Abel : Abraham mourned the death of the venerable and beloved Sarah : Jacob wept for his beloved Rachel, and for Joseph when he thought him dead : David wept for Absalom, though his death was the consequence of his own base and unnatural treachery : The devout men who carried Stephen to his burial, made great lamentation over him ; and our Lord wept at the grave of Lazarus. And when we are called to suffer the bereavement of those whom we have tenderly loved ; when the desire of our eyes has been cut off with a stroke ; or when our children, the objects of our fondest affection, and solicitude, and hope, are removed into darkness, or when the friend and brother of our soul, with whom we had often taken sweet counsel, and walked together to the

house of God, is cut down by our side, if we have the feelings of humanity, our hearts cannot but grieve, and if we have tears we cannot but weep; and to do so is not forbidden. Oh no! When we are bereaved of those who were near and dear to us, we may grieve, and grieve deeply, and our tears, although profusely, may innocently flow. "Jesus wept," and therefore *we* may weep. But at the same time, while it is perfectly innocent, and allowable, and proper to weep and mourn, when our friends are taken away from us, we must never forget that there is a bound to our grief and our tears beyond which we cannot pass with impunity. To attempt to fix, in any particular case, the amount of grief to be indulged, or of tears to be shed, would betray alike the grossest ignorance and presumption, for this depends much on the constitutional temperament of mourners, and on circumstances over which we have no control. But whenever our grief and our tears proceed to such an extreme as to indicate a want of confidence in the faithfulness and government of God, or infer a reflection on his divine sovereignty and justice, or to unfit us for the duties and business of life, our mourning not only loses the character of innocence, but it becomes improper and sinful. God's faithfulness endures unto all generations, and however dark and mysterious his providential procedure towards us, his work is perfect, and all his ways are just and right. Our friends, and all the blessings we enjoy, are his gifts, all of which we receive on the very condition, that he has a right to take them away at his pleasure; and, therefore, when he resumes them, he does us no injustice, he only takes but what he gave, and what we knew, all the time we enjoyed it, was his property and at his disposal; and hence to give way to immoderate grief under any of God's bereaving providences, would be to act at once an inconsiderate and ungrateful part. Neither are we to allow our grief to unfit us for the proper discharge of duty. Of this, our Lord has here given us an instance. Though he wept at the grave of Lazarus, he did not allow his doing so to make him neglect the work for which he had come to Bethany, namely, to manifest his divine power for his own and his Father's glory, in raising up Lazarus from the dead. In a word, we must never forget, that while we feel as men, we must act as Christians. Nature demands, and religion, so far from condemning, sanctions our weeping at the death of our friends, but it, at the same time, sets bounds to our grief, and furnishes us with the most satisfying reasons why we should not transgress them. It teaches us not to sorrow as those who have no hope. It reminds us that nothing here below is certain and permanent. It calls on us to look not at the things which are seen and temporal, but at those which are unseen and eternal, and it has opened up to our view another and a better world, to disengage our affections from this, and to support us under all its troubles. Let us ever remember, that the present is a state of trial and discipline, and there-

fore when we are called to bereavements let us have recourse to those principles which the Gospel inculcates and recommends, and to those hopes which it teaches and encourages us to entertain. Let us never lose sight of that better country, that glorious rest which remains for the righteous, and when our hearts are pierced through with many sorrows, let us raise our thoughts to heaven; let us look forward to that perfect state, where all the former things shall have passed away, where God shall wipe away the tears from every eye, and where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. But we observe,

II. That the fact here recorded of our Lord's weeping at the grave of Lazarus teaches us, that in order to our improving and obtaining the sanctified use of the trial, we ought to weep when we are called to the painful and afflicting bereavement of friends. There is no fact more clearly inculcated in the Word of God, than that all the afflictions which he sends us, whatever be their character, are intended for our benefit. Even in the case of the unregenerate, the calamities which befall them are intended, on the part of God, to rouse them to serious religious consideration, and it is their fault, and an aggravation of their guilt, that they do not improve them for this purpose. But with regard to his own people, we can have no doubt that all the trials and bereavements to which they are subjected, are intended for, and will ultimately and effectually promote their best, their spiritual and everlasting interest, for he does not afflict them willingly, and it is not for his pleasure, but for their profit, that they may be partakers of his holiness. The furnace of affliction, is an instrument which he often and successfully employs, both for reclaiming to himself the objects of his grace, and for quickening and animating the diligence and spirituality of his people. Numerous and affecting instances are recorded in the sacred volume of afflictions having been the means of leading to God. Manasseh, after he had long forgotten, and acted contrary to the instruction and example of his pious father, "when he was in affliction, besought the Lord his God, and humbled himself greatly before the God of his fathers." The woman of Canaan never thought of coming to Christ until her daughter was grievously vexed with a devil. The nobleman and the Jewish ruler never thought of applying to Him, who is the great physician both of soul and body, till the only son of the one, and the only daughter of the other, were at the point of death. And the prodigal son, though he knew all the time of the abundance and plenty which abounded in his father's house, never thought of returning to it, till he was sunk to the very depths of poverty,—till he was forced to fare with the swine which he fed. In like manner, in all ages, the furnace of affliction has been instrumental in accomplishing God's gracious purposes towards his chosen. Often he has brought them into the wilderness—that is into circumstances of



trial and suffering—that he might speak comfortably to them, that he might open up to them the rich and inexhaustible treasures of his grace, and fill their souls with joy and gladness. But this, unless we feel, unless our hearts are suitably affected with our afflictions, can never be expected. They are sent to us that we may feel them, and if we are hardened and insensible under them, the end which God has in view in them, can never, in our experience, be accomplished; we can never make a proper improvement, or obtain a sanctified use of them. When God, therefore, visits us with painful bereavements, our hearts must be affected, and as our tears are the natural expression of our grief, we must weep and mourn under them, else we have reason to fear we will lose the benefit they are intended to produce.

The fact recorded in our text, of our Lord's weeping at the grave of Lazarus, not only affords an example, which renders perfectly innocent, and allowable, and proper, our weeping at the death of those whom we have loved; but it has something of the nature, and carries in it the authority of an obligation. As "Jesus wept," not only *may* we weep, but as he wept, we *must* weep; if we would improve and be really benefited by our bereavements, we must be suitably affected with them; in other words, we must be brought into such a frame, as to see more clearly the vanity and emptiness of the world, and to think *less* of its enjoyments as a chief good; to seek as the one thing needful, the better portion than any which it can give; to think more frequently and affectionately about heaven, and to be more diligent, and active, and persevering in our preparation for its enjoyment. It is thus that we will be able to say of our bereavements, however much they may now fill our hearts with grief and our eyes with tears, "It has been good for us that we have been afflicted," and to acknowledge the mercy and faithfulness of God in having called us to them.

Thus I have endeavoured, as I proposed, to direct your attention to some of the lessons of instruction inculcated by the affecting fact recorded in our text. And I shall now conclude with a short improvement and application of the subject.

Has God, in his righteous providence, seen meet to place any of us in the circumstances here referred to? Has he taken away from us those who were near and dear to us, to whom we had been long and fondly attached, and whom we had affectionately associated with all our enjoyments, and prospects, and hopes? Let us attend to, and improve, the lessons which the affecting fact of our Lord's weeping at the grave of Lazarus teaches us. Let us not restrain our tears, as if this manifestation of our grief were culpable or forbidden. No, my friends, let us allow them to flow freely, for if even Jesus wept, may not *we* weep, may not *we*, after his example, grieve and mourn over the loss which we have sustained? It is innocent, it is lawful, it is proper we should do so; but while we yield

to the feelings of humanity, let us maintain and exhibit the character and consistency of Christians; let us guard against giving way to, or indulging, such an extreme of sorrow, as would reflect on our Christian character, or throw the least suspicion on our possessing, and being under, the influence and government of Christian principles. Let us never forget that God has a sovereign right to do with us and ours as he sees best, and that whatever be the circumstances in which he is pleased to place us, it is our duty, and our wisdom, and our interest, to be resigned and submissive to his divine will. If we really belong to him, he has afflicted us not willingly, in the bereavement with which he has visited us, but necessarily,—not in wrath or in anger, but in love; and there is a time coming, either here or hereafter, when we shall see, to our soul's satisfaction, that the judgments of the Lord are right, and that in faithfulness and mercy he has thus afflicted us.

But again, has God seen meet to place us in circumstances of bereavement and distress? It is not only perfectly innocent, and allowable, and proper, but it is necessary we should weep and mourn for our departed friends; for unless we feel we will never improve our afflictions. God intends them for our good, to make us wiser, and holier, and better, more concerned about his glory and the salvation of our precious souls, more careful in the improvement of time, and more thoughtful about, and more diligent and active in, preparing for our own latter end; and it will be our own fault if they are not productive, in our experience, of these blessed effects. And one of the most effectual means for this purpose, is to cherish and live under the influence of the impressions we have received, and the feelings which have been excited in our hearts in the furnace of affliction. Let us not, therefore, hastily dry up our tears, nor allow the cares and business of the world to obliterate these impressions and these feelings from our minds. Let us often recall to our remembrance how we felt, and what we thought, and what we resolved, when we were smarting under the immediate pressure of our bereavements, when we were standing around the death-bed, or at the grave's mouth, of those whose removal we have now to deplore; and the more we do this, the more we are likely to obtain the sanctified use of our affliction, and the more we will feel encouraged to entertain and cherish the hope, that when we have finished our work on earth, we shall again meet our dear departed friends in Christ, to part no more, and to be for ever happy with them in the presence of our God and Saviour.

---

THE ADMISSION OF  
TWO ABYSSINIAN YOUTHS  
INTO THE GENERAL ASSEMBLY'S MISSION SCHOOL,  
AT BOMBAY.

THE past history of the Christian Church has afforded many proofs of the power of the Almighty, in accomplishing his purposes by means which, at first sight,

appear utterly disproportioned to the end to be attained. In the first promulgation of the Gospel, by the apparently inadequate instrumentality of twelve illiterate fishermen, we see a remarkable instance of the weak things of the world being made to confound things which are mighty. This mode of acting is essentially different from what meets our eye in the operations of man. He prosecutes his designs by means which he considers fitted in themselves to the magnitude and importance of the end. And in this he acts wisely; for it were presumptuous in a worm of the dust to arrogate to himself a power to do more than this. But the workings of Omnipotence are a series of miracles, transcending the ability or the wisdom of man; and more especially in those events which are connected with the extension of the Redeemer's kingdom, the peculiar working of a divine energy is more frequently and more obviously apparent. The conversion of one sinner from the slavery of Satan to the freedom of Christ is a miracle,—a miracle of grace, a miracle of wisdom, a miracle of mercy, a miracle of power. But when, from individual conversion, we pass to the conversion of multitudes, as on the day of Pentecost, the miraculous nature of the event obtrudes itself more conspicuously upon our notice. And although it were easy, from the records of the past, to adduce numerous instances of the conversion of multitudes even since the inspired volume was closed, we are by no means warranted to calculate in any given case on a repetition of such events. The very fact, however, that out of the operation of apparently trivial means have arisen such stupendous results, is a loud call to us not to "despise the day of small things." The cloud may be no larger at first than a man's hand, and yet, in the inscrutable providence of the Almighty, it may gather as it rolls onward, until it cover the whole heaven.

While, therefore, the impress of Divinity is so legibly stamped upon the past history of the Church's progress, we must watch with diligence the workings of God, and labour with assiduity, each individual in his own sphere, ignorant, as we are, whether the Lord shall prosper this or that. The great Disposer of all events gives no account of any of his matters; and seeing He hath not revealed to us in detail the mode of his working in the moral universe, no event, because of its minuteness, and apparent inefficiency, must be regarded by us, as, on that account, unimportant; rather let us labour in faith, believing that if God works by this, or any other instrumentality, however feeble, no power in heaven or earth can hinder it. These reflections have been suggested by a circumstance mentioned by the Rev. Dr Wilson of Bombay, in a letter dated 28th April last, and addressed to the Convener of the General Assembly's India Mission Committee. It is as follows:—

"I lately admitted into the seminary several pupils, in whom I feel a particular interest. Two of them are Abyssinians, Gabru and Maracha, the sons of Michael Warké, who was lately military commander of three towns in Habesh. They and their father are living with me in my own house. They were induced to leave their native country for their education, by the Rev. Jos. Wolff, and the Rev. Mr Isenberg, who furnished them with the following notes of introduction:—

"*Adowah, in Abyssinia, Aug. 11, 1836.* My dear Wilson,—The bearer of this is Michael Warké, born in

Abyssinia, who comes to Bombay with two children. You will essentially forward the good cause in Abyssinia, by taking these two children under education in your own school, and do for Warké all in your power to assist him during his stay in Bombay. He has always shewn himself friendly to the Missionaries here; and has also been useful to me. Pray take great care of his children. Yours truly and affectionately,  
JOSEPH WOLFF.

"P. S. Brother Isenberg, in whose house I live, and who is Missionary to the Church Missionary Society, adds a few words to mine."

"My dear Sir,—As it may be expected that the Missionary of Abyssinia should take a lively interest in every thing which probably may, at some future time, forward, in any degree, the progress of the Gospel in this country, I cannot but confirm what Brother Wolff has written, to request your kind assistance to Mr Warké, and his two boys, Gabru and Maracha, and particularly to beg you to pay every attention possible to the education of the youths; as, from them, if the Lord pleases to renew their minds to true Christianity, we may expect essential usefulness to our cause. As to their claims for recommendation, I do not like to say more than that Mr Warké, as Mr Wolff has mentioned already, has rendered us assistance in several cases, and is not so prejudiced against our cause as most other Abyssinians. If the Lord pleases to bless the means of grace which he will find access to in India, he may return to Habesh a true Christian; and be of great assistance to his own country, and to those who visit it. I am, Sir, yours, in the bonds of the Gospel, CHARLES WILLIAM ISENBERG."

"The boys, who are seventeen and twelve years of age, read Ethiopic and Tigré with great fluency. Mr Wolff, (who ultimately accompanied them to Bombay, and who sailed the other day for America, with the view of entering Africa by Liberia,) left with me an Amharic and English vocabulary, made by himself, which aids me in holding communication with them. They will soon, I hope, be able to speak English. I trust that they are not the only Christians, connected with the Asiatic Churches exterior to India, who will be placed under our care.

"You, and the Assembly's committee, will be delighted to hear, that I expect, in a few days, to admit several native adults, and children, into the Church, by baptism. You shall be duly informed of the interesting service which we anticipate."

The admission into the General Assembly's seminary at Bombay, of two Abyssinian youths, may, on a superficial view of the subject, be considered as a matter of little or no importance. Were we to view the fact simply in itself and without any connection with the scheme of divine Providence, it might, perhaps, be regarded as scarcely worth recording. But when, in accordance with our prefatory observations, we regard this as one of a chain of events, arranged by a God of infinite wisdom and resistless power, we cannot refrain from hazarding the suggestion that it is possible these youths may be, as it were, "the first-fruits" of Abyssinia "unto Christ." We are aware that much has been done and is still doing for that interesting country. But here is an event, obviously out of the ordinary course, and we feel that, in connection with God's doings in the days that are past, it may well give rise to serious reflection as to its possible consequences. And while in temporal affairs the bare possibility of an event happening is sufficient to quicken our energies, how much more in spiritual matters when, however encouraging it may be occasionally to contemplate the possible con-

sequences of any act of duty, there is superadded to such encouragement the stimulus arising from the express command of God: "In the morning sow thy seed; in the evening withhold not thine hand, for thou knowest not which shall prosper, whether this or that."

## RECORDS OF CREATION.

### No. VI.

#### ORGANIC REMAINS.

BY THE REV. JOHN ANDERSON,  
*Minister of Newburgh.*

WHEN we take into our hands a piece of sandstone, limestone, or chalk, we discover marks or stains upon it, which we at once perceive to differ considerably in colour, figure, and texture, from the stony mass itself. A minute inspection immediately leads us to the conclusion that we have before us the impression of some organized substance, the leaf or branch of a tree, a shell, the form and outline of a once living animal. Such, undoubtedly, is the fact. The figure is too precisely and accurately delineated to be regarded as a mere *lusus nature*, or the result of accident and chance in the original arrangement of the particles of which the rock is composed. These are actually the remains of vegetables, fishes, reptiles, birds, and quadrupeds, which lived and died upon the surface of the earth, and which, by the wonderful revolutions of nature, now form a component part of the hard, rocky strata around us, subservient in the coal and limestone to purposes of the highest utility. Geologists and naturalists have carefully collected these fossils, and such is their state of preservation, that they have been enabled to classify them, to assign both generic and specific names to them. They thus form a kind of alphabet by which we are permitted to read the doings of the great Architect of nature, to discover some of the changes to which his works have been subjected, and to number the infinite variety of types and forms into which he has infused life, and communicated the means of enjoyment.

Having already considered the condition in which *petrifications* are found, their state of preservation, and their arrangement and distribution among the rocks of which the earth's crust is composed, we will now attend to a few of the many interesting conclusions which they serve to establish respecting the history of the planet which we inhabit.

1. There is evidence that the arrangement of plants and animals is precisely in the order in which their creation is set forth in Genesis. The works and the Word of God here completely harmonize. Vegetables were first created, and, accordingly, in the rocks which are the most remote from the surface, impressions of plants are almost exclusively met with; shells, and the other inhabitants of the deep, next occur; and, as might naturally be expected, these are, of all living substances, the most universally diffused over the surface of the earth. The seeds of vegetables are easily transported by the winds, and the element in which the finny tribes are produced surrounds the globe. Quadrupeds and the larger animals are less migratory in their habits, are more influenced by local causes, and their remains, in consequence, are only to be found in particular districts. Geologists have not been so careful always in their speculations to attend to this fact as they should have been, and the consequence is, that we have so many vague theories respecting the sudden and simultaneous destruction of animal life over the entire surface of the earth, while local influences have not been sufficiently attended to. Hence, too, the errors into which many have fallen, in judging of the

time which has elapsed between the successive catastrophes by which the destruction of so many tribes, both of vegetable and animal life, has been occasioned.

2. There is reason to believe that the arrangement and consolidation of the various groups of rocks, which compose the earth's crust, took place at different periods and under different circumstances. This is indicated both by their mineral character and by the order in which they are placed one above another, clearly shewing that they followed each other in succession, and after intervals of time. Some of the upper strata, for example, contain portions of those which lie beneath them, a character which demonstrates that the deposition of the one must have preceded the formation of the other, and that the consolidation of the lower must have been completed before the upper or derivative strata could be formed out of their ruins. The proof arising from the existence and distribution of organic remains is still more decided. The probability is strong that rocks, which contain no trace of these interesting relics, were produced prior to the existence of either vegetable or animal life, or by the agency of heat, as in the case of granite and whinstone, whereby their characters would be obliterated. On the other hand, rocks which are distinguished by remains belonging to different genera and species, must obviously have been formed under different conditions or states of the earth, when its temperature and other arrangements, its distribution of land and water, were more favourable for the production and sustenance of certain kinds of animals and plants, rather than others which could not have existed in the same circumstances. In those strata which are deepest, and which must, consequently, be supposed to be the earliest deposited, forms of organic life are not only comparatively rare, but different from those which occur in the higher strata, and it is only in the loose or slightly consolidated strata of gravel and sand, that the remains of animals are found, approaching nearest in character to those which now people the globe. There is thus, not only evidence of succession in the formation of rocks, arising from the order of their superposition, but still more directly from their organic contents, which clearly establish the fact that the revolutions which have occurred among the dead inert masses of the earth, have been contemporaneous with great and extensive changes in the various forms of organic life in the vegetable and animal kingdoms.

3. There is evidence of the existence of a higher as well as more equable temperature existing over the earth's surface during the deposition of the older strata, than now prevails. The present living productions of nature are essentially different in different latitudes; their forms, magnitude, and numerical abundance being determined, in a great measure, by the nature of the climate in which they subsist. This is particularly the case with vegetables. Plants of every kind are stunted as well as rare in the Arctic Regions, and, in proportion as they approach the tropics, they are found to increase in number and in size. Nor is the animal kingdom exempt from the operation of this law. Every country claims something peculiar to itself, and nothing can differ more than do the inhabitants of the warm equatorial climes and those of the cold icy regions of the north from each other. Accordingly, when we examine the several classes of organic remains, we discover indications not only of a higher temperature than now anywhere exists on the earth's surface, but we discover also a gradual diminution of temperature as we descend from the ancient to the more recent strata. The gigantic vegetables which are found in the coal formation are allied to the flora of equatorial countries, and demonstrate, from their large development and immense abundance, the high temperature as well as great humidity of the atmosphere which prevailed at that period. The reptiles, and the great amphibia, with bodies like turtles, but furnished

with necks longer than their bodies, to enable them to dart upon their prey, or to feed on vegetables growing in the shallows of the primitive ocean, seem to shew a state of things considerably different from the present. The temperature, besides being higher, was also more equable and uniform over the globe. The proof of this arises from the universal distribution of the same species of plants and animals, which are found not to have been limited to particular countries or bounded by geographical lines, but to be co-extensive with the strata in which they occur. Thus, in a variety of climates, and in very distant parts of the globe, secondary strata of the same order are found, and they contain generally the same kind of organic remains. Similar fossil fish bones are found in the limestones of the old and new continents, and the same species of plants, which are so abundant in the coal-measures of Great Britain, have left proofs of their existence, luxuriance, and abundance, in every quarter of the world. The monuments, in short, of extinct generations of animals and plants are as perfect as those of extinct nations; and from the pillars and temples of Palmyra we do not more certainly infer the existence of a race, by which they were reared, superior in cultivation to the present wandering Arabs of the desert, than we are entitled to infer from the relics of the once animated forms beneath the surface of the earth, a higher and more equable climate to nourish and sustain them. The source of this heat is now universally admitted, by the learned, to be the interior of the earth itself, of which volcanoes, says Sir Humphry Davy, are still the evidences; "and on this subject, my notion," he adds, "may, perhaps, be more trusted, as, for a long while, I thought volcanic eruptions were owing to chemical agencies of the newly discovered metals of the earth and alkalies, and I made many and some dangerous experiment in the hope of confirming this notion, but in vain." The source of the moisture, or greater humidity of the atmosphere, may have arisen from that state of things, when "there went up a mist from the earth, and watered the whole face of the ground," and which, in all probability, may have been occasioned by the high temperature then existing on the earth's surface, exciting much evaporation from the primeval waters, and which the comparatively colder atmosphere would speedily condense into "mist."

4. The sea and land have, in many places, changed situations. If, for example, along the shores of the sea, we find plants, shells, and other marine productions, cast upon the dry land, we infer, with certainty, that the waves of the ocean have extended thus far. There is a limit, indeed, to the encroachments of the sea, and beyond a certain distance its proud billows are not permitted to roll, but still the effects of its operations are easily distinguished from those of any other agency, and wherever we find, in vast accumulations, any marine productions, we perceive, at once, an adequate cause by which to account for the phenomenon. Now, innumerable proofs of this kind are afforded by the several deposits, with their imbedded remains, which have been enumerated above. The Alps, the Himalaya mountains, and the Andes, all contain strata which are filled with productions of the ocean, and, lofty as their snowy peaks are now raised, they must, at one time, have formed the bed of the sea. The mountain limestone of Great Britain consists chiefly of animal remains, and thereby yields incontestible evidence of its marine origin,—the corals, encrinites, orthocera, nautili, and terebratulæ, of which it is nearly composed, being all inhabitants of the deep.

The remains of the coal-field exhibit the trunks, stems, leaves, and sometimes the pericarps of vegetables; and in considering their original habits, and the circumstances under which they were deposited, we must transport our imaginations to a period when the whole face of this country was still buried beneath

the waves, from which scattered groups of primitive islands alone emerged, covered by the luxuriant tribes of plants of which these relics are still preserved. Suppose this country, by some extraordinary catastrophe of nature, to be submerged under the bosom of the sea, and again, after the lapse of years, to be elevated to its present position, and consider what must be the result: whatever now exists upon the surface, plants, trees, animals, man, and all the works of his hands, would be covered with the deposits of sand, mud, and gravel, which are continually forming on the bed of the ocean, and would constitute the organic remains of the era in question. How different from those in any of the preceding groups! and what a striking contrast would our temples, our bridges of iron and granite, our steam and war ships, present to the bones of the sauri, and other extinct animals, in the older strata! Whoever dwells upon this subject, must be convinced, that the present order of things, of which man forms the head, has succeeded to a very different condition of the earth's history, when the dry land was separated from the waters, and rose above the waves; when other forms of life existed, which have now no types in being, and the remains of which are entombed in the solid rock, striking monuments of the revolutions of nature.

Such are some of the curious and interesting speculations which the existence of organic remains naturally suggests. Accustomed, as we now are, to slight changes in the course of nature, and to but little alteration on the earth's surface, it is with difficulty that we can bring ourselves to believe in the mighty revolutions which are thus brought to light. Researches of this kind have, indeed, by many, been regarded not only as useless, but as dangerous and presumptuous, from the supposition that they encroach upon matters which have not been revealed, and which the author of the brief narrative of Creation did not consider as proper for man to know. But the same argument applies equally to every subject of science; and, if good against geology, must prohibit at once every kind of inquiry into the works of God. Questions, apparently still more beyond the reach of human investigation, have been completely solved, and important truths elicited respecting the wisdom, and goodness, and power of Jehovah: revelation has been confirmed by them, and the piety and faith of many warmed and established; and why may not man, who has numbered the planets, calculated their weights, and measured their distances, presume to trace the operations by which the surface of the globe has been reduced to its present habitable condition? Certain it is, that the world was in a state of chaos and confusion. It is equally demonstrable, that many living substances, plants and animals, were successively formed and destroyed, and are now imbedded in its rocky strata. *No relic of man has been found.* Mountains have been raised, plains levelled, islands formed or separated from continents, and the waters collected so as to leave an elevated land. Is it possible not to trace *design* in all this; not to see the earth gradually adapted for its last and highest inhabitant; and while it was yet unprepared for him, Divine Beneficence communicating happiness, by diffusing life and beauty over his works? "Thus saith the Lord that created the heavens, God himself that formed the earth, and made it, he hath established it, he created it not in vain, he formed it to be inhabited."

Look, then, upon the terraqueous globe as the entire workmanship of God, his intelligent and benevolent production. See how all its parts have been arranged and distributed by his matchless skill and contrivance. He made it, and he can change and modify every department of nature, the living as well as the inanimate portions of it, so as to suit his own sovereign pleasure

and purposes, and the wisdom, goodness, and grandness, by surveying these wonderful operations of his hand, in all their richness, majesty, and diversity.

"All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul:  
That changed through all, and yet in all the same,  
Great in the earth as in th' ethereal frame,  
Warms in the sun, refreshes in the breeze,  
Glow's in the stars, and blossoms in the trees;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent;  
To him no high, no low, no great, no small;  
He fills, he bounds, connects, and equals all!"

### CHRISTIAN TREASURY.

"But it displeased Jonah exceedingly, and he was very angry."—If ever any good man exceeded all his brethren in selfishness, it was the prophet of Gath-Hepher. He seems determined to have his own will, whatever becomes of the will of God and of the people of Nineveh; and if the Lord saith, "My will shall be done," Jonah swells with pride, and becomes very angry with him. This is more unreasonable than for a glow-worm to say to the sun, "Withdraw thy light, let me shine and illuminate the heavens in thy stead." He thinks that God should give way to him, rather than he to God. Self-will is the most deformed monster in all creation; the most active and mischievous of all evil spirits; it works powerfully in every human breast; it governs countless millions with cruel tyranny, and fills the whole world with guilt and misery. What is self-will? It is a contest between man and his God, who is to have his way. Man wants God to give up his own plans, and to come over to his plans; and because the Lord refuses to comply, man grows angry, and quarrels with him. God, in his great mercy, would save Nineveh from destruction. No, says Jonah, let them be destroyed, every man, woman, and child. And because the Lord would not yield to his cruelty, but pursue his own benevolent will, Jonah was exceedingly displeased, and grew very angry, merely because the Lord preferred his own will to his. We are all too nearly related to Jonah: every child of Adam wants to have his own will, and quarrels with earth and heaven when he has not his own way. What means all the discontent, murmuring, peevishness, and complaining that are found in every dwelling, and which fill the whole earth? They mean this, that men are quarrelling with the God of heaven, because they cannot have their own will. Very few men are contented, happy, and thankful. Nine-tenths of mankind are unhappy, always fretting and complaining as if the Lord dealt very hardly with them. But when you come to examine closely into the cause of their murmurs, you find it is nothing more than this,—self is not gratified. God is pursuing his own plan, and will not give way to them, and they, like Jonah, are displeased exceedingly, and are very angry. Few have been sufficiently aware of this evil. Listen, ye peevish angry souls! let me argue the point with you, and ask a few questions. Is not the will of God always right? Are not his ways perfect? Is it possible for him to err in judgment? Or could he possibly order things in a better manner than he does, under all circumstances? You must allow that his wisdom is infinite, that his whole plan is of grace, whatever pain it brings, and that he cannot possibly err. And pray what is your own will? Is it equally wise, correct, and good, as the will of God? No; it is generally foolish, erroneous, and destructive of happiness. It proceeds from self, leads to mischief, and ends in misery. And this is the will which you set up in opposition to the will of God; instead of seeking his glory, you seek to please the flesh; yet for all this, if your will is crossed, you are exceedingly displeased, and grow very angry. Pray think deliberately for one moment, who should have his

some peevish, angry soul, replying to all this, "Ah! Sir, this is fine talking, and easy in theory, but very difficult in practice." What is difficult in practice? Submitting to what God is doing? To whom is this difficult? Not to the faithful, that are brought into the obedience of Christ; but to the proud unbeliever, the selfish worldling, and all that live after the flesh. It is not difficult to grace, but to corruption; it is your self-will, unbelief, and hardness of heart, that makes quiet submission to the will of God a hard lesson to you. Were the most perverse and obstinate struck to the ground, with Saul of Tarsus, they would soon cry with him, "Lord! what wilt thou have me to do?" The self-willed sinner is no way satisfied with all that has been said, but still replies, "Ah! it is easy for you who are out of trouble to talk at this rate; were you in my case, you would be as discontented as I am." Certainly I should, if I had no more grace and self-denial. But where is the wisdom or advantage of contending with God, and quarrelling with his appointments? What do we get by fretting and murmuring, but increase of guilt, and heavier burdens to carry? What God lays on man is light, to what man lays on himself: and God will not give him strength to carry the addition he makes to his appointed burden; therefore it must weigh heavy upon him, and this accounts for the deep groans we hear from many to whom the Lord gave but a light cross to bear.—T. JONES of Creaton.

*The Believer must maintain a Prayerful Spirit.*—Although the believer is not required to be ever in the external posture of prayer; although set and unbroken petitions cannot, in such circumstances as his, be his habitual employment, still it is possible, it is incumbent on him, it is his privilege and happiness, to maintain a prayerful spirit. Is it his calling to go down to the sea in ships, and to do business in great waters? The stormy winds may be raised, the waves may be lifted so as to mount up to the heavens, and toss down again to the depths. His soul may be weary in him because of trouble,—he may reel to and fro, and stagger like a drunken man, and be at his wit's end. But maintaining the spirit of prayer, he cries aloud to the Lord in his trouble, and he brings him out of his distresses. He makes the storm a calm, so that the waves thereof are still, and he thus shows himself to his servant, to be the confidence of all the ends of the earth, and of them that are afar off upon the sea. Is it his calling, as was that of the shepherds of Bethlehem, to tend flocks by night on the solitary plain, or to keep watch over them on the remote and silent mountains? Like his divine Saviour, who rose up a great while before day, and departed into a solitary place, and then prayed, he, in the maintenance of a prayerful spirit, continued all night in prayer to God. Luke vi. 12. And then it happens to him as it did unto Moses, when, on Horeb, he kept the flock of Jethro; the Lord Jehovah manifests himself to him, shewing him great sights, and proclaiming himself to be the deliverer of him and of all who trust in his name. "I am the God of Abraham, the God of Isaac, and the God of Jacob. I have seen the affliction of my people, for I know their sorrows." Then it happens to him as it did to Bethlehem's shepherds; he receives such communications from heaven, as give him expanded and ennobling views of the dignity and glory of the Saviour, and his sufficiency to supply all his wants. The Gospel of his grace he sees, more than ever, to be good tidings of great joy to his otherwise despairing and perishing soul; and with exulting heart, and in unison with the praises of angels, he gives glory to God in the highest, that on earth, and to his own spirit, there is peace and good-will from his reconciled Father.—SOSTHENEUS. (*On Union with Christ and abiding in Him.*)

## THE HOME OF THE CHRISTIAN'S HEART.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."—MATT. vi. 20, 21.

In the sunshine of peace, unseduced by its pleasure  
Far, far from the world, is the Christian's treasure;  
Nor, though chilled by adversity, weary and worn,  
Is his courage o'erwhelmed, or his spirit forlorn;  
For his hope is fixed, and his treasure lies  
In the home of his heart, beyond the skies!

Though toss'd in his bark on life's troubled sea,  
As he hurries along to eternity,  
Faith pierces the gloom, and dispels his fears,  
For a vision of bliss to his soul appears!  
That haven of rest, that peaceful lies  
In the home of his heart, beyond the skies!

The warm sunshine of friendship, around him that  
smiled,

And life's weary pilgrimage sweetly beguiled,  
May have left him forsaken, those troubles to brave,  
'Mid the shadow of death, and the chill of the grave;  
But he looks to a Friend that never dies,  
In the home of his heart, beyond the skies!

And his fairest hopes of earthly bliss,  
May fade in the prime of their loveliness—  
And the rays of delight, when they brightest gleam,  
Be dispelled like the glow of a fevered dream,—  
But he knows of bliss that all change defies,  
In the home of his heart, beyond the skies!

When affections are blighted, and withered the heart,  
Though bitter the pangs from those objects to part,  
Around whom his heart-strings too closely were twined;  
Yet, by trial enlarged—by affliction refined,  
And weaned from the world—his affections rise  
To the home of his heart beyond the skies!

But, oh! think not his heart and his feelings are dead,  
To the beauties his Maker around him has spread;  
Nor think that his spirit can find no bliss  
Within this fair world of loveliness—

Its joys he can feel, and its beauties prize,  
But the home of his heart is beyond the skies!

Yes! he loves them with transport none else can par-  
take,

For he values the gifts for the Giver's sake;  
And nature assumes a yet lovelier smile,  
When he views her, a glorious altar pile,  
Whence, grateful praise to his God may arise,  
In the home of his heart, beyond the skies!

He thinks with delight on those happy bowers,  
That beguiled his childhood's fleeting hours,  
And ne'er can discover, where'er he may roam,  
A spot so beloved as his dear native home!  
Yet it is not there his treasure lies,  
The home of his heart is beyond the skies!

His home on the earth he may dearly love,  
Yet the place of his rest is in heaven above;  
And he reads with delight, in the sacred page,  
Of a higher and nobler heritage:—  
For, bought with a matchless sacrifice,  
Was the home of his heart, beyond the skies!

Earth's enjoyments are fleeting, its pleasures are vain,  
Its cares, its ambition, bring sorrow and pain!  
But think not *his* prospect is bounded by time;  
He has views more exalted, and hopes more sublime!  
For he knows of his glorious destinies  
In the home of his heart, beyond the skies!

Death nms him prepared— is a message of peace—  
A mandate of mercy to give him release—  
His Saviour is with him—the valley is past—  
Those accents of triumph and joy, were his last!  
And, freed from its prison, his spirit flies  
To the home of his heart, beyond the skies!

ALEXANDER MACDUFF.

## MISCELLANEOUS.

*Dr Adam Clarke.*—The late Dr Adam Clarke, when but a little boy, one day disobeyed his mother, and the disobedience was accompanied with some look or gesture that indicated an undervaluing of her authority. This was a high affront; she immediately flew to the Bible, and opened on these words, Prov. xxx. 17, which she read and commented on in a most awful manner:—"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." The poor culprit was cut to the heart, believing the words had been sent immediately from heaven: he went out into the field with a troubled spirit, and was musing on this terrible denunciation of divine displeasure, when the hoarse croak of a raven sounded to his conscience an alarm more dreadful than the cry of fire at midnight! He looked up and soon perceived this most ominous bird, and actually supposing it to be the raven of which the text spoke coming to pick out his eyes, he clapped his hands on them, and with the utmost speed and trepidation, ran towards the house as fast as the state of alarm and perturbation would admit, that he might escape the impending vengeance!

*This is the time for labour.*—Arnauld, one of the Port Royal divines, visiting Nicole, another, to assist him in a new work, the latter observed, "We are now old; is it not time to rest?" "Rest!" returned Arnauld, "have we not all eternity to rest in?"

*Augustine.*—Children, who are blessed with parents that pray for them, should be very thankful, as they are delivered from many evils into which others fall. Augustine, who lived many hundred years ago, and who was afterwards a very eminent preacher and writer, had a mother who was eminent for piety, and endeavoured to instil into his infant mind the doctrines of divine truth, recommending what she taught by a holy life. But he was very sinful, and was led away by evil companions into great transgressions. His mother continued to pray constantly and earnestly for him. She applied to a good Christian minister to talk with him; who, after much conversation, assured her that her prayers and tears could not be lost. Those prayers were indeed at length heard; the preaching of another minister brought him to a state of seriousness and prayer, and he became a very holy and useful man.

"\* Just Published, Volume II., Part I., Containing Numbers 45 to 70 inclusive, and extending from 7th January to 1st July, elegantly bound in embossed cloth, Price 4s. 6d.

Also, Volume I., for 1836, in same style of binding, Price 7s. or in Two Parts, Price 8s.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTS CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.

## SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 81.

SATURDAY, SEPTEMBER 16, 1837.

PRICE 1½d.

EVERY CHRISTIAN IN HIS OWN SPHERE  
A MISSIONARY.

BY THE REV. JAMES BEGG, A.M.,  
*Minister of Liberton.*

It is the imperative duty of all Christians, to promote the eternal salvation of men. Strictly speaking, no man can provide for his brother's eternal peace. But, in the very same sense, no man can provide for the present comfort of any human being. Without the immediate providence of God the builder builds, and the watchman watches, the husbandman sows, the merchant traffics in vain. The bread which perisheth and that which endures unto everlasting life, both come equally down from heaven. The eternal God, of his great liberality, not merely makes the harvests come round in their abundance, and sends corn, and wine, and oil, that man in the midst of his sinfulness may be filled with joy, but hath, from all eternity, provided for the eternal happiness of those who shall be saved. Both these treasures have been put into earthen vessels, and strictly speaking, it is not the providing of them, but the distribution, which is left to man. And what ought to be impressed upon our minds is, that the duty of spreading these eternal benefits abroad, is binding not merely upon the ministers of the everlasting Gospel, or upon kings and rulers, although, in this work, they should stand forth prominent, but upon all Christians as such. The whole members of the Christian Church should be constantly at work, like the little leaven hid amidst the mighty mass until the whole is leavened.

The instant a man becomes a Christian, he devotes himself to the service of Christ in all that he is, and has, and hopes to possess. He is, in the strong language of Scripture, a living sacrifice, and whether he thinks of the eternal God coming down from heaven, and, in human nature, enduring such agonies, that he might be raised to glory—or reflects that Christ is now in heaven again, waiting till many souls be brought to glory, till all his enemies be made his footstool—or looks upon the countenances of the men that pass along the streets, and remembers that they must all live throughout a long eternity, and that for that eternity few of them are pre-

pared—or upon the changeless glories of heaven—or the dread solemnities of a judgment day—the endless torments of the regions of woe—upon waiting expecting angels—upon the zeal of his fellow-Christians—upon the cold indifference of others—upon all the objects of the spiritual world around him, and all the hurrying objects of a quickly coming eternity—he sees a thousand inducements to be up and doing whilst it is day; and his zeal will not expend itself in feeble efforts within his own little circle, but he will rejoice in every institution whose object it is to bring perishing men to see the King in his beauty and the land that is afar off;—he will love as his own soul the men by whom such institutions are promoted, he will regard all who oppose them as his own enemies.

This is no exaggerated description of genuine Christianity in its practical exhibitions, and if we have never been conscious of any such feelings, we have in the strongest possible way, before angels and men, denied the faith. God has positively commanded us all to do good and to communicate—to save the souls of our brethren from death, that thus we may cover a multitude of sins,—to walk in the steps of our great Redeemer, who was always pointing the views of men towards heaven. This is not left to our volition, but has all the authority of a positive command, and to refuse obedience to it, is to turn our backs upon Christianity, and to break away from under the authority of God. It is as much to disobey the Almighty, in whom we profess to trust, as if we violated the second, or third, or any other of the commandments—as if we set up an idol in our dwelling-places to worship—or appropriated to ourselves our neighbour's wealth, or violated the Sabbath-day. To be convinced of the truth of these statements, let us only conceive how we ourselves would regard such conduct in one of the high intelligences of heaven. If, when a mandate went forth from the eternal throne of God, commanding Gabriel to fly to the uttermost ends of the earth on some mysterious and lofty enterprise, instead of being off with the speed of lightning, he turned sullenly away and attempted to find his own pleasure amongst his companion spirits. This would be at once an open revolt against God, and it

would be vain for such an angel to say, that he believed the right which God had to utter such a command—his conduct would condemn him, and would be a breaking up at once of all the harmonies of heaven. And if the earth is only a nursery for that glorious place above, and if Christians are to be trained here to the same implicit and rejoicing obedience which angels display, it is plain, that if they turn away from obeying a commandment, as plainly revealed in Scripture, as if a voice from the eternal Sanctuary had proclaimed it in their hearing, their conduct is exactly that of the rebellious spirits of God. And how can they hope to be suffered to mingle with angels, when they die, or how can they dare to go down on their knees when none but the eternal God is a witness, and pray that the Almighty's will may be done on earth as the angels in heaven perform it? how can they dare to do this when that Omniscient Being knows, and their own consciences tell them, that they are the very persons who stand in the way of the fulfilment of their prayer, and that they do what they can by their neglect to frustrate the great and holy purposes of Jehovah? They are worse than infidels who are in such a case—for they are traitors within the camp—they profess to acknowledge their obligations to a Saviour, only to show how they can treat them with contempt—to realize a great eternity only to prove to all men that they can despise its amazing vastness—to believe in the existence and authority of a God, only that they may prove with what daring hardihood they can trample that authority under their feet.

Upon whatever object a man's heart is fixed, that will he desire above all things to promote; and if we have faith at all in the great realities of an eternal world, and are, in any way, distinguished from hypocrites and unbelievers, we can never rest satisfied so long as men are perishing around us for lack of knowledge. And yet there is no delusion more common; maintained not merely in the market-place, but in the very house of God,—in the seat of Moses, and by some of the professed ministers of truth, and alas! very frequently exemplified than that of supposing that Christianity is a thing of calmness and contemplation, which does not obtrude itself upon the notice of the world, or unsettle the strongholds of iniquity, but steals into heaven in secret. Our position, on the other hand, is, that if Christianity is not open and determined, it has no existence, and that such feeble time-serving Christians are worse than infidels. If the salvation of man were an object of small importance, then could we imagine that we might be indifferent respecting it, but if it be an object, compared with which the whole world sinks into insignificance, then the man who is loudest in warning others of their danger,—the man who is first in activity,—he who casts himself into the breach and beats back the enemy,—is the chosen of God, baptized with fire and sealed to the day of redemption: and that fire passes by sympathy from heart to heart,—opposition gives way before it,

—it is strong as death, and many waters cannot quench it. Is it possible that men should be zealous in accomplishing every object, however base, and that there should, in those who are really his servants, be no zeal in the cause of God who created all? Where shall we look for the true temper of Christianity? Shall we look towards our Saviour himself? The theory of which we have spoken receives no countenance from his example. How many cities did he visit, how many heavenly discourses deliver, how many gracious miracles perform, how many scribes and pharisees rebuke, how many fervent prayers utter during the short period of his ministry? His zeal burnt like a flame, iniquity was ashamed and hid itself before him, perishing sinners clustered round him as their great deliverer; the zeal of heaven seemed, for a season, to have come down to earth; it was as his meat and drink to do the will of God, and to finish his work. Or, shall we look to the great apostle of the Gentiles; shall we see him in Jerusalem, preaching so powerfully, that the very murderers of our Lord fly for refuge to the cross which they had impiously lifted up; shall we see him at Athens, and Galatia, and Corinth, and Ephesus, making men pull down their temples of idolatry, and cast the gods which they had worshipped to the moles and to the bats, bring out their books of sorcery and burn them in the presence of all the people? What a mighty stir is here! and how does this undaunted man, with the love of the eternal Saviour in his heart, and the book of salvation in his hand, fly from sea to sea, and from city to city, heedless of his own safety, for he is in perils often by land and by sea, in the wilderness and in the crowded city, and amongst false brethren; but he has formed the noble resolution, not to go down to his grave till he has proclaimed to his perishing brethren the means of their eternal safety. His zeal was only kindled by opposition, and with the fire of a seraph he carried on his high designs. Was this Christianity? Or, shall we take, in our own land, those men of vehement spirit, who shook "the idols of Rome out of their niches, and swept them forth from our isle," changing a wilderness of darkness and degrading superstition into a smiling garden, which the Lord hath blessed, emancipating a whole nation from the most degrading of all captivities, and handing down to us the most unspeakable blessings? Were these Christian men? and can we possibly belong to the same family with them, if when the same degradation is beginning to oppress our countrymen again,—when the same darkness of ignorance is beginning to gather its fearful gloom around us,—when the same world is still lying in wickedness, we pass heedlessly on, without putting forth one wish, or making one effort to accomplish the same glorious objects. Does it never strike you, that instead of measuring Christianity by the standard of your own doings, you should measure your own doings by the standard of Christianity? and that if you are the men we have at present described, you are those very lukewarm professors



of Christianity who have practically, and in the strongest way, denied the faith, and are an abomination in the sight of God? What an awful statement is that made by our exalted Saviour, "I know thy works that thou art neither cold nor hot; so then, because thou art lukewarm, I will spue thee out of my mouth." "Curse ye Meroz said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

## BIOGRAPHICAL SKETCH OF

THE LATE REV. WILLIAM GUTHRIE, A.M.,  
MINISTER OF THE GOSPEL AT FENWICK.

THIS excellent minister of Christ was born at Pitforth in Angus-shire in the year 1620. He was the eldest of a numerous family, all of whom were trained up in the fear of the Lord by their affectionate and pious parents. At an early period he exhibited indications of genius far beyond his years, and it was resolved, accordingly, that he should be trained up for one of the learned professions. With this view, when his education at school was completed, he was enrolled as a student at the University of St. Andrews. During the period of his college life he enjoyed peculiar advantages, being under the guardianship and tuition of his own cousin, the well-known Mr James Guthrie, who held at that time a professorship of philosophy in the New College.

Having finished his literary course at the university, and obtained the degree of Master of Arts, he commenced the study of Theology, and in this department of knowledge he enjoyed the very high privilege of being a pupil of Samuel Rutherford, who was then Professor of Theology in St. Andrews. Mr Guthrie had from childhood evinced a serious disposition, but, under the ministrations of this eminent servant of the Redeemer, he was aroused to an anxious inquiry after the way to eternal life. He felt deeply his lost condition as a sinner, and his obligations to that Almighty Saviour who had interposed for his deliverance, and, under a sense of these obligations, he resolved to dedicate himself henceforth to the service of the Lord in the work of the ministry. That he might be disencumbered from worldly cares, he made over to a younger brother the estate of Pitforth, which fell to him as being the eldest son, and carried forward with entire singleness of mind that preparation for the sacred office on which he had entered. At length, having passed his trials with distinguished ability, he was licensed to preach the Gospel in August 1642.

Animated by a sincere desire to serve God in the Gospel of his Lord, Mr Guthrie's pulpit appearances were characterised by a peculiar vigour of thought and ardour of devotion, which rendered him very acceptable as a preacher. The fame which he had acquired at college led to his appointment as tutor to Lord Mauchlin, eldest son of the Earl of Loudoun, who was then Chancellor of Scotland. About a year after he had entered the family he preached in the parish church of Galston, on a preparation day before the celebration of the Lord's Supper. The neighbouring parish of Fenwick was vacant at that time, and a few of the inhabitants happening to be present when Mr Guthrie preached at Galston, were so delighted and edified with his discourse, that they prevailed upon their fellow-parishioners to make choice of him as their pastor. A call was accordingly made out by the parish of Fenwick, and the Presbytery, on the 7th of November 1644, ordained him to the sacred office.

The scene of usefulness on which Mr Guthrie was now called to enter was one which required much prudence and laborious exertion. Fenwick had pre-

viously formed part of a large and overgrown parish, over which, from its overwhelming magnitude, the pastor had found it impossible to exercise a careful oversight. The consequence was, that the people, destitute of pastoral superintendence, and unaccustomed to attend religious ordinances, had become quite indifferent to religion, and their moral condition was, of course, proportionally low. They were wandering without a guide, habitually profaning the Sabbath, and shewing themselves to be utter strangers to the power, and, in many instances, to the very profession, of religion. But under the ministry of Mr Guthrie this state of matters did not long continue. Absence from the house of God soon became as rare as it had formerly been frequent; domestic devotion, which had been almost unknown in the parish, became extensively prevalent, and the whole moral aspect of Fenwick underwent a striking change. And to what was all this due but, under the divine blessing, to the indefatigable exertions of their new pastor. He was instant in season and out of season, both in preaching the Word and in domiciliary visits among the people of his charge. He was suitably impressed with the responsibility of his office, and he counted no labour too great if, by any means, he could fulfil the ministry which he had received of the Lord Jesus. In the preparation of his discourses he was diligent and conscientious, and so much was he admired as a faithful, energetic, impressive preacher, that people flocked from a great distance to enjoy the benefit of his ministrations. His church, which was large, was soon crowded to excess, and though a great part of his audience were thus under the necessity of remaining without, his powerful voice and animated delivery put it in their power to hear him even out of doors.

In the more private department of his pastoral duties he was equally acceptable, entering the dwellings of his parishioners with an affability and kindness which speedily endeared him to their hearts. They respected, they esteemed, they loved him, and every word, therefore, which came from his lips, was listened to with intense interest and marked attention. For the spiritual instruction of the young he was peculiarly solicitous, and although Sabbath schools were then unknown, the frequent opportunities of catechising the young which the arrangements of the Church of Scotland have, in every period of her history, afforded to the diligent and faithful pastor, were eagerly embraced by Mr Guthrie for attracting their tender minds to a serious consideration of divine truth. In visiting the sick, he displayed a remarkable skill in accommodating his remarks, both in conversation and prayer, to the peculiarities of the case, and hence his appearance in the chamber of the afflicted was always hailed with peculiar delight. To those of his parishioners who were irregular in their attendance on divine worship he spoke with great plainness and fidelity, and, in many cases, he was successful in gaining them over to a habitual observance of the ordinances of God.

In the course of a year after his settlement in the parish of Fenwick, Mr Guthrie married Agnes Campbell, daughter of David Campbell, Esq. of Skeldon, in Ayrshire, an alliance which proved a source of much comfort to him, throughout the whole of his future life. Shortly after, he was chosen by the General Assembly to attend the army as chaplain, and after fulfilling his duties in that capacity for some time, he returned to his parish with more ardent affection than ever for his parish and his home. The fame of his talents as a preacher spread far and wide, and frequent invitations were sent to him from different places to become their pastor. He received calls from Linlithgow, Stirling, Glasgow, and Edinburgh, all of which, however, he declined. He was devotedly attached to the parish and the parishioners of Fenwick, and nothing could tempt

him to quit a situation so congenial to his retired habits, and where his labours were so eminently useful.

The following testimony to his character as a pastor, is from the pen of Mr John Livingstone, who knew him well:—"In his doctrine, Mr William Guthrie was as full and free as any man in Scotland had ever been, which, together with the excellency of his preaching gift, did so recommend him to the affections of his people, that they turned the corn-field of his glebe to a little town; every one building a house for his family upon it, that they might live in the enjoyment of his ministry."

As an instance of the dignity and authority of his manner it may be mentioned that, "on one occasion, when assisting the Rev. Andrew Gray of Glasgow, at the celebration of the Lord's Supper, during the time that Cromwell's army was in Scotland, a few of the officers of that army were in church, and had formed the impious resolution of a promiscuous participation of that holy ordinance, and were in the act of coming forward in the crowd, when Mr Guthrie, in language and in a manner that perfectly overawed them, obliged them to retreat to their seats again; and this, too, when no civil authority could avail any thing against a power which had become predominant in the country."

The restoration of the unhappy house of Stuart to the throne soon put an end to the ministry of Mr Guthrie, as well as of many other godly Presbyterian ministers in Scotland. Both he and his parishioners saw that the day of their melancholy separation from one another could not be far distant; and their gloomy forebodings were speedily realised. Faithful pastors were expelled from their charges, and a fierce and bloody persecution deluged Scotland with blood. Mr Guthrie remained in Fenwick as long as he could with safety, but at length he was compelled to abandon it on the 24th of July 1664.

The Earl of Glencairn, who was then Chancellor of Scotland, was much interested in the case of Mr Guthrie, and, accordingly, he applied in his behalf to the Archbishop of Glasgow, but in vain. "It cannot be," was the haughty prelate's indignant reply, "he is a ringleader and keeper of schism in my diocese." The pastor of Fenwick was suspended, and a curate was employed to preach the church vacant. This cruel act on the part of the Archbishop, threw the parish into a state of the most intense sorrow. The Wednesday before the commission took effect, was observed as a day of humiliation, on which occasion Mr Guthrie preached from these words: "O Israel, thou hast destroyed thyself." On the following Sabbath, being the day fixed upon for the execution of the Archbishop's tyrannical edict, he again met the people in the morning, that they might engage together in religious exercises for the last time. It was a most affecting occasion. The whole assembly were in tears as they listened to the parting admonitions of their revered pastor. He dismissed the congregation about nine o'clock, and returned to the manse, there to await the arrival of the curate who was appointed by the Archbishop to give effect to his arbitrary sentence. The messenger at length arrived, escorted by a troop of horsemen. The interview which took place on the occasion, between Mr Guthrie and the curate, it may be interesting to narrate.

"The curate, on entering the manse, shewed, 'That the bishop and committee, after much lenity shewn to him for a long time, were constrained to pass the sentence of suspension against him, for not keeping of presbyteries and synods with his brethren, and his unpeaceableness in the Church, of which sentence he was appointed to make public intimation to him, for which he read his commission under the Archbishop of Glasgow's hand.'

"Mr Guthrie answered—'I judge it not convenient to say much in answer to what you have spoken; only, whereas you allege there has been much lenity used

towards me, be it known unto you, that I take the Lord for party in that, and thank him for it; yes, I look upon it as a door which God opened to me for preaching this Gospel, which neither you nor any man else was able to shut, till it was given you of God. And as to that sentence passed against me, I declare before these gentlemen, (the officers of the party,) that I lay no weight upon it, as it comes from you, or those who sent you; though I do respect the civil authority, who by their law laid the ground for this sentence; and were it not for the reverence I owe to the civil magistrate, I would not cease from the exercise of my ministry for all that sentence. And as to the crime I am charged with, I did hold presbyteries and synods with my brethren; but I do not judge those who now sit in these to be my brethren, but men who have made defection from the truth and cause of God; nor do I judge those to be free or lawful courts of Christ that are now sitting. And as to my unpeaceableness, I know I am bidden follow peace with all men, but I know also, I am bidden follow it with holiness; and since I could not obtain peace without prejudice to holiness, I thought myself obliged to let it go. And as for your commission, Sir, to intimate this sentence, I here declare, I think myself called by the Lord to the work of the ministry, and did forsake my nearest relations in the world, and give up myself to the service of the Gospel in this place, having received an unanimous call from this parish, and being tried and ordained by the presbytery; and I bless the Lord he hath given me some success, and a seal of my ministry upon the souls and consciences of not a few that are gone to heaven, and of some that are yet in the way to it. And now, Sir, if you will take it upon you to interrupt my work among this people, as I shall wish the Lord may forgive you the guilt of it, so I cannot but leave all the bad consequences that follow upon it betwixt God and your own conscience. And here I do further declare before these gentlemen, that I am suspended from my ministry, for adhering to the covenants and work of God, from which you and others have apostatized.'

"The Lord," said the curate, 'had a work before that covenant had a being, and I judge them apostates who adhere to that covenant. I wish, not only that the Lord would forgive you, but, if it be lawful to pray for the dead, (at which expression the soldiers laughed,) that the Lord would forgive the sin of this Church these hundred years past.'

"It is true," replied Mr Guthrie, 'the Lord had a work before that covenant had a being, but it is as true that it hath been more glorious since that covenant; and it is a small thing for us to be judged of you in adhering to that covenant, who have so deeply corrupted your ways, and seem to reflect on the work of reformation from Popery these hundred years past, by intimating that the Church had need of pardon for the same.—As for you, gentlemen, added he, directing himself to the soldiers, 'I wish the Lord may pardon you, for countenancing this man in this business.'

"One of them scoffingly replied, 'I wish we never do a greater fault.'

"Well," said Mr Guthrie, 'a little sin may damn a man's soul.'

After this interview, Mr Guthrie entertained the curate and the soldiers with the utmost hospitality and kindness, supplying them with suitable refreshments, and conversing with them without displaying the slightest degree of irritation or unbecoming harshness.

The suspension from his ministerial duties per-  
severely upon the naturally weak constitution of Mr Guthrie. He lived for some time in the parish, but never preached. An event, however, occurred, which tended, in some degree, to divert his mind from the scene of his usefulness. The brother on whom he had

and it therefore returned to its original owner. Mr Guthrie accordingly set out without delay for Pitforthly near Brechin; and, amid the scenes of his early days, he found a refuge from the persecution to which he had been subjected. His mind, however, frequently reverted to the events of other days; his health daily declined, and a complication of severe and painful diseases assailed his feeble frame. And yet, amid the most excruciating pains, he felt a well-grounded consolation in the hopes and promises of the Gospel. "Though I die mad," said he, on one occasion, "yet I know I shall die in the Lord. Blessed are the dead which die in the Lord at all times, but more especially when a flood of errors, snares, and judgments, are beginning or coming on a nation, church, and people." His illness, though severe, was short, and endured with a Christian composure and resignation truly edifying and becoming. He died in the house of his brother-in-law, at Brechin, on the 10th of October 1665, in the forty-fifth year of his age.

## VINDICATION OF THE CLAIMS

### OF HEATHEN NATIONS IN GENERAL, AND INDIA IN PARTICULAR, ON THE BENEVOLENCE OF BRITISH CHRISTIANS.

[From a Speech Delivered before last General Assembly, by the Rev. Dr Duff.]

THERE is an objection than which none more insidious or plausible has ever been advanced, and than which none operates more widely or fatally in the communications of private intercourse. Entitled, for this reason alone, to at least a cursory notice, it is doubly so at the present time, on account of its having been lately ushered into notoriety with considerable pomp and circumstance, by one of our great organs of public opinion. The writer, though at a distance, cannot contemplate, without emotion, the great destitution of the means of grace in this northern division of the island. It would seem as if, in the full glow of philanthropic zeal, he could shed tears of commiseration over the spiritual ignorance and heathenism of our neglected and outcast population. And he thus, in *substance*, at once appeals to our piety and our patriotism:—"How can ye, the members of the Church of Scotland, think of sending either men or money to Hindustan, to convert the heathen there, that are aliens in blood, language, and religion;—when ye have so many practical heathens, related to you by ties of kindred and of language, at home, at your very door? And how, by so doing, can ye forget the admonitory exhortation of the holy Apostle, 'He that provideth not for his own, hath denied the faith, and is worse than an infidel?'"

First of all, I might retort on this class of objectors, on the score of their own gross inconsistencies. But waiving, for the present, the subject of inconsistency altogether, and cheerfully conceding the lawfulness of applying analogically the Apostle's aphorism, respecting the supply of temporal necessities, to parallel cases of spiritual destitution, I here take my stand, and declare, that, as employed by the objector, it is at once misquoted and misapplied. And why? For the best of all reasons, that it has been quoted and applied for the express purpose of substantiating an egregiously unsound and unscriptural position.

The position, in few words, is this: "That so long as we have 'practical heathens' or unbelievers at home, we ought not to send either men or money to convert the heathen abroad;"—and, in support of this position, the aphorism of the Apostle is quoted and applied.

Now, this position I denounce, in the *first* place, as unsound and unscriptural, because it is in direct opposition to the whole proceedings and example of the holy Apostle himself, during a life of labour, to

biographies of all ages.

The Apostle himself, we know, gloried in proclaiming the unsearchable riches of Christ, not only to the Jews, but also to the Gentiles, who were "aliens from the commonwealth of Israel, and strangers to the covenants of promise." Yea, and in so doing, he often seemed to glory, if possible, still more than in preaching to his own countrymen, whose were the fathers, and of whom, as concerning the flesh, Christ came, who is "God over all blessed for ever." Figure then to yourselves, the inspired Apostle, standing amid the barren wilds of Scythia, addressing a group of fierce roving barbarians, persuading them by the terrors of the law, and the ardours of that love which many waters could not quench, nor the floods of great waters drown, to repent of their sins, and arise and return to that heavenly Father, who, though he winked at the times of their past ignorance, now wills all men to be saved, and come to a knowledge of the truth; and is ready to welcome every returning penitent as a child, and order him to be clothed with the spotless robes of the Redeemer's righteousness. All eyes are riveted, all hearts arrested, some are filled with alarm by the upbraidings of an awakened conscience and the anticipations of a coming judgment; and others are melted into tenderness at the yearnings of Divine compassion that stream from Calvary's cross.

But, hark! suddenly a voice, in the name of Philanthropy, breaks in upon the moving scene. It is directed to the holy Apostle:—"Why, oh! why, have you come hither? Are there not thousands, and tens of thousands of the seed of Abraham—your own kinsmen according to the flesh, who, as yet, refuse to embrace Jesus of Nazareth as their long expected Messiah, and who, by so refusing, fill up the measure of impending vengeance? Why, then, oh! why have you thus forsaken your own unbelieving brethren in Judea and Jerusalem, and come hither to the uttermost ends of the earth, to seek out and convert these rude barbarians, who are aliens in blood, language, and religion?" "Avaunt!"—replies the holy Apostle, with a vehement earnestness of truth, which, like the touch of Ithuriel's spear, unmasks the reptile that daringly assumes the goodly form of Philanthropy—"Avaunt! I know thy voice. Is Christ the Saviour of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. I, therefore, as the disciple of the Lord Jesus, feel myself to be debtor both to the Greeks and to the Barbarians—to the wise and the unwise. And in this I supremely glory, that in Christ Jesus, the Saviour of the world, there is neither Jew nor Greek, Barbarian, Scythian, bond nor free, male nor female. In Him all are one, and there is no difference."

In the *second* place, I might proceed at large to show, that the objector's position is grossly unsound and unscriptural, because it is in *direct contradiction* to the parting *command* of our Lord and Saviour—in direct contradiction to the entire spirit and design of the Christian economy.

This being the case, I would, with all the emphasis of an overwhelming conviction, assert and maintain, that it is our duty, as a constituted Church of Christ, to do more, tenfold more, than we have ever yet done, towards sending the glad tidings of salvation, not only to India, but as speedily as possible, to all the unlightened nations of the earth. And this I would assert and maintain, for the special reason, among others, that by such faithful compliance with the divine command, and such harmonious concurrence with the spirit of Christianity, we might draw down a larger measure of the divine blessing on our own heads—and thus be the better enabled, more effectually to provide for the spiritual necessities of "our own" people at home—as well as arrest the execution of the divine

deed that may speedily come forth, to remove our candlestick altogether, on account of a too long neglected and unfaithful stewardship.

Consider Christianity in its essential spirit. Is it not, like the principle of life, communicative?—and, like the principle of light, diffusive? If, then, we attempt to do violence to this—its essential spirit—by resolving that, so far as we are concerned, it shall not be communicated as spiritual life, nor diffused as spiritual light, among the benighted and famishing nations,—how can we expect the fulness of the divine blessing, even on those labours that are exclusively designed to promote its benign influence, within our own narrow sphere at home?

Again, consider the Saviour's parting command, "Go ye into all the world, and preach the Gospel to every creature." Is it not unambiguous in its language, and peremptory in its authority? Taken in immediate connection with the annexed promise, "Lo, I am with you always, even to the end of the world,"—is it not clear as day, that there is not a command in the Decalogue more absolutely obligatory on the world at large, than this is on the Christian Church? If, therefore, any Church of Christ should presume to neglect or despise this solemn injunction of its Divine Head and Redeemer, how can it expect the fulness of his blessing, even in carrying on the great work of reclaiming sinners and edifying saints within its own circumscribed boundary at home?

Every Christian Church has thus a *double* duty to perform, one, towards its own people, properly so called, and another, towards the world at large. If, therefore, while any Church labours to fulfil its bounden duty towards the former, it, at the same time, neglects almost, or altogether, the fulfilment of an equally bounden duty towards the latter:—If, while the one is done, the other is left entirely, or in a great measure, undone:—If, while the one-half of the debt is cancelled, the other half is left wholly, or in part, undischarged:—How can such a Church, without self-evident delusion, pray to that God, whose appointed ordinance respecting the universal promulgation of his own eternal Word, it practically disregards, for continued health and felicity within its own more immediate pale?

The very law or condition of the existence of Christianity in a state of purity and vigour, is that of constant internal increase: and the law or condition of internal increase is that of perpetual circulation and unrestricted communication outward. In a word, the very law or condition of its continued existence and prosperity, whether in the case of individuals, congregations, or national Churches, is that of increase by means of free distribution. And you may as well attempt to counteract this law, immutably impressed upon it by its Divine Author, and yet expect to retain it amongst you in its state of pristine excellence, as attempt to suspend the influence of that "stupendous energy" which causes the periodical revolution of all worlds, and yet expect to retain the earth we dwell upon, in its previous condition of harmony and beauty.

Analogies, though they may somewhat aid the conception, do but very imperfectly represent this law. Christianity is, in the Bible, compared to an expanding tree, that is at length to embrace all nations in its all-covering shade:—attempt to lay a violent arrest on the tree in its growth, and it soon droops, withers, and decays. It is compared to a fountain that ever overflows, and is never exhausted:—attempt to lay a violent arrest on the salient waters of the fountain, and these will soon force an opening elsewhere, and leave the original reservoir dry. It is compared to a shining light, that shineth more and more unto the perfect day:—attempt to lay a violent arrest on the portion of light admitted into your dwelling, and in the very act of so doing, it becomes extinguished. Thus has it been,

eternally and absolutely, with Christianity under all its dispensations, from the beginning of time;—for, in its substance, Christianity is "as old as the creation." The law of existence, immutably impressed on it by the Almighty, being that of internal increase—and the law of internal increase being that of communicativeness:—the instant you attempt to lay a violent arrest on its free communication outward:—in other words, the instant you attempt to *monopolize* all its blessings, as if exclusively intended for yourselves, instead of regarding them, agreeably to Heaven's grand design, as a  *sacred deposit*, committed to your trust, for the benefit of a lost and perishing world;—that instant, it ceases internally to increase,—and the instant it ceases internally to increase, it begins to shrink and shrivel; it "decays and waxeth old, and is ready to vanish away."

What an affecting and overpowering motive does this suggest to the making the work of missions, i. e. the divine work of disseminating abroad the blessings of the everlasting Gospel, not a subject of secondary or subordinate interest, but a subject of prime and paramount importance, that ought ever to engross a full share of the best energies of every Christian Church!

In the *third* place, though the aphorism of the Apostle has been quoted, and applied by the objector in support of a false position, that is no reason why we should not proceed to apply it in support of a true one. The objector has plainly admitted, at least his reasoning has no meaning at all without the admission, that Christians, in general, are bound to provide for the spiritual necessities of "their own." For this most important admission, I would thank the objector from the very bottom of my heart, seeing it supplies me with a new and resistless argument in advocating the special claims of India.

Whatever may be alleged of other heathen lands; if it can be shown of India, in particular, that it is now "our own," will it not follow, as an inevitable consequence, from the objector's reasoning, that we are specially bound to provide for its spiritual necessities, and that too, under the impending anathema, that if we do not, we thereby deny the faith, and are worse than infidels. And if that Christian government which, right or wrong, may have made India "our own," should fail in its high duty in this respect; will it not devolve upon us as a Christian people, and more especially as members of a Christian Church, incorporated with that very Government, to come forth and discharge our share of the obligation?

The only question for determination, then, is, Whether India, in any legitimate sense of the expression, can be really called "our own?" For, if so, the question of duty in providing for its spiritual necessities is already peremptorily decided by the objector in the affirmative.

I ask, then, Is India, or is it not, "our own?" In the language of Cowper, "Is India free? or, do we grind her still?" Ah! never has any country, through such a long succession of ages, been so terribly scourged as India. Dearly has it paid for its diamond and golden mines,—its pearly and coral strands. Look at the unparalleled series of Tartar and Mahomedan invasions. Talk of the volcano, with its sulphureous streams; talk of the earthquake, with its train of chaotic ruins; talk of the hurricane, with its desolating ravages; all the volcanoes, earthquakes, and hurricanes, recorded since the world began, were but partial and merciful visitations compared with the fiery, crashing, whirlwind eruptions of barbaric hordes into the fertile plains of Hindustan! Look at the oft-repeated massacre of hundreds of thousands of unoffending citizens in cold blood! Look at their mangled bodies literally piled into mountains; and their severed skulls into pyramids! Look at the onward march of the savage conquerors. Before them, all is as "the garden of the Lord"—teeming with

varied bounties of a gracious Providence. Behind them, all is a desert, naked and leafless, peeled, and stripped bare,—one vast and profound solitude, where, erewhile, was crowded all that is beautiful in form and pleasant to the sight,—one wide and universal sepulchre, where, erewhile, resounded the hum and the bustle of busy men,—and the wailings of widowed mothers and fatherless children, where, erewhile, the voices and the notes of happy myriads rolled along in sportive echoes!

Ah! blessed be God, from such terrific desolations India is now at length happily delivered. By a long train of vicissitudes, unexampled in the annals of time, a small island of the ocean, at the distance of a hemisphere,—an island, whose inhabitants were but naked, prowling savages, at a time when India was the very cradle of civilization, legislation, and philosophy, has now succeeded to the imperial sway of a dominion more extensive and consolidated far, than that of the mighty Akbar, or magnificent Aurengzeb! For, which of India's thrones have we not now cast down? Which of its sceptres have we not broken? Which of its treasures have we not drained? Which of its territories have we not appropriated? What first breathings of impatience under the restraints of our foreign yoke are we not ready to resent as rebellion? What incipient dispositions to transfer allegiance to the lineal representatives of ancient native monarchs, are we not prepared to quash, and capitally punish as high treason against the majesty of Britain?

Are we not, then, at once the conquerors and sovereign rulers of India? Is not India, therefore, in a peculiar sense "our own?" Are not its people, in the highest and strongest sense of the expression, "our own" people?—"our own" fellow-subjects—subjects of the crown of Christian Protestant Britain, as much as the natives of the Hebrides, or the Catholics of Ireland? Are we not, therefore, bound by every obligation, human and divine, to provide for the spiritual necessities of India's children—the spiritual necessities of famishing millions, whom, contrary to their own will, we have compelled, by force of arms, to become "our own" adopted children? Yea, are we not doubly bound to impart to them the treasures of useful knowledge and of Gospel grace, as the only adequate equivalent in our power, in reparation of the wrongs, grievous and innumerable, which in times past they have sustained at our hands? As far as good intentions are concerned, ours may now be truly characterised as a paternal government, that seems sincerely desirous to redress every injury and stanch every bleeding wound. But who can obliterate the long black catalogue of treachery and plunder, devastation and death, that swells the revolting narrative of many of our earlier conquests? Ah! there have been deeds perpetrated by the sons of Britain on the plains of Hindustan,—deeds, that in number cannot be reckoned up in order,—deeds of unutterable infamy,—deeds that are engraven in characters of blood in the ineffaceable pages of history,—ay, and registered, as an eternal memorial against us, in the book of God's remembrance! And shall we withhold the only adequate boon which it is in our power to confer, by way of recompense, on poor, ransacked, pillaged, ravaged, unhappy India? Ah! if we do, methinks the spirits of thousands, untimely slain, will rise up in judgment to condemn us. Methinks, a long eternity of retributive vengeance will seal the merited condemnation. But let us now, if ye will, resolve to shroud the misdeeds of our fathers in the mantle of oblivion. And, over the plains which they have drenched with the blood of the victims of a mercenary policy,—and along the shores which they have strewn with the wrecks of a griping avarice, let us, their descendants and kinsmen, resolve to rear the temples of Zion; those precious monuments of piety and benevo-

lence, which, in the duration of their effects outlast the fabric of the material universe!

Though much yet remains unsaid of what was originally intended, the failure of time and strength compels me to hasten, however abruptly, to a conclusion.

And, in doing so, bear with me when I give vent to the overpowering emotions of my own heart, by exclaiming in the hearing of this great Assembly:—Oh, that as a Protestant nation, and a Protestant Church, we were made to know, at least in this the day of our merciful visitation, our high and godlike destiny, as the Zion and Jerusalem of these latter times, whence glad-some light and liberty might emanate to the remotest ends of the earth! The men of Athens, Pagans though they were, could, with one simultaneous voice, unite in the patriotic shout, "Let us march against Philip; let us fight for our liberties: let us conquer or die." And is it not high time that we, as a Christian people, should join in raising a far loftier note? A note, that might be sublimely responded to by prophets, and apostles, and the whole noble army of martyrs that now encompass us around, as intensely interested spectators, bending from their heavenly thrones? And where, oh, tell me, where can this loftier note be first raised more worthily than in this very Assembly,—the representative Assembly of a Church founded by a race of heroes, whose dauntless spirit, amid cruel sufferings and death, amply proved that on them the mantle of prophets, and apostles, and martyrs had largely fallen? In order to realize so blessed a consummation, would to God that all petty jealousies and ungodly rivalries were for ever annihilated from amongst us! Would to God that all unholy oppositions of partisanship were for ever banished from our shores!—oppositions about questions, many of which, compared with the conversion of a world of lost sinners towards God, are so contemptibly insignificant, that for a whole nation to be agitated by them into turbulence and fury, does indeed,—

"Resemble ocean into tempest wrought,  
To waft a feather, or to drown a fly!"

Oh, then, that the middle walls of partition, which at present sever the bleeding Churches of Christendom into so many hostile sections, that frown defiance from each other's battlements, were riven asunder! Oh, that all that profess the faith of Jesus, of whatever name or denomination among men, were melted down by the lightning of divine love, and fused into one homogeneous mass, actuated by one spirit, and raising the one universal shout:—"Let us march against the common enemy of man: let us fight for the spiritual liberties of a world: in the cause of the Redeemer let us conquer or die."

Will this be branded as wild enthusiasm by the cold calculating spirits of a boastful intellectual age? With righteous indignation I must repel the charge. Is it lawful for the British patriot's breast to throb, when he hears the orator exclaim, amid the deafening plaudits of a senate, "Where the standard of England is planted, there, foreign dominion shall not come?" And, is it not a higher and holier enthusiasm in the patriot citizen of Zion to exult, when he hears a voice from heaven's canopy proclaim, "Where the standard of the Cross is planted, there Satan's dominion shall not come?" Is it lawful for the British patriot's heart to vibrate with an undefinable thrill of ecstatic joy, when he listens to the poet's song of the meteor flag of England, which

"Has braved a thousand years  
The battle and the breeze?"

And is it not a higher and holier enthusiasm in the patriot citizen of Zion to exult, when he hears aloft the flag of the everlasting covenant, which, for six thousand years, has withstood more than the shock of a thousand navies manned by human and hellish foes?—which still

moral elements—which shall survive the funeral obsequies of sin, and death, and the grave—and finally wave, in triumph, over the citadels of the nations, when all their pomp and grandeur are swallowed up and lost, amid the overpowering glories of Messiah's reign?

With visions so bright spreading out before us, in the prophetic page, shall we not arise and shake off all earthly dalliance and delay? Shall we not arise and put on the whole armour of God?—Ours is no ordinary warfare; ours, no ordinary struggle.—Oh! let us then arise and go forth to the contest, cheered by the songs of divine chivalry, and animated by the certain prospect of the Victor's crown. Let us go forth in the spirit of ancient warriors, who fought the good fight, and are now inheriting the promises. Let us go forth in the name of Jehovah, Lord of Hosts. Let his standard be triumphantly planted. Let truth and righteousness, salvation and peace, be emblazoned on all our banners. Then shall we be unconquered, and pronounced unconquerable. And then, through our conquest, shall the Church of Scotland be hailed as a blessing by the perishing millions of Hindustan—become a praise and a glory in the whole earth—and cause the chorus of the redeemed swell the louder, when, riding on the chariot of triumph, and attired in the royal robes of victory, they enter the mansions of eternal joy!

THE BELIEVER'S VICTORY OVER DEATH AND THE GRAVE:

A DISCOURSE.

BY THE LATE REV. WILLIAM LAURENCE BROWN, D. D.,  
*Principal of Marischal College, Aberdeen.*

“O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory, through our Lord Jesus Christ.”—1 Cor. xv. 55-57.

A MORE striking or sublime apostrophe than this, “O death, where is thy sting? O grave, where is thy victory?” we shall in vain seek in any of the finest compositions, oratorical or poetical, either ancient or modern. It brings immediately before our view the most terrific objects to the human heart,—death and the grave; and represents the one as armed with that dart with which he is painted, and pointing it at the bosom of every individual of the human race; and the other, as trampling on the mouldering remains, and victoriously exulting over every lifeless body of our mortal species. In a few words, we have here a picture which might be extended over a large canvas, or a representation which might afford an ample theme for the most eloquent tongue, or for the pen of the most exalted and impressive imagination. Then comes the important, the melancholy truth, which must prostrate in the dust every son of Adam, the first transgressor, and fix, in his view, that law which the first human pair, and all their posterity, have violated, and must tremble to read engraven on the everlasting tablet of the Supreme Majesty of heaven,—“The sting of death is sin, and the strength of sin is the law.” And last of all, we have that consolatory, that triumphant, exclamation, “But thanks be to God who giveth us the victory, through our Lord Jesus Christ!”

of sin is the law.” Till sin entered the garden of Eden, there was no death; death lurked in a cavern on the confines of hell; sin accosted him there, and pointed out to him an immense field for his conquests. She took him by the hand, in all his grisly terrors, led him into Eden, and prepared for him his victims. She insinuated her venom into the breasts of our first parents, laid them bare to his dart, which could not penetrate the impregnable steel of innocence. With delight the enemy of God and man heard the denunciation, “In the day thou eatest thereof, thou shalt surely die.” Gen. ii. 17. From that moment he resolved to introduce sin into the world, and to render feeble man her, and his, victim. He presented to Eve the fatal temptation, to which she too easily yielded, and, in order to give it complete success, varnished it with that specious colouring which was most fitted to impose upon an innocent, unsuspecting mind. And the serpent said unto the woman, “Ye shall not surely die. For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.” Gen. iii. 4, 5. We know the fatal consequences, and individually experience them.

The first mother of mankind cannot be supposed to have imputed any deception to God. She allowed herself to indulge some vague notion of the prohibition being only some salutary caution against too great curiosity, and she trusted to his mercy. “To be as gods, knowing good and evil,” wholly occupied her mind, precluded reflection, and precipitated her into that fatal deed which entailed misery on her, on her husband, and the whole of their posterity. Had the tempter presented the seduction in all its real terrors, she would have recoiled with horror, she would have abstained, she would have maintained her obedience to God's prohibition, she would have transmitted to all her children of the human race, an uncontaminated and pure nature, and Eden would still have flourished on earth. “As by one man, then, sin entered into the world, and death by sin, so death passed on all men, for that all have sinned.” Rom. v. 12.

As our first parents were tempted, so have all their posterity been tempted ever since that fatal hour. Some specious appearance of advantage or enjoyment is presented before them; it shines with all the variegated colours of the neck of the dove, and it appears, as the dove, harmless; they contemplate it with delight; they observe not its suddenly changing hues; they take it into their bosoms, and fondly caress it, and soon feel it piercing their hearts; they are not aware that a vulture was disguised under the appearance of a dove, and know their mistake only by its preying on their liver. Thus death entered the world with sin, and derived from sin its own sting. For, supposing that death had not been entailed upon mankind, as a judicial infliction, but should be regarded only as the natural consequence of the gradual

decay of their corporeal frame. The cessation of terrestrial life could then be viewed merely in the light of ripe fruit falling from the tree, or as a transition from one state of existence into another more exalted. For the immortality of the soul assures us that man shall not absolutely perish; and if he had been free from moral stain, his translation from this world must have been into a better. But his moral corruption has armed death with all his terrors; it has placed man in a state of enmity with a righteous and holy God, and alarms him with the dread of his vengeance. It is this which brings before the view of the dying sinner the grisly image of death, with his dart directly pointed at his bosom, saying, "Thou art my victim, thou canst not, thou shalt not escape! Sin has brought me to thy bedside, and since thou hast admitted her into thy bosom, thou already feelest that sting with which my dart is pointed. I might have killed thy corporeal frame, formed out of the dust, but thy soul, an emanation of the Divine Spirit, I could not touch. This thou thyself hast poisoned, by admitting sin to taint and corrupt it, and must therefore endure the sting with which sin has armed me. Thou art now under my dominion, and I demand thee as my appointed victim. All refuge fails thee. Thy innocence is lost, and, with that innocence, thy hopes of happiness in this and in a future world."

Further, "the strength of sin is the law." "The law worketh wrath; for where no law is, there is no transgression." Rom. iv. 15. The very idea of sin, is the violation of some law by which we are bound, and it is that very law which renders us obnoxious to punishment for this violation. Antecedently to all positive or municipal enactments, man brings with him, into the world, that moral law which is engraven on his heart, and stamped on his intellectual and moral frame. It is this which cheers his soul, when he is conscious of obedience to it, as far as his natural infirmity will permit; sheds a cheering ray over his whole terrestrial progress; amidst the most gloomy scenes affords him internal satisfaction, and induces him to trust in God, the author of that law, even when he has to struggle with the most formidable difficulties, and discovers to him light in his light, when he seems to be surrounded by almost impenetrable darkness. "The spirit of a man will sustain his infirmities; but a wounded spirit who can bear?" Prov. xviii. 14. The natural infirmities to which we are all subject, disease, accidents, disappointment of our dearest hopes, worldly losses, calumny, the malice of enemies, the desertion of false friends; all the external evils to which human flesh is heir, can be borne, be mitigated, or compensated by the conscious reflection of soundness of heart, and a reliance on the gracious providence and protection of a merciful God. But, when the sting is in our own bosoms, when our hearts reproach us, when condemnation is pronounced where acquittal was to

be expected, when the last refuge in every other calamity is withdrawn, and no altar is left to whose horns we can cling; gracious God! how deplorable, how desperate is our condition! It is true that men often attempt to "sear their consciences as with a hot iron," or, if they have not yet reached that last pitch of depravity, endeavour, by dissipation, by intoxication, or by worldly pursuits, to abstract their thoughts from themselves, and to scatter them abroad into the world. They wish to superinduce on their minds a callous insensibility, and to reduce themselves to the state of brutes, devoid of all conscious reflection, and capable only of sensible impressions. But, if they succeed in this, it is the cessation of pain which a mortification produces, and is the immediate forerunner of moral death. The attempt, however, is frequently vain, and in the midst of their inebriating festivity they are startled; they behold a hand coming out of the wall and writing. They read in large letters, "Thou art weighed in the balance, and found wanting." Dan. v. 25, 26, 27. "Then is their countenance changed, and their thoughts trouble them, so that the joints of their loins are loosed, and their knees smite one against another." Dan. v. 6.

But do not all of us, my brethren, feel that "the strength of sin is the law?" Can any of us fulfil the law of God? Must we not say, that "when we have done all these things which are commanded us, we are unprofitable servants; we have done that which was our duty to do?" Luke xvii. 10. But, who of us has done these things which were commanded us? Who of us has not failed in every branch, in every point of our duty to God, our neighbours, ourselves? Enter into your own hearts, consider the purity and comprehension of the divine law, compare with those your own dispositions and conduct, varnish not with some specious colouring of self-righteousness the whole of your moral character and complexion, view them in their real light, trace the state of your souls from your earliest years down to the present moment, and say, if "you do not lie down in your shame, and if confusion does not cover you." Jer. iii. 25. If you recoil not from the heart-freezing view, "O wretched men that we are! who shall deliver us from the body of this death?" Rom. vii. 24. "Nay, we had not known sin but by the law; sin, taking occasion by the commandment, wrought in us all manner of concupiscence. For we were alive without the law once; but when the commandment came, sin revived and we died. And the commandment which was ordained to life, we found to be unto death. For sin, taking occasion by the commandment, deceived us, and by it slew us." Rom. vii. 7-11. "To will is present with us; but how to perform that which is good we find not. There is a law in our members warring against the law of our minds, and bringing us into the captivity to the law of sin. But thanks be to God, who giveth us the victory through our Lord Jesus Christ." Rom. vii. 18-23.

What greater victory than this was ever achieved, what victory ever equalled it? The records of history display many heroic exploits, as they are termed, many shining instances of skill, perseverance, and undaunted courage in the field of battle, and in long-protracted warfare. Some of these have been exhibited in defence of the liberties of mankind; some for the maintenance of their civil, some for the recovery, or the security, of their religious rights; but by far the greater number of the most splendid victories, which have attracted the admiration of the world and fixed it in stupid gaze, have had for their object the gratification of lawless ambition, the subversion of justice, and the subjugation of men to unprincipled and merciless tyranny. Such has been the object and the issue of the greater part of those splendid military exploits which blaze on the page of history, and seize on the attention of the captivated reader. They are preceded by terror and dismay. They are followed by devastation, lamentation, and wide-spreading woe. Those victories which have brought real benefits to mankind, are far, far distant springs, in a widely extended wilderness, and seldom permitted to refresh the burning lips of the panting, exhausted, traveller. But inexpressibly glorious, infinitely extensive, is the victory obtained by Christ. It is a victory which brings no calamity in its train, but sheds blessing, and joy, and exultation, wherever it is proclaimed. The trumpet which resounded it over the wide world, and whose sound was reverberated from the concave of heaven, proclaimed, "Glory to God in the highest, and on earth peace, good-will towards men." Luke ii. 14. It was a victory purchased, not by the blood of our fallen and perishing race, but by that of the Captain of our Salvation. The victor suffered, and the captives to sin were set free. Christ died, and the sting was plucked from sin. Christ rose from the grave, and the grave lost its victory. Christ fulfilled all righteousness, and the law lost its strength. "Christ ascended into heaven, and led captivity captive; and received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Ps. lxxviii. 18.

Christ sat down at the right hand of God, "and ever liveth to make intercession for us. For such an high-priest became us, who is holy, harmless, undefiled, and separate from sinners, and made higher than the heavens." Heb. vii. 25, 26. "Who was in all points tempted like as we are, yet without sin, and can therefore be touched with the feeling of our infirmities." Heb. iv. 15. If we be faithful to him, our interests, committed to his charge in heaven, are secure. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii. 1. "All power is given unto me in heaven and in earth." Matt. xxviii. 18. "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 25, 26; "And when all things are subdued unto him, then

shall the Son also himself be subject to him that put all things under him, that God may be all in all." Ver. 28. "Then will the tabernacle of God be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 3, 4. By the death and atonement of our blessed Saviour, the pardon of sin was insured, and the Supreme Majesty of heaven was reconciled to guilty and penitent sinners of the human race, the dignity of God's law vindicated, and other beings of a superior order were deprived of every encouragement to rebel, from the terrors of unexpiated infirmity. But men were yet to be reconciled to their Creator, to be regenerated to obedience, and rendered fit for the enjoyment of eternal happiness. Of this, their deeply rooted corruption, their inherent weakness, their original taint, derived from the first human pair, their inveterate habit of actual transgression were totally incapable. Christ's victory would therefore have been incomplete, unless this grand work had all been accomplished. It was necessary that he should leave this lower world, and ascend to the right hand of the Father Almighty, and not only intercede for those whom he had redeemed out of every tongue, and kindred, and people, and nations, and plead his blood in their behalf, but send down his Holy Spirit, "to renew them in the spirit of their mind, to work in them, to will and to do of the good pleasure of God," and to qualify them for those blessed mansions which he was preparing for them, "that where he was, there they might be also."

Survey this grand, this beatific, this most comprehensive scheme in all its parts, and you will acknowledge, that every object of sublime contemplation, fades before it as the light of a taper before the meridian blaze of the sun. But why do I say survey it? No created understanding can survey it, in all its bearings and extent. It was conceived, before the foundation of the world, yet, was in part executed on this atom of earth, and is still prosecuted in heaven. It extends not merely to the duration of this terrestrial system, but runs through all eternity? "Into these things the angels themselves desire to look." 1 Peter i. 12. Shall the ignorant, the callous men of this world, whose souls are engrossed by trifles and toys, who, while they imagine that they feed on ambrosia and quaff nectar, yet, like the serpent, the first deceiver, "go on their belly, and eat dust all the days of their life;" shall such pretend, with a look of affected sagacity, but of vacant stare, to despise, to sneer at, this beneficent, this stupendous scheme, one particle of which their emmet-souls are incapable of comprehending? But we, impressed with its grandeur, and warmed with gratitude, for its blessed effects to us, and to all "the redeemed of



exclaim, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ!"

### THE CREW OF A MAN-OF-WAR.

MR STEWART, in his delightful narrative of a "Visit to the South Seas," thus describes the moral aspect of the crew with whom he sailed:—

Believing with Pope, "that the proper study of mankind is man," I have ever delighted in opportunities of observing my fellows in new lights and relations; and find daily amusement, with an admixture of other emotions, in the development of character among those around me. A man-of-war is a world in miniature, in which every different kind of temper and disposition is to be found, under the various modifications of a diversity of early habits and impressions.

A more interesting and attentive audience than that formed by the five hundred of our crew at worship on the Sabbath, I have seldom addressed; and every look, and the whole appearance of the men, after the first sermon I preached, as I passed among them while at dinner to distribute a set of tracts, plainly told they were far from being indifferent to the services of my office, and regard me personally with feelings of kindness and good-will.

Commodore Thompson informed me at an early period, that it was the desire, both of himself and Captain Smith, to have public prayers daily on board the *Guerriere*, according to a prescribed, though hitherto disregarded, rule of the naval service. The hour of sunset was fixed on, as the most convenient and most appropriate for the duty; and the first day the weather permitted, it was commenced. A more desirable and salutary observance could scarce be devised, nor one more pleasing and more impressive. It was well remarked in reference to it by a principal officer, though not professedly a religious man, that, wanderers as we are upon the deep, separated widely from all the rest of the world, there should be, at least once in every twenty-four hours, a common and appointed time for all to pause in the daily round of occupation, and, as intelligent and immortal beings, to reflect for a moment what we are, and for what created, what we are about, and whither we are going, unitedly to join in the worship of our God, and anew commend us to his grace and mercy. It is no common spectacle thus presented by our ship, when, as the curtains of the night begin to drop around us, the busy and varied occupation of so large a company is seen to cease, and, at the appointed signal, all, from the highest to the lowest, quietly gather to the altar we have here erected, to offer to heaven an evening sacrifice of thanksgiving and prayer. It is a noble sight to behold men thus situated openly acknowledging to their Maker and to themselves the high source and destiny of their existence; and thus, tacitly at least, encouraging one another to lay hold of the joyous hopes of the Gospel.

To believe it an unwelcome and irksome duty to the crew, is a mistake. There may be individuals who regard it as such; but they are few indeed, in comparison with the many, who give the most evident proofs of the interest and satisfaction with which they engage in it. Ten minutes is the utmost limit of the time thus occupied: the reading of a hymn, or a few verses in the Bible, or the making of half a dozen remarks, to prepare the thoughts and feelings for the more hallowed exercise of a short prayer, constitutes the whole. All give the most serious and respectful attention, while a youthful company of some fifty or sixty, the flower of our crew, usually press closely to me with more than ordinary interest. Among them are several professedly religious, and others seriously

take in the service is expressed by a smile of pleasure, or kindly glance from a sparkling eye, as, with the closing Amen, they replace their hats, and join their fellows, turning silently away under the influence of a chastened, if not a devotional feeling.

From the observations already made on the effect of this regulation, I am fully persuaded that a more powerful auxiliary in the discipline of a ship could not be adopted; and that this single service, properly performed, would soon be found to do more in promoting the good order of a crew, than all the harshness of the rope's end, backed by the terrors of the cat-o'-nine-tails. This is far from being my own solitary opinion—it is that of many of the officers on board. Prayers had scarce been established a week, before one of the most skilful and popular, but at the same time one of the most gay and thoughtless of their number, in expressing his sentiments on this subject, closed with the following remark:—"Whatever may be said to the contrary, Mr Stewart, there is nothing like a service of religion in elevating the character of a crew—it makes different men of them, and it is the only thing that will do it;" an opinion in which I fully concur: and were the experiment once rightly made by every commander in our service, I am fully persuaded the same sentiment would universally prevail.

No class of men are more open to convictions of truth than seamen, and none more susceptible of religious impressions, except where the demon of intemperance has incased the soul with adamant. I find no difficulty in gaining access to their confidence; and, in several instances, have met with interested and deep feeling. On a Sabbath evening, not long since, while walking the main deck, I perceived an open-hearted young fellow, with whom I had formed some acquaintance, leaning against a gun; and going up to him, said, "Well, how has the day gone with you?" "One of the happiest I ever knew, Sir," was his reply; "and I have heard many of the crew say the same. I never expected such a Sabbath at sea—earth can scarce know a better." Adding, on further conversation, "When I had been on board the *Guerriere* several weeks, before you, Sir, joined us, without any public worship, I began to fear I had made a bad choice in coming to this ship; but I was mistaken—this will be a happy voyage to me, and I believe the time will yet come when the ship herself will be called *the happy Guerriere!*" His face beamed with pleasure as he spoke, and I rejoiced to meet one so warm-hearted and seemingly pious.

I almost daily meet with those more or less interested on the subject. Only a short time ago, while visiting the sick, I observed a middle-aged man following me from cot to cot, but said nothing to him, supposing him an attendant engaged in some duty. At length he himself spoke, saying, "There is no comfort for these poor fellows, Sir, but in the few words you may drop them," adding, while the tears started in his eyes, and his lips filtered as he placed his hand upon his heart, "they are poor sinners, Sir! and I too am a poor sinner—guilty—miserable sinner, Sir! and God in mercy has sent you to preach the Gospel to us. I know well what it is to be weary and heavy laden with sin, and rejoiced from the first moment I saw you, Sir, step upon our quarter-deck." On conversing more fully with him, I had reason to believe that he was sincerely disposed to learn of Him who "is meek and lowly in heart, and whose yoke is easy, and his burden light."

In an adjoining hammock lay a young man slightly ill, and to whom I had the day before given two or three tracts. On asking him how he did, he hid his face in the pillow, and it was some moments before he recovered composure sufficient to say, "For once, at least, in my life, Sir, my hard heart has been touched;

melted my very soul! My parents, too, tried to bring me up in the right way; but I have neglected and forgotten all their advice. It is now six years since I have been near them, and they know nothing of me, nor where I am." In a long conversation, I endeavoured to persuade him of his ingratitude to God, his heavenly Father, as well as towards his earthly parents, and left him with the resolution of the prodigal on his lips, if not in his heart.

The more impressive and melancholy dispensations of Providence have not been wanting to add their influence to that of the means of grace, in inclining our minds to thoughts of seriousness and piety. Within the last two days, I have been called twice to perform the saddest office incident to my station, by committing to the deep that which shall be retained in its dark caverns "till the sea shall give up its dead."

A funeral is a melancholy and impressive service any where, but particularly so at sea, and on board a man-of-war. There is something more deeply thrilling in the call of the boatswain, "All hands, to bury the dead!" as it passes through the ship, echoed from deck to deck by his mates, than even in the admonitory sounds of the bell of death on shore. And as for the first time, in obedience to it, I ascended the companion-ladder, and passed through the opening crowd to the side of the ship, where, in the sad preparations of the grave, lay the form of one who, at that hour the day previous, had little thought of being then in eternity. I could scarce command my voice, in giving utterance to the sublime declaration of the burial service, "I am the resurrection and the life, saith the Lord." The pause, too, preceding the words, "We commit his body to the deep," and then the plunge and splash of the lifeless clay, as it is launched to its watery tomb, speak in a voice more deeply touching than that sent back by the clod of the valley from the narrow-house, when dust returns to dust, and ashes to ashes, in the seemingly more natural cemetery within the church-yard limits.

The person buried was a young man of the marines. He had been ill for a fortnight, but was at no time thought dangerous, and for the last few days was considered convalescent. I first conversed with him upon the subject of religion ten days ago. In reply to the question, whether he had ever thought seriously of the destiny of the soul, his only answer,—and one which he seemed to think abundantly sufficient, as his black eyes filled with tears,—was, "I had a pious mother!" I have seen him daily since, and though confessedly far from God, he appeared persuaded to cast himself, in penitence, upon his mercy, and hereafter to lead a virtuous life. Poor fellow! he little thought his end was so nigh. On attempting to sit up after having been in a quiet sleep, the rupture of an internal abscess took place, and springing in a convulsion from his cot, he fell dead in the arms of his attendant.

His was the first funeral, but we had too sad evidence before us that it was not to be the last. A petty officer was lying at the time in the very jaws of death, and expired the same day. Noble in figure, and of an uncommonly hardy constitution, he died at the early age of thirty, a sacrifice to the demon of drunkenness. Before he was thought in particular danger, a fortnight ago, I spoke to him, in one of my visits, of the importance of being at all times prepared for sickness and death; to which he replied, that he was too weak, both in body and mind, to think on such subjects. Then he was comparatively strong, and perfectly himself; but soon afterward, the "delirium tremens," with all its accompanying tokens of a horrid end, took from him every power of reflection, and he perished a miserable and degraded soul. As I stood by his cot gazing at his convulsed and agonized frame, just before

in an effort of anger at a shipmate attending him, he broke out in the most dreadful oaths and curses, sounding in my ears as if they already came from the region of the damned.

To commend his immortal spirit by prayer to the mercy of an Eternal Judge, was all in my power to do; and I turned away with the heartfelt aspiration—"Let me die the death of the righteous, and let my last end be like his!"

## SKETCHES OF THE HISTORY OF ISRAEL

BY THE REV. GEORGE MUIRHEAD, D. D.,

*Minister of Cromond.*

No. VII.

PSALM LXXVIII. 54-72.

THE first portion of the third period of the history of Israel, under the government of Joshua, it has been shown, in a former number, was a favourable time, in which they adhered steadfastly to the worship and service of God. The period succeeding that, under the Judges, which is now to be considered, is not so favourable. They began gradually to leave their first love. They did not suitably improve their time of rest and prosperity. Instead of keeping themselves humble, and watchful, and thankful for all the great things that God had done for them, they began to think highly of themselves, on account of their distinguished privileges, as if their own arm had gotten them the victory; they relaxed in their watchfulness; they indulged in more familiar intercourse with the remnant of the idolatrous nations that was left among them; they quickly learned their wicked ways; they forsook the service of the Lord, forgetting all his mercies, and turned aside to the worship of false gods. The Holy Spirit was grieved, and his presence was withdrawn. They were left for a time, in some measure to themselves; and they gave full indulgence to their own foolish and wicked imaginations.

What a mournful contrast was thus exhibited to the state in which they were in the days of Joshua! Then the whole nation seemed to be of one mind and one accord, in devoting themselves willingly to the service of God. They were animated with zeal for his glory, and they dreaded anything like an approach to idolatry. They were filled with gratitude for God's mercies: they solemnly entered into a covenant that they would serve the Lord. But now, alas! we see them disunited, and every one walking according to the imaginations of his own heart; we see them forsaking the worship of the living and true God, and turning aside into all the abominations of heathen idolatry. How is the gold become dim, how is the most fine gold changed!

As was to be expected, however, they were not permitted to go on in such wicked ways, without being warned of their danger, and without experiencing the manifestations of God's righteous displeasure. And, generally, the instruments of chastisement were some of the neighbouring nations. They acted for their own gratification, in making incursions upon them, and making them tributary. But they were, unrepentingly, the sword in the Lord's hand, for the chastisement of his own people. And whenever groaning under the yoke of their oppressors, they were brought to a deep conviction of their guilt, acknowledged it before God, and earnestly implored deliverance out of the hands of their enemies, God was graciously pleased, in answer to their prayers, to raise up for them a deliverer. Soon, however, they relapsed into their former wickedness, and were again brought low, and upon their repentance, were again delivered. Such is the

melancholy history of Israel during the time of the judges. And from this portion of their history we may learn, on the one hand, how prone we are to forget the obligations that we are under to love and serve God, and to set up idols in our hearts, in preference to God. We see, on the other hand, that God is a jealous God, and will not give his glory to another. But, at the same time, he exercises much long-suffering patience towards his rebellious creatures. We may learn, too, that, in the darkest times of the history of Israel, there was still a remnant that feared God; and it was, in answer to their prayers, that God was graciously pleased to interpose for their deliverance.

We come next to the time of the kings of Israel. The Israelites had, for some time, been under the charge of the prophet Samuel, who was the medium of communication between God and them. And then they acknowledged no king but God. But when Samuel, in advanced age, deputed the management of the national interests to his sons, who had not the fear of God, their mismanagement occasioned much discontent, and induced the people to entreat for a king to rule over them, as was the case in other nations. What a sad thing is it when those who bear rule in holy things are not holy persons! Because of them, the name of the Lord is blasphemed, and men are led to abhor the offerings of the Lord. How earnestly should we pray that they who minister at the altar may be holy; that they may have a double portion of the Holy Spirit; and that they may be faithful in the discharge of their trust.

God was much displeased with the people of Israel for asking a king like those of the other nations; for it was in effect rejecting the Lord from reigning over them as their king. But he gave them a king, such as they desired, in his anger, that they might be convinced, by their own sad experience, of the folly as well as sin of their request. Let us beware of setting up our own will in opposition to the will of God, and of being over anxious about the attainment of our own wishes, lest the Lord should, in anger, grant us the desire of our own hearts, and we should be left, in the end, to repent our having preferred our own way to God's way.

But after they had been left, for a time, under the government of Saul, God was pleased to select for them another king, one after his own heart, namely David. And here we enter upon a new era in the history of Israel. Under the reigns of David and Solomon, they attained a state of elevation and prosperity such as has not been equalled in any succeeding period of their history to this day. Nor was it only by the conquest of their enemies, and by outward peace and prosperity, that this time was distinguished. But there appears to have been a great revival of religion throughout the land. David was himself a prophet, and there were other prophets in his time. Solomon, too, was under the guidance of the Holy Spirit, and was honoured to be the penman of some of the books of Scripture. He reared that magnificent temple at Jerusalem which David had planned, and for which he had made preparations. And at the dedication of the temple, when an immense multitude of the Israelites were assembled, and when Solomon the king appeared on a brazen stage erected for the occasion, and, in the presence of the vast assembly, kneeled down, and, with his hands lifted up towards heaven, poured forth that fervent and importunate prayer, which is recorded in their history, there is presented to us one of the most solemn, interesting, and impressive exhibitions that are recorded in the history of Israel. Surely the Lord was then graciously present; surely those who were present at that solemnity might well exclaim, "The Lord is in this place; this is none other than the house of God, and the gate of heaven!" Much more might

be said, for illustrating the favour which God manifested to the people of Israel, during the time of David and Solomon, but, in these brief sketches, it is intended only to mark some of the most prominent features of their history.

But, before leaving this splendid era, I have to remark that it was eminently typical of that state of special favour of God, of great attainments in holiness, and of great outward prosperity, which shall be enjoyed by this people in the last period of their history, under the reign of the Son of David, when, according to what is foretold, he shall sit on the throne of his father David, and shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Both David and Solomon were types of Christ, representing especially his kingly power and authority. The name David means beloved, and is by the prophets applied to Christ, the beloved Son of God. Solomon comes from a word signifying peace; and Christ is the Prince of Peace. David a great warrior, and having around him many men of valour, and subduing all the enemies of Israel, represents Christ and his heavenly hosts coming to take vengeance on his enemies, to tread them in his anger, and to trample them in his fury. Solomon, again, who had a peaceful reign, when all his enemies were subdued, and sent him presents, and who was not less distinguished by the wisdom and righteousness of his reign, than by his riches, and splendour, and magnificence, represents Christ reigning in righteousness, as described in Psalm lxxii. This Psalm is denominated a Psalm for Solomon, but shall have its full accomplishment in the reign of Christ. Of him it is said, "The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him."

We come next to notice a very different state of matters in Israel, a sad falling off from the prosperous state in which they were in the days of David and Solomon. The kingdom was rent into two parts, the tribes of Judah and Benjamin adhering to Rehoboam, son of Solomon, and the other ten tribes erecting a new and independent kingdom under Jeroboam, son of Nebat. This kingdom of the ten tribes commenced with an act of rebellion against the God of Israel, in Jeroboam's setting up idols, to prevent his subjects from returning to Judah. It was not to be supposed that a kingdom so begun would prosper. Accordingly, among all the kings that reigned over this kingdom, there was not one who feared God. Religion was generally at a very low ebb among them, and they were ripening for judgment. Yet the Lord had still a remnant among them. There was a young Abijah, even in the house of Jeroboam, in whom there was some good thing towards the Lord God of Israel. There were seven thousand, who had not bowed the knee to Baal. And the prophets Elijah and Elisha were sent to them to reprove them for their sins, to exhort them to return to the Lord, and to warn them of coming judgments. But as they disregarded the repeated warnings which were given them, in the reign of Hoshea their last king, Shalmaneser, king of Assyria, invaded the country, took Samaria, the capital of the kingdom, and carried the great body of the nation captive with him.

The kingdom of Judah survived that of Israel for some years. And although there, too, idolatry, and backsliding, and abounding iniquity very generally prevailed, yet the dark side of the picture is occasionally relieved by a good king reigning over them, and exerting himself to reform abuses, to bring the people back from idolatry, and to establish the worship of God throughout the land. Such were Jehoshaphat, Josiah, and Hezekiah, in whose times the Lord's work was revived among them. But these revivals were gene-

rally of short continuance; the people relapsed again into idolatry; so that, after repeated warnings had been given them by the prophets Isaiah and Jeremiah, Nebuchadnezzar, king of Babylon, invaded Judah in the reign of Zedekiah, took Jerusalem, and carried the king, the nobles, and the great body of the people captives to Babylon, according to what the prophets had foretold. What an affecting spectacle is thus presented to us! Are we not disposed to sympathise with Jeremiah in his lamentation over fallen Judah? "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven to earth the beauty of Israel, and remembered not his footstool in the day of his anger!"

Let us take warning from what thus befell Israel. We also have been highly favoured above other nations, in regard to religious privileges. But, alas! we have not made a suitable improvement of them; and, therefore, God hath a cause of controversy with us, as is manifest at this day. And if we repent not, we may be assured that heavy judgments are approaching. "Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?"

#### CHRISTIAN TREASURY.

*Christian Charity.*—It is a cruel mockery of our nature to represent Christian charity with all the decorations of a heathen goddess, and arrayed in the fond and romantic ornaments that charm and invite the imagination. Alas! Christian charity has no wings to bear her through a purer and loftier atmosphere, while she showers down blessings upon the multitude beneath; she does not drop the sheaf into the poor man's bosom, or the garland upon his cottage, while she passes in her car of triumph over his head. But sometimes she is found in the most loathsome of human habitations, and in contact with wretches, from whose guilt or whose misery the moral sense recoils, and at which the refinement of education shudders in disgust: sometimes her figure is scarcely discernible while she struggles her lonely and weary way through the crowd of poverty, impurity, and sin: she may be seen turning into the dark and comfortless hovel, and speaking the blessed Gospel of God, over the dying embers of a winter's fire, to the shivering, perhaps hardened, beings that surround it: at other times, she stands over the damp and squalid bed, where the frame is racked with suffering and disease, where perhaps conscience is doing her angry work, or is lying still more fearfully asleep. It is folly to attempt to reconcile this to the Christian's mind by painting her with the graces and the virtues in her train. Alas! even the blessed beings that are then perhaps actually around him,—the constituted authorities of heaven, that minister to a Christian's imagination, and upon which his fancy is permitted to repose,—even these often appear to forsake him; the guardian-angel seems to stand far aloof above the cabin that is the scene of pollution and depravity; the waving of golden pinions is but dimly seen through the sciled and shattered lattice; the song of cherubim and seraphim is only heard faintly, aloft and at a distance, through broken intervals, between the shrieks of bodily pains, or the groans of mental agony! But the Christian recollects, that there was one gracious Being who went before him, and who left an invigorating spirit behind him, whose office was to support those whom all the world had forsaken.—*Wolfe's Remains.*

*Affliction a means of awakening the Sinner.*—Let us imagine him young, healthy, gay, active, engaged in business, eagerly pursuing the world, and enjoying its comforts amidst a numerous family and circle of friends, as unthinking as himself. In these circumstances, the hand of trouble arrests him, some distressful accident, as we call it befalls him. He breaks his bones and is

confined to his chamber; or perhaps he catches a cold which sits down on his lungs, and terminates in a deep decline; or perhaps, he is visited with an epidemic and malignant fever, the infection spreads through his veins, and prostrates him on a bed of languishing, the secret poison of disease blasts the beauty and destroys the vigour of his frame. Pain, universal, and acute, throes through every nerve; he is chastened with pain upon his bed, and the multitude of his bones with strong pain, his appetite fails, his life abhorreth bread, and his soul dainty meat. How changed his aspect, pining disease has wasted him down to a skeleton! His flesh is consumed away, that it cannot be seen, and his bones, which were not seen, stick out. Death appears full in his view, and the grave seems ready to receive him; his soul draws near unto the grave, and his life to the destroyers. In short,

"He who before could boast a graceful air,  
And pampered long in ease, looked plump and fat,  
Does all his friends (amazing change) surpris'  
With pale lean cheeks and ghastly hollow eyes,  
His bones (affecting sight) stare through his skin,  
Which lay before in flesh and fat unseen,  
His throbbing heart in pain and labour beat,  
And life pursued, through every vein retreat,  
While all believe each gasp will end his tale,  
And death stands ready to possess his spoil."

But whilst this afflicted man's body is, during the progress of his malady, the patient of the physician, his soul is at the same moment the patient of God; a work is going on within which the world cannot see. The Spirit of God is convincing him of sin, of righteousness, and of judgment; formerly this poor man had a very favourable opinion of himself, and his convictions of moral guilt were so gentle and moderate, as to sit easy on his mind, without wounding,—he thought it no difficult matter to elude the Divine threatenings, and imagined himself secure, because he was thoughtless of his danger, but now a dreadful sound of vengeance is in his ear, he sees the heinous guilt of his iniquities, he hears with Adam the voice of God, and is afraid, he beholds himself all naked and defenceless before, having nothing to screen him from the wrath of that Almighty Being whom he has offended; all refuge fails him.—*The late Dr. HALL of Edinburgh. (A published sermon.)*

*God the chief good.*—I would entreat you to consider with me, that when God at first gave man an elementary body, (i. e., fire, air, earth, and water,) he did also infuse into him an immortal soul of a spiritual substance; and though he gave his soul a habitation in his body, yet he gave it a spiritual dwelling in himself; so that the soul was in the body by location, and at rest in God by union and communion; and this being of the soul in God at first was man's true being, and his true happiness. Now man fell from God, God in his justice left man, so that the actual union and communion that the soul of man had with God at first, is broken off; God and man's soul are parted, and it is in a restless condition. Howbeit, the Lord having seated in man's soul a certain character of himself, the soul is thereby made to re-aspire towards that chief good, even God himself, and can find rest nowhere, till it come to him.—*FISHER.*

*The Use of Wealth.*—With respect to the use of riches, he who studies the Word of God, and adopts its principle and spirit, will be at no loss to discover the methods and occasions for exercising his liberty; and every individual must judge for himself, as before God, and having a good conscience, how he shall best stow his abundance; to what extent, and under what limitations. Christianity is not circumscriptive; it enlarges in its views, and adapts itself to all circumstances and situations. Let the Scripture be ever man's standard and guide. Whatever contributes to better the moral, the intellectual, and the physical con-

dition of the human race, lies within the range of his choice; including, under the first of these, that which is of all the most prominent and the most important, namely, provision for the souls of men, through the instrumentality of the teachers of religion and the instructors of youth. The souls of men were the great objects of the Saviour's care, yet he did not forget their temporal necessities; he had compassion on the multitudes, and would not send them empty away; and the most frequent miracles which he wrought were for the direct relief of their corporeal wants or distresses. The field of the Christian, in like manner, though not in the same way, embraces both, and is extensive and diversified as the gifts and dispensations of God, whom he desires to serve. It comprehends all things which pertain to life as well as godliness—the health and comfort of the body, the culture of the earth, the advancement of useful arts and knowledge, in their due order and subordination; and extends from self to the circles of family, of community, of nations, and of mankind. We are not "straitened in God," if we are not "straitened in our own bowels." Some withhold their hand, lest in ignorance they should bestow improperly. But the remedy is pointed out by the patriarch: "the cause which I knew not I searched out." It is not ignorance of fit objects for his beneficence, but unwillingness to discover them, which makes the covetous man thus jealous and fearful of giving amiss.—JAMES GLASSFORD, Esq. (*Covetousness Brought to the Bar of Scripture.*)

*The Strength of the Christian Evidences.*—Anxious as we are to put every thing that bears upon the Christian argument into all its lights, and fearless as we feel for the result of a most thorough sifting of it, and thinking as we do think it, the foulest scorn that any pigmy philosopher of the day should mince his ambiguous scepticism to a set of giddy and ignorant admirers, or that a half-learned and superficial public should associate with the Christian priesthood, the blindness and bigotry of a sinking cause; with these feelings, we are not disposed to shun a single question that may be started on the subject of the Christian evidences. There is not one of its parts or bearings which needs the shelter of a disguise thrown over it. Let the priests of another faith ply their prudential expedients, and look so wise and so wary in the execution of them. But Christianity stands in a higher and a firmer attitude. The defensive armour of a shrinking or timid policy does not suit her. Her's is the naked majesty of truth, and with all the grandeur of age, but with none of its infirmities, has she come down to us; and gathered new strength from the battles she has won in the many controversies of many generations. With such a religion as this, there is nothing to hide, all should be above boards; and the broadest light of day should be made fully and freely to circulate throughout all her secretaries. But secrets she has none. To her belongs the frankness and the simplicity of conscious greatness; and whether she has to contend with the pride of philosophy, or stand in fronted opposition to the prejudices of the multitude, she does it upon her own strength, and spurns all the props, and all the auxiliaries of superstition away from her.—*The Rev. Dr CHALMERS. (Works, vol. vii., New Edit.)*

*"Feed me with food convenient for me."*—Anxiety for more is vain and unprofitable. All the solicitude indicated by the most care-worn countenance could never yet alter the course of future events, or change the determination of Providence. When a celebrated philosopher in former days contemplated the splendid accommodations of life, far from coveting the goods of fortune, he only observed, "How many things do I not want."—"I am only solicitous about one thing," said another of the ancient sages, "and that is, lest I should fail in some part of my duty, and not act up to the

dignity of a man." In truth, the precarious tenure of this world's wealth is sufficient to suppress all immoderate desire of it. Has not the morning sun often seen thousands abounding in flocks and herds, and boasting of their large sums of gold and silver, who, before his going down, had nothing but a grave? Never let the opulent or the proud "mock the simple annals of the poor." Often interesting and instructive are these details, though apt to vanish before the eye which is only accustomed to contemplate the fate of nations and the revolution of empires. Brethren, be not too desirous of temporary distinctions, because you are not sure that you should be the better for them, nor seek to "fare sumptuously every day." Have you not seen, that the flourishing tree, when adorned with luxuriant foliage, or loaded with fruit, is most easily broken by the fury of the tempest? Have you not heard, that the summit of the loftiest mountain meets first the lightning of heaven? In like manner, when you multiply flocks and herds, you not only increase your cares, but present a broader mark to the shafts of misfortune. When "fed with food convenient for you," pay a becoming attention, on the one hand, to frugality, without which none can be long independent, and with which few would be poor. Beware, on the other, of spending your life in anxiety or meanness, in order to increase your worldly store. Surely the wealth of this world is not the best blessing which your heavenly Father has to bestow. In a thousand ways which you do not foresee, He can promote the happiness of those who fear him. In that night when he appeared to Solomon at Gibeon, and said, "Ask what I shall give thee," the answer of that young prince pleased the Lord. Imitating his laudable example, do not desire riches, but rather a spirit of true wisdom, which will direct you to enjoy, with propriety, the comforts of your condition—to despise what is frivolous, and to detest what is base. Instead of panting after temporal honours, cherish a more lofty ambition, and direct your most vigorous efforts to the attainment of those which are eternal. Then, when the destined hour of your leaving the world arrives, like good old Simeon, you shall "depart in peace," esteemed by the wise and regretted by the worthy.—*The Rev. Dr LAURIE of Newburn. (Lectures.)*

*"I," says Christ, "will give thee Rest."*—Man! if thou wilt not be obedient to the voice of divine grace, convincing thee and calling thee to repentance, to conversion, and to a living faith, all thy rest is nothing but a false and imaginary rest. It is not only vain and delusive in life, but also at death. For the Spirit of God says, "There is no peace to the wicked." Isa. xlviii. 22. That is, during their lives, they cannot have a tranquil heart, and much less so when they come to die. It is vain and delusive for an unconverted man, who has never been obedient to the call of God, nor suffered himself to be led by it out of the Egypt of his sinful nature, to let himself be consoled, on his dying bed by miserable comforters, and be persuaded, that after his decease, he shall perfectly attain to the promised rest. Alas! it is all a deception! No Peter, nor any one else, who may pretend to have the keys of the kingdom of heaven in his hand, will be able to open heaven for thee, or to give thee the promised everlasting rest in heaven, as far as thou dost not let thyself be brought, by the convincing voice of grace, to true repentance and amendment of life, and be led forth, out of the Egypt of this world, to Christ, the true Joshua; even as he himself invites thee, when he says, "Come unto me, all ye that are weary and heavy laden. Come unto me, and I will refresh you; take my yoke upon you, and ye shall find rest unto your souls." It will never be attained in any other way.—*GRAHAM TERSTEGEN. (Spiritual Crumbs from the Master's Table. Translated from the German by Samuel Jackson.)*

## SACRED POETRY.

## THE CHRISTIAN'S CONSOLATION.

WHEN sternly howls the storm  
 O'er this dark, desert land,  
 And sadly walks the traveller,  
 Without one guiding hand  
 Of earthly friend or loved one near  
 To stay his steps or soothe his fear ;

When shivering in the gale,  
 Through the deep solitude,  
 His dreary way he wildly wends  
 O'er rocks and mountains rude,  
 What is it nerves his feeble form  
 To brave serene the withering storm ?

A care divine he feels  
 For ever round him spread ;  
 Safe, though no mortal covert shield  
 His else defenceless head ;  
 The God who rules the tempest's pride,  
 And calms the sea, is by his side.

Oh ! it is sweet to lean  
 On this Almighty arm,  
 To feel that, with this guardian near,  
 No power can work me harm.  
 Each bitter blast will only prove  
 How strong his power, how deep his love !

Yes, if he bid my steps  
 In lonely wilds to stray,  
 I murmur not, but, like a child,  
 My Father I obey ;  
 Content, though nature drop a tear,  
 To feel that none but God is near.

How can I doubt that love  
 Hath marked this painful road,  
 When, glittering through its vista dark,  
 I view my bright abode,  
 And know that loved ones wait me there,  
 And heavenly rest, and mansions fair !

Slow moved my lingering feet,  
 When, midat earth's fairest flowers,  
 My pathway lay, by streams and woods  
 To yon unfading bowers ;  
 Now desert winds around me roar,  
 Onward I haste,—heaven is before !

## MISCELLANEOUS.

*The Military Students.*—The Rev. C. M'Ilvaine, late of New York, now bishop of Ohio, in an address delivered at the anniversary of the Naval and Military Bible Society in London, in May 1830, gave the following pleasing statement:—"I was appointed chaplain to a military academy in my native country. I was forewarned of the rugged soil which I was destined to cultivate ; and was recommended to relinquish all idea of making any progress in the work of the Lord under such circumstances as those by which I was then surrounded. Shortly after my arrival, I received a communication from an officer in the depôt, stating that he should feel himself accessory to a falsehood, did he not distinctly convey to me a faithful account of the position in which I was placed. However I might believe and rejoice in the doctrines which it was my duty to inculcate, there were those among my congregation who believed not a word of them ; and he reckoned himself among the number of the unbelievers. He had to state further, that he believed there was not a person in the neighbourhood who put the slightest faith in my doctrines. I have reason to believe that the individual from whom I received that communication professed opinions little different from those of an

atheist. One day, soon after my appointment, a cadet came to my apartments, and told me that his father had recently died, and that he had enjoined him to come and seek my acquaintance. I gave the young man a tract ; it might not produce its effect at the moment, but it was like throwing bread upon the waters : there was little doubt that it would be found after many days. In two weeks from that period, a young man, one of the finest in the academy, came to me, attired in his full uniform : his eyes were filled with tears ; his utterance was nearly choked with emotion. At first it appeared to me that he had been the victim of some sad disaster ; at length, he articulated the words, "Gregory's Letters !" He stated that he had been brought up without religion ; that he had lived unacquainted with God ; that his mind was disposed towards scepticism. Gregory's Letters had fallen into his hands ; and such was the effect which they produced upon his heart and mind, that, when reading them, he could not refrain from laying his hand upon the table, and saying, "this must be true." He told me that he had found a tract in his room, but was ignorant how it came there. I explained to him how that tract had been given away by me ; and how it had found its way to the man by whom it was most needed ! When the young man to whom I had given the tract was on guard, this officer had put the very tract which he had found into his friend's hand, for the purpose of ascertaining how he felt on the subject of religion. The effect was such, that in a short time both were on their knees ; soon after, they came to my apartments, and one of them, throwing his arms round my neck, inquired what he should do to be saved. It soon came to be whispered abroad that many persons were inclined to attend public worship ; and it was not long before there were many professing, steady, zealous, practical Christians. Nor was it long before our prayer-meetings were joined by the professors of military and civil engineering, the professors of mineralogy and chemistry, and the instructor of artillery, and as many as seventeen cadets.

*The force of Christian Consistency.*—When Lord Peterborough lodged for a season with Fenelon, archbishop of Cambrai, he was so delighted with his piety and virtue, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of myself."

*Be always in the Path of Duty.*—The Rev. J. Carter, one of the Puritan ministers, once came unexpectedly behind a Christian of his acquaintance, who was busily occupied in his business as a tanner. He gave him a pleasant tap on the shoulder ; the good man looked behind him, started, and said, "Sir, I am ashamed that you should find me thus." Mr Carter replied, "Let Christ, when he cometh, find me so doing." "What !" said the good man, "doing thus?" "Yes," said Mr C. "faithfully performing the duties of my calling."

\*. \* Just Published, Volume II., Part I., Containing Numbers 45 to 70 inclusive, and extending from 7th January to 1st July, elegantly bound in embossed cloth, Price 4s. 6d.

Also, Volume I., for 1836, in same style of binding, Price 7s., or in Two Parts, Price 8s.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glassford Street, Glasgow ; J. NISBET & CO., HAMILTON, ADAMS & CO., and R. GROOMBRIDGE, London ; W. CURRY, Junior, & Co., Dublin ; and W. M'COMB, Belfast ; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland ; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 5s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.

# SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 82.

SATURDAY, SEPTEMBER 23, 1837.

PRICE 1½d.

## ILLUSTRATIONS OF FAITH.

BY THE REV. JOHN CORMACK, D.D.,

*Minister of Stow.*

No. II.

FAITH VIEWED SIMPLY AS A PRINCIPLE WITHOUT  
REFERENCE TO ITS OBJECTS.

In a former paper (p. 401,) some observations were made on faith, or belief, as a simple operation of the mind, with the nature of which every one is perfectly acquainted by his own consciousness in the act of believing. It is so simple, that it neither needs nor admits of explanation. In so far as faith itself is concerned, nothing farther remains to be said. But what was wanted, was not explanation, which it rejects, but disentanglement from the manifold mysteries, in which it was shrouded and concealed from the view. It is hoped that the reader will bear this in mind, in the perusal of what remains to be said under the head of "Illustrations of Faith." Much may be said of the *objects* of faith, and of their *influence* upon the heart and life, the necessity to the Christian of believing the things proposed to his faith in the Scriptures, and of the blessed and glorious result of so doing, as well as other things of deep interest and importance to the true disciple; but still in all this, it will not be faith strictly so called, as the simple operation of the mind in the exercise of belief, of which we shall have occasion to speak, but of the objects and influence of that principle.

And before proceeding to what more immediately concerns the Christian's faith, it may be profitable to throw together a few brief remarks of a miscellaneous and preliminary nature.

The *object* of faith is *something believed*, and, as was formerly remarked, the exercise of the mind in believing, is as different from its object as the agent is from the material, on which he operates. That the thing proposed to the mind be believed, is *essential* to faith, and is *all* that is essential to it. The thing believed may in itself be true, or it may be false; but all that is essential to it as a matter of belief is, not that it be true, but that it be held to be true. Thus there may be faith, and that too as strong in a false, as in a true system.

Again, among the things believed, there are

VOL. II.

some that are purely speculative, and be they in themselves true or false, they are equally without influence upon the heart and life; while other things are practical in their nature, and cannot be believed without producing good or evil in the moral conduct, according as they are true or false. Thus, with regard to things of a speculative nature, we may believe the false notion, that the planet we inhabit is an extended plain; or we may hold the true doctrine, that it is in form a spheroid; and our conduct remains uninfluenced and unaltered, whether we believe truth or error on this subject, or whether we ever heard of the one notion or of the other. This arises out of the very nature of the case, which is so plain as to render any farther remark upon it unnecessary.

But how different where the things believed are practical in their nature, and cannot be believed without exerting a good or evil influence upon the moral conduct, according as they are true or false! We need be under no hesitation in laying it down as an axiom, or position to be admitted without discussion, that truth believed will have a good moral influence, while the belief of error will be productive of evil. Thus the poor deluded Papist believes that his priest can give absolution from sin, and that, upon payment of a certain sum, proportioned to the means of the individual, he will do it. No one can be blind to the effect of such a tenet upon the moral conduct. The individual is left to determine for himself between the love of his sin, and the love of his money. We may just glance at the yet more desolating doctrine of indulgences. I speak historically when I say, that in papal times, a rich family in Scotland built a church in honour of one of the saints, and in requital for the *pious* deed, the Pope granted an "*Indulgence*" to the members of the family, and to their relatives to a certain specified degree of consanguinity, for several succeeding centuries; and the period during which they were *authorised to sin*, without remorse or compunction, is not yet expired. Happily the light of the Reformation dispelled the delusion in this case. But who shall calculate the crimes, of which it was productive before the "mystery of iniquity" was unveiled, and all its abominations, in all their loathsomeness, exposed to view? The same system authorises

the doing "evil that good may come." The all-comprehensive good, for which every thing is to be sacrificed, according to the Papal system, is to bolster up the "BEAST,"—the "Man of Sin,"—"that Wicked,"—"even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." (See 2 Thes. ii. *passim*.) Here is the effect of *error believed*! There is no other system so rich in illustrations of our present remark. We might show how it sanctions perjury and murder, and therefore tends to the dissolution of society, and the extinction of all that can sweeten it, under covert of the leading maxim that "no faith is to be kept with a heretic," who, if circumstances admit, is to be punished with confiscation and death. What a striking illustration of the Saviour's prediction, "yea, the time cometh, that whosoever killeth you, will think that he doeth God service!" John xvi. 2.

These illustrations are demonstrative of the fact, that all that is essential to faith is, that the things believed be *held* to be true. They may, as in the instances adduced, be directly the opposite of truth; but being practical, or things that cannot be believed without influencing the conduct, they have as strong—I would say stronger—sway over men's actions than the opposite truths. And the reason why I would ascribe stronger sway to "*error believed*," is that it is in accordance with all the evil passions of our corrupt nature, which gives acceleration to the evil tendency; while "*truth believed*," has to encounter, and resist, and to overcome these passions, as antagonist forces impelling us in the opposite direction. Hence, also, we may distinctly see how it is that believed truth can triumph only through the power of "God working in us both to will and to do of his good pleasure." Thus, also, we see how readily men will adopt erroneous doctrines leading to corrupt practice, and how, by being simply left to themselves, without the "strivings of the Spirit," they may attain to the very consummation of moral turpitude. "Judicial blindness," accordingly, is the most awful judgment with which men can be visited, and with which they have been often visited for their pertinacious resistance of the truth. Thus, it is said, "Ephraim is joined to idols, let him alone." Hosea iv. 17. And of the deluded votaries of the man of sin, "*because they received not the love of the truth that they might be saved; for this cause, God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.*" 2 Thes. ii. 10-12. It is this "*having pleasure in unrighteousness*," that facilitates the rejection of the truth and the reception of those doctrines, which are subversive of good morals; while, if there be an inclination "*to do the will of God*," the true doctrines of the Gospel will present no difficulties. John vii. 17.

It is of importance for us to bear these things in mind. We have seen that there may be faith as real and strong in what is false, as in what is true. This the Apostle Paul calls "*believing a lie*;" and the corruption of the "*carnal mind, which is enmity against God, and which is not subject to his law, neither indeed can be*," so long as it continues carnal, strongly favours the "*believing the lie*;" and in the same proportion indisposes a man to believe the truth. The cause of all this is the love of sin, which the lie favours and the truth condemns.

I now proceed to consider what is presupposed in believing anything whatever, so that we may be said to have faith concerning that thing. And for the sake of distinctness, I observe,

1. That *faith* presupposes *knowledge*. It would be evidently absurd to say of a man, that he believed what he did not know; and equally absurd for any man to say, that he *disbelieved* what he had never carefully considered. If you were asked, for instance, whether you believed the tenets of a particular philosopher? you are supposed, from the very terms of the question, to be intimately acquainted with these tenets, and to have examined the nature and tendency, as well as the truth, of each of them separately, and to have weighed the justness and consistency of the whole as forming a system. Such a question, in short, supposes you to have sifted, and pondered, and decided, in your own mind. The judge who gives a decision ought to have examined the case.

In the same manner, he who believes the Bible to be a divine revelation, or who has any right to say whether he does, or does not, believe it, is necessarily supposed to be intimately acquainted with its contents, and therefore to have read it frequently and with care; to have considered minutely its doctrines, and duties, and facts, and their bearings upon one another as forming a whole. The man who, without all this knowledge, and all these processes of thought, either receives or rejects the sacred volume, acts irrationally. What can be more contemptible in the eye of reason itself, than the man who, in these circumstances, rejects, or affects to despise, Christianity? And he who professes to believe it, without a sufficient knowledge of its nature and conviction of its truth, is apt to indulge in false hopes, and can experience no solid peace and joy in believing. Doctrines, which he does not understand, cannot form his principles; and precepts, of whose spirituality and extent he is not aware, cannot regulate his conduct. The probability is, that he will dishonour God, and bring reproach upon the holy religion, which he ignorantly professes to believe; or if he abstain from the grosser vices, he can at best have but a name to live while he is dead. Let every professing Christian then remember what is implied and presupposed in believing, "*for*," as the Scripture says, "*faith cometh by hearing, and hearing by the Word of God.*" But farther in order to believe rationally,



it is not enough that a man understand what is proposed as the object of his faith :

2. It is necessary, also, that he be convinced of its reasonableness and truth. He must be satisfied in his own mind, and be "ready to give every man that asketh him a reason of the hope that is in him."

But here it is necessary to distinguish. I do not mean to say that it is either necessary or possible for the Christian completely to comprehend, and clearly to explain, every doctrine which the Bible contains, and which he rationally believes. This, however, is no contradiction of what has been already said. Let us take some familiar illustrations.

In the daily transactions of life, there are many things with which we are conversant, which it is as impossible for us not to believe, as it is to comprehend them. The grass grows, the trees put forth leaves and blossoms, and these last are in due time matured into fruits. The fruits, again, being used as food, are changed into animal substances, and various other processes follow. We know that these changes take place. They are familiar facts, indeed, of which no man can entertain a doubt. But in what manner, and by what agency, the Great Creator and Upholder of all produces them, are things that are utterly inscrutable and unknown to the greatest philosopher on earth. Even of our own nature, how little do we know! There are a few facts, by which we perceive that we are "fearfully and wonderfully made;" but our knowledge is much more than counter-balanced by our ignorance; or rather, it is just enough to show us our ignorance. We know that the human soul, that part of us which we more properly call ourselves, is united to the more gross and earthly substance called the body. But the nature of the soul, as a substance, and of its union with the body, lies so distinctly, and so far beyond the reach of our powers, that all men of true wisdom have long ago abandoned the investigation as utterly hopeless.

Since there are many earthly things, then, which it is impossible to understand, and equally impossible not to believe, may we not expect that it shall be yet more so in respect of heavenly things? If every thing in us, and around us, be mysterious, shall we wonder that "great is the mystery of godliness?" Do not reason and analogy prepare us for finding much that shall transcend our powers in the economy of divine grace, and in the nature, character, and work of Jesus Christ, as "God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory?"

But while we rationally believe doctrines, which we cannot clearly comprehend, we still may, and ought to have good reasons for our belief. The Bible being once ascertained to be a divine revelation, the truth of all it contains follows as a matter of course. Some of its doctrines may be far beyond our comprehension, but being in a

book which has been ascertained to come from God, it is not only rational to believe them, but it would be irrational not to believe them.

The evidence upon which men receive the Scriptures as the Word of God, will vary both in kind and degree, according to the capacity, the learning, and the endowments of the individual. But whatever satisfaction the man of learning and leisure may derive from extended investigation, it is pleasing to reflect, that there is one class of evidences which is level to every capacity, and which of itself may form the basis of a rational faith. These are what are called the "Internal Evidences," which are exhibited in the book itself, and its blessed effects on those that believe it. It is to this that our Lord refers when he says, "if any man will do"—that is, be inclined to do the will of God—"he shall know of the doctrine whether it be of God." Let a man of candour read the sacred record, and he will own that "never book spake like this book—it hath told me all that ever I did;" and when I look at the holy lives of its votaries, I see in their "transformation by the renewing of their minds," the fulfilment of the promises which it contains, and the effectual working of the Spirit of God, to whose irresistible agency it ascribes all the moral good that can ever be found in polluted and rebellious man. With much less evidence than is here supposed, namely, a single conversation with the blessed Jesus, the woman of Samaria was convinced of his divine mission. And how striking was the effect of this conviction! Transported with delight at the discovery she had made, she left her water pitcher at Jacob's well—an instructive fact recorded by the sacred historian—and forgetful of meaner interests, she ran in eager haste to communicate to her townsmen the evidence that convinced herself, that she had seen the promised Messiah. "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, he told me all that ever I did. And many more believed because of his own word, and said unto the woman, now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." John iv. 39.

---

BIOGRAPHICAL SKETCH OF  
THE REV. JAMES KIDD, D.D.,

*Late Minister of Gilcomston Church, and Professor of Oriental Languages in Marischal College, Aberdeen.*

THE subject of our present Sketch was born of humble, yet respectable parents, near Loughbrickland, in the county of Down, Ireland, on the 6th November 1761. Soon after his birth, he had the misfortune to lose his father, and his mother then removed to Broughshane, in the county of Antrim, where James received the first rudiments of his education. From the first leaf of the Shorter Catechism, he was taught the alphabet by his mother; and after spelling and reading each question in rotation, he committed the whole to memory. Thus was he grounded, in the early years of childhood, in the doctrines of that Church of which he became a

...distinguished a member. His industry, however, was not  
vated by exercise at a period when that faculty is rarely  
called into action; and to this circumstance may be  
mainly attributed those wonderfully retentive powers  
which supplied at will to his capacious mind, the rich  
stores of ancient and modern literature.

Having mastered his theological horn-book, his mother provided him with a copy of the New Testament, and carefully superintended his perusal of that sacred volume. Commencing with the Gospel of St. John, the pious matron caused him daily to commit to memory the passage he had just read; but what he experienced most useful in after-life from her instructions, was the particular manner in which she pointed out Jesus Christ, in every place where his name was mentioned, uniformly inquiring of her pupil, "Who Christ was? What he did? What he said?" shewing how mysterious he was as God and man, and how graciously and powerfully he exhibited himself in all his parables and miracles. This was real instruction; and it laid a foundation on which her pupil raised an immortal superstructure.

Under such instructions, his mind caught a flame of love for the New Testament. He reposed with it under his pillow at night. It was his last care when going to sleep, and his first when he awoke. His mind expanded in the knowledge of the Scriptures, and his memory became retentive of their truths. When about eight years of age, he went to the Presbyterian Meeting-house of Broughshane (of which his mother was a member) on a Communion Sabbath. Agreeably to the ancient usage of the Scottish Kirk, it was at that time customary for Presbyterian clergymen to be habited in blue when dispensing the Lord's Supper. The appearance of the minister (the Rev. Charles Brown) in this singular dress, the snow-white covering of the sacramental table, the view of the holy elements, the solemnity of the subjects, and the devotion of the people, made an indelible impression on his young mind; and he frequently declared, that on that day, and in that place, he formed the resolution of using every endeavour to become qualified for being a preacher of the Gospel of Christ. To the attainment of his wishes, however, there were many obstacles—the most serious of which was pecuniary disability. Determined to make the attempt, he borrowed a copy of Wittenhall's Latin Grammar, and began repeating lessons to a young man, named James Ritchie, who was accounted the best Latin scholar then attending the school taught by Mr Linton in the neighbourhood, and who became exceedingly attached to young Kidd, and assiduously laboured to promote his improvement. It was now that the embryo professor of languages set to work in earnest. The intensity of his application so absorbed every thought, that his mind was both night and day upon the stretch. He awoke frequently in the silence of night, and lighting what in the country is called a *split*, looked at any passage in which he found himself deficient, and having mastered the difficulty, consigned himself again to sleep. At the age of nine, he accustomed himself to rise by the first glimpse of dawn, and from that time till his last illness, he continued to inculcate and practise early rising. In this manner, he pursued his Latin studies through the Grammar, Vocabulary, Corderius, and Justin, when death deprived him of his friend and benefactor, Ritchie. New difficulties now presented themselves; but so much had his industry and perseverance attracted general notice, that Mr Allan, a neighbouring farmer, placed him for six months at the school which Ritchie had attended. Here he made rapid progress in the study of Latin, while writing and arithmetic were not neglected; and when he left school, scarcely ten years of age, he was able, with the assistance of such class-books as he could procure on loan, to become his own instructor.

adjacent farm-town, where his success exceeded his best expectations. He afterwards repaired to Belfast, for the purpose of studying under Mr Mason, the most popular teacher of English in the north of Ireland. Having acquired a competent knowledge of teaching, and obtained from Mr Mason the most flattering testimonials of his abilities, he went to Kildownie, where a school-house was erected for him, on the great road between Balleymoney and Ballymena, about twenty miles from Belfast. Here he laboured for about four years with the most persevering activity. And during this period, he was married to Miss Jane Boyd, daughter of a respectable farmer near Ballymena.

Britain having acknowledged the independence of her late colonies in America, Mr Kidd formed the resolution of emigrating to that country, in the hope of being able to push his fortune. He accordingly embarked for Philadelphia, with Mrs Kidd, in April 1784. He carried with him no letters of introduction, and consequently, on his arrival, he had no friends to welcome him. On the recommendation of Mr Little, a schoolmaster in the neighbourhood, he undertook the tuition of a family near New Jersey, and soon after became preceptor in a family in Maryland. After this he removed to Philadelphia, and took part with Mr Little in the labour of conducting his school. And some time afterwards, he was induced to open a classical academy—an undertaking which proved very successful. A vacancy for an usher having occurred in the College of Pennsylvania, Mr Kidd became a candidate, and was elected to the situation. While acting in this capacity, he was enrolled a student in the University, where he went through a regular academical course. During this time, he was also employed as a corrector for the press, and in this situation he first saw the Hebrew alphabet. In a very short time he became perfectly master of the letters and points, and placed himself under the tuition of a Portuguese Jew, by whose instructions, and his own intense application, he became familiar with the Book of Genesis in the course of a few months.

At this period, Mr Kidd's finances were reduced to a very low ebb, owing to the exorbitant charges of his Jewish teacher, and the expenses consequent on a rising family. With extreme parsimony, he had accumulated as many dollars as would purchase a suit of clothes, of which he stood very much in want; but he had likewise, for some time, cast his eyes wistfully upon a Hebrew Bible, in the shop of a Dutch bookseller, to obtain which, was to him an object of extreme solicitude. He had repeatedly called on purpose to see the much wished-for treasure; and oftentimes in passing, he looked at it through the window. While going in quest of the new suit, he went near the book shop. The Bible caught his eye, and that glance was sufficient. The cash was in hand, and his heart greedy for the long coveted object,—the Dutchman was loud in his encomiums on the excellence of the type and the edition. It was enough; our young Hebraist threw down the money, destined for another purpose, and carrying off his prize in triumph, began again, with humility and resignation, to accumulate, by private teaching and correcting the press, the sum requisite to replace his thread-bare garments by new ones. He now occasionally attended a Jewish Synagogue, where he learned to read Hebrew fluently, and became intimately acquainted with the peculiarities of the language and the Jewish ceremonies. Oriental languages became his favourite study; and two designs occupied his thoughts, namely, travelling in the East, or studying divinity in Scotland. He was induced to abandon the former by his intimate friend, the celebrated Dr Benjamin Rush of Philadelphia. At length he embarked for Scotland, carrying with him letters of introduc-

tion to many of the most eminent literary characters in Edinburgh. By their advice, he, a second time, commenced a course of academical study, and was enrolled a student of divinity of the Established Church of Scotland. While attending the various duties at College, he opened classes under the immediate patronage of the celebrated Rabbi Robertson, as a teacher of Oriental languages; and his success in this undertaking was so eminent, that when the professorship of Oriental languages in the Marischal College of Aberdeen became vacant by the death of Dr Donaldson, he was, on the recommendation of Drs Hill and Erskine, and other distinguished individuals, appointed to fill that chair. In 1793, Mr Kidd went to Aberdeen and began the duties of his office, which he performed with honour to himself and advantage to the numerous ministers of the Gospel of Christ, who studied the original of the Sacred Scriptures under his care. By his instrumentality, the knowledge and study of Hebrew was revived in the north of Scotland, where this language had been comparatively dormant for a great many years.

Although he had studied divinity for two sessions in the University of Edinburgh, he was so anxious to perfect himself for the ministry, that he attended four successive courses at the theological halls of King's and Marischal Colleges; after which he was licensed as a preacher of the Gospel by the Presbytery of Aberdeen.

Shortly afterwards, he was appointed evening lecturer in the Trinity Chapel, Aberdeen, where he continued to officiate for five years. On the 18th June 1807, he was ordained minister of the Chapel of Ease, Gilcomston, in the immediate neighbourhood of Aberdeen, where he dispensed the bread of life to perhaps the most numerous congregation in Scotland until the period of his death, which took place on the 24th December 1834, in the seventy-third year of his age.

In 1818, the College of New Jersey conferred on Professor Kidd, the unsolicited degree of Doctor in Divinity; an honour, to which his superior talents gave him an unquestionable claim.

Deeply impressed with the responsibility attached to his character as a minister of the everlasting Gospel, Dr Kidd laboured in the discharge of his duty with an assiduity that has seldom been equalled. The dying and the afflicted, the widow and the orphan, were the objects of his daily care; and while he strenuously exerted himself for the relief of their temporal wants, he poured the consolations of religion into their wounded spirits, and taught them to lay their burdens upon Him who alone can administer comfort to the dying, and balm to the afflicted, and who is the husband of the widow, and the orphan's stay.

To idleness, in any of its branches, he was an entire stranger. He knew the value of time, and evinced the sincerity of his conviction by an unremitting activity in doing good to the bodies as well as to the souls of those committed to his care. Before the busy world was awake, he was engaged in cultivating his powers, and preparing his means of Christian usefulness. During all the period of his ministry, he preached three times every Sabbath, besides opening two morning schools and a prayer meeting. He also lectured every Friday evening in the school-room adjoining the Church; and for some months previous to each communion, he preached on Wednesday evening at different stations through the large district of the parish more immediately under his charge. The young men and women of his congregation, before their admission for the first time to the Lord's table, were assembled, in separate weekly classes, during three months previous to the celebration of the ordinance, and were instructed by him in the fundamental principles of our holy faith, and admitted or rejected according to the extent of

their knowledge of divine subjects. On the evening of the fast-day, the young communicants and their parents were arranged in the body of the Church, where, after a suitable and impressive address to parents and children, and earnest prayer in their behalf, the young communicants received their tokens in the presence of the congregation.

During the theological session, Dr Kidd taught Hebrew daily in the university; and for a series of years he conducted a private class, the members of which he instructed in the principles of moral philosophy. As a striking proof of the energy of his character, and his talents for organizing plans of usefulness, it may be mentioned, that he established and maintained, in active operation, ten Sabbath schools, at a time when he could exercise no jurisdiction as a parochial minister. He was a warm and steady friend of every scheme which had in view the good of his fellow-men, or of the Church of Christ; and he therefore hailed that day in which slavery was abolished, as one of the brightest in our country's annals. He saw the great and irreconcilable difference between the faith of Protestants and that of the followers of the Church of Rome, and took every opportunity of testifying against the errors of Popery. The Edinburgh Bible Society was an especial object of his affection; and the last time he appeared in public, was at the annual meeting of that Society's Auxiliary at Aberdeen, on the night before he was attacked with his last illness.

As a minister, his language was bold, piercing, and energetic. His manner was warm, fervent, and commanding. His doctrines were highly Calvinistic, and nearly all his discourses were impregnated with the peculiarities of his creed. In support of what he advanced, his appeals to Scripture were frequent and various, and he embraced every opportunity of giving glory to God, and of exalting the Saviour of fallen man. To palliate error, to diminish the magnitude of offence, to remain silent in cases that required reprehension, and to call that an infirmity which merited a severer name, were lessons which he never learned; and no one who attended his ministry expected to hear title complimented, wealth flattered, or vice spared. The ability of making his subject plain to any capacity, was a quality which was universally conceded to him, and much of this talent must be ascribed to his natural power of arranging and systematising his thoughts.

As soon as he entered upon the preaching of the Gospel, all his studies were brought to bear upon the one great object he had in view. He studied men, that he might learn by what means he could most successfully reach their hearts; their weaknesses, their wants, their circumstances, were all looked at as subservient to this end. For the purpose of arresting the attention and moving the affections, he frequently referred, in his pulpit addresses, to scenes of distress, of which he had been a witness; and that he did not always fail in such appeals, many among those who heard him regularly can attest. While the talents which God had given him fitted him to speak with acceptance to every class, from the first he was peculiarly an instructor of the poor. These he made his chief study; and his appeals, which were founded upon a close inspection of their circumstances, and sprung from a real desire for their good, came home to their hearts with irresistible power. As he studied to speak so as to affect his hearers, he found, in his intercourse with them, what was most productive of this object; and hence the style which he adopted, while it was chosen at first from his views of human nature, and the class he was called upon to address, was modified afterwards by his daily experience. An interesting example of this is recorded by himself: "Distributed tokens; and supported the idea of Christ speaking

immediately every word, and pause, and sentence, and every hearer believing the words to be Christ's; and kept this idea running through the whole, and I appeared to be far more successful than last night; and the reason I assign is, that last night I kept David always between Christ and the believer, as an example, whereas this night I set Christ immediately before the soul, and I was far more powerful and successful."

The subjects of his preaching were very various. His desire was to declare to his flock "all the counsel of God." Although he sometimes made the hazardous attempt to exhibit precisely the future destinies of the Church, from the prophetic writings, he never forgot that the great work committed to him was to preach the Gospel, and hence—the original happiness and excellency of man—his fall from righteousness and consequent misery—the evil of sin—restoration to peace, and to the favour of God through Christ—and the work of the Holy Spirit, were the great doctrines which he continually brought forward.

It would be an omission to neglect to notice the very great gift of prayer which he possessed. There was a peculiar richness of thought in all his addresses to the throne of grace, whether in public or in private; so much so indeed, that those who made no pretensions to godliness have been known to remark it. There is little doubt that while it was a talent bestowed on him by the Great Head of the Church, it had been carefully cultivated. It is an interesting fact, that for some time before his death, he used to write down what he proposed as the subject of prayer in the Church. In a small MS. book, begun on 1st January 1832, there is an entry in these words: "For some time past I have experienced my intellectual vigour less lively in prayer; in consequence of which, I have in one of my books of skeletons arranged the subject of my prayer for the Sabbath morning, dating every day as it came; and from these subjects, I have arranged my morning prayer for some time back. I now reserve a book for the purpose." On that day, the subject noted is, "For increasing progress in my duty, and in every grace, among all ranks and classes of my flock." This practice he continued without intermission till the day on which he ceased to preach. The subject upon the last Sabbath he occupied his pulpit, being 14th December 1834, is "For the saving experience of the appointment of the Sabbath, and the improvement of time."

As far as is known, Dr Kidd kept no record of his personal experience; the only notices which resemble a religious diary, being those which he was in the habit of making for some years before his death, at the end of his discourses, when the public duties of the Sabbath were concluded. It is gratifying to see, by these short memoranda, that he was himself sustained by the truths with which he fed his people, and that his faith, love, and delight in spiritual things, grew in brightness till he was called upon to depart. On the 15th September 1834, he found himself warranted to speak of his state in the following terms:—"This day I have been blessed with more experience of the nature of my being born again, than ever I had before. My views have been more enlarged—my experience more universal, concerning the work of sin and the work of grace, in both soul and body, than ever I had before. The direct contrast of my feelings has been more evident than ever I experienced before; my feelings or experience I cannot describe, yet I think I know them, and I pray that they may continue. My reasoning runs analogically. I argue thus: My God made me. As a rational being, he endowed me with every power and faculty, both of mind and body. He has in his adorable providence granted me health and rationality hitherto, all my life long—all in a temporal way. But there is a spiritual creation of both soul and body ne-

cessary before I really can enjoy God, either in this world or the next; and this, because I am by nature a sinful, fallen creature; and 'flesh and blood cannot inherit the kingdom of God' in heaven. Hence, according to the plan and covenant-purpose of redemption, 'I must be born again,' and this is what I experience—that change—that distinction between 'the old' and 'the new man'; and by this spiritual work, both soul and body are 'created in Christ Jesus unto good works;' 'old things are passed away, behold all things are become new.' Oh! what cause to bless and praise God,—Father, Son, and Holy Ghost."

While his inward man was renewing day by day, it was obvious to all that his bodily frame was fast decaying. Not having risen at his usual hour (five o'clock) on the morning of the 19th December 1834, his daughter went to see how he was, when he stated that he had been seized with a faintness or stupor on attempting to rise, and that he would indulge a while. He rose about nine o'clock, but feeling very giddy, he lay down on the sofa, and fell into a profound sleep; after which some blood was taken from his arm, which relieved the giddiness much. Next day, (Saturday), the doctor found him writing, and told him he should not have been out of bed. He said he was preparing for Sabbath, and on the doctor remonstrating, he replied, "To-morrow is our collection-day for our Sick Man's Friend Society. Would not a sick man pleading for sick people have a good effect?" The physician insisted he should get help; when he said, "Well, doctor, I have a high opinion of your skill, and much esteem yourself; if you say I shall not go, I will not; but there is not another man in Aberdeen would keep me from my pulpit." He had not the slightest idea that he was seriously ill, and thought that he was indulging the physician by keeping his bed on Monday. Although it was arranged that he should meet his Hebrew class at his own house on Tuesday, he felt anxious to get the air, and went to the College. When he returned, he told his daughter that he thought himself better of his jaunt, but within ten minutes he was seized with apoplexy, and in ten minutes more, appeared to have lost all consciousness for ever. He survived, however, till next day, when he expired very calmly at half-past one o'clock, P. M.

The works which Dr Kidd published, are as follows:—"A Course of Sermons, explaining the goodness of God in dispensing the blessings of the Covenant of Grace, according to the sovereign purpose of his redeeming love," in 1808.

"An Essay on the Doctrine of the Trinity," in 1815.  
"A Dissertation on the Eternal Son-ship of Christ," in 1822.

"A Short Treatise on Infant Baptism," in 1822.  
"A Small Catechism for assisting the Young preparing to approach the Lord's Table for the first time," in 1831 and 1834.

Since his death, a volume of Sermons, selected from an immense mass of MSS. which he left behind him, has been published, and which shows how much richer his discourses became, as the end of his career approached.

## THE EARLY PROTESTANT CHURCH OF FRANCE.

No. VII.

BY THE REV. JOHN G. LORIMER,

Minister of St. David's Parish, Glasgow.

In several of my former articles I have endeavoured to bring out some interesting features in the Christian character of the early Protestant Church of France, and especially in the period of ninety years which elapsed between the granting and revoking of the edict of Nantes.

I have now to direct the reader's attention to another, an additional feature, and that one of great interest and beauty, viz., *the sympathy and benevolence which the French Reformed Church manifested for those in suffering.* Few aspects of character are more affecting, or more indubitably indicative of Christian principle. It may be added, that, in reference to the French Church, few are less known. The Saviour went about doing good to the bodies and the souls of men, sympathising with the afflicted, and administering suitable relief. So has it been, so will it ever be, with his true followers, according to their circumstances and opportunities. The Protestants of France were not hardened by their own sufferings into a selfish insensibility to the sufferings of others. This is generally the way of the world. As became Christians, their own afflictions only served to make them more alive to the afflictions of those who claimed their sympathy. We have many proofs of this. Not only as individuals, but as a Church, they took up cases of all sorts of distress, individual and collective; those which proceeded directly from the providence of God, and those which were the result of the persecuting wickedness of man. To select a few illustrations. In 1620, Quevedo, a Spaniard, who had escaped from the inquisition of the Romish Church, applied to the Synod of Alex for some relief, that he might live in the profession of the Gospel, for which he had suffered. The Assembly ordered him one hundred livres from the common funds of the Church. The same was to be continued as long as his department justified his profession—was to be put into the hands of the consistory of Montpellier, and paid quarterly, "that so he may learn some honest trade, whereby to gain a livelihood." I need not remark on the union of good sense and Christian principle and benevolence which such charity discovered.

About 1630 and 1645, the Mediterranean was infested with Turkish pirates, who made a prey of all who came within their reach, carrying them to the coast of Africa, and shutting them up in hopeless slavery. Thus did wronged and miserable Africa make reprisals, as it were, upon Europe. The Protestant Church of France, sympathising deeply with the sufferers, issued the following beautiful declaration and resolution, which acquires a fresh interest when we remember how early it was proclaimed, and how narrow and impoverished were the circumstances of the Church at the period. "The maritime provinces making great complaints of the vast number of captives detained in Algiers, Tunis, Sallee, and other places of Barbary and Morocco, and of their sad and woful condition, and that they do indispensably need all the charitable assistance of the faithful to redeem them out of misery—this Synod adjureth, by the bowels of compassion of the living God, and by that fellow-feeling which all members of our Lord Jesus ought to have of one another's straits and necessities, all the provinces, and all the Churches, and every particular individual professor of our religion, to yearn, with bowels of pity, over the affliction of these our poor brethren, and to contribute liberally towards their redemption." After stating in what manner the money is to be collected, the Synod go on to say, "Every province shall send unto the consistory of Paris a list of their captives, and an account of their alms, that so these monies may be employed in the redemption of those captives who are natives of provinces before any others, and after them, as a supplement of charity, for others also, that so this whole work of love may redound to the glory of God, the common edification, and particular consolation of these our poor afflicted brethren." This is a noble resolution, worthy of a Christian Church. While the French Protestants were moved by the claims of humanity and country, their motive was still, in a chief degree, religious. They were drawn out in

sympathy and compassion, especially because their brethren were "poor afflicted Christians." Nor did they allow their charity to evaporate in empty words, they embodied it in liberal doings. They collected considerable sums of money, and continued to do so for many years. In 1659, or fourteen years after the date of the resolution which we have quoted, we find them testifying, that the alms obtained from the faithful for this pious work had been most beneficially employed, and they determine, that, seeing there is still a great necessity for this noble charity, they will persevere in it, and press its claims upon all the provinces. Under the influence of Christian principle, they continued in well-doing.

Highly honourable as was this course in reference to their European and Christian brethren, their conduct towards the poor negro slave was, if possible, more noble still. It could not be expected that at so early a period, just views should be entertained upon the subject of slavery. It is only a very short time since proper sentiments became prevalent in our own country; and it is well known, that nations professing Christianity do at the present moment revel in all the atrocities of negro slavery; but as Christianity was the first religious system to condemn slavery, and the Christian fathers the first courageous men to contend for the abolition of slavery, so the Protestant Church, under the influence of that principle which requires man to do to others as he would have them to do to him, stood forward in behalf of the slave. The Protestants of France may rather have denounced the abuses of the slave system, than the false principle upon which it proceeds; but they shewed their humanity and Christianity, when they exhorted the faithful, exactly two hundred years ago, not to abuse their liberty contrary to the rules of Christian charity, "nor to transfer those poor infidels into other hands besides those of Christians who may deal kindly and humanely with them; and above all, may take a special care of their precious immortal souls, and see them instructed in the Christian religion." Had this pious exhortation been sincerely and heartily carried into effect by all who held property in slaves, who can doubt that long ere now slavery would have been everywhere and peacefully abolished?

But leaving illustrations of sympathy and kindness in cases of outward and bodily bondage, we may turn to other manifestations of Christian benevolence. Not unfrequently some particular Church in France was visited with a special affliction of Divine Providence; and in such cases, the Church, as a body, immediately discovered the most open-hearted and open-handed generosity. In 1620, the magistrates and consistory of the town of Privas represented to the Synod of Alex, "the great losses, damages, and afflictions," sustained by them since the death of their pastor, M. Chambaud; so that they were reduced to a lamentable condition. The Assembly immediately ordered six hundred livres to be "given for a present supply," and all the Churches of the kingdom to make a general collection in behalf of the afflicted Church of Privas; and not only so, but the governor of Mountaban, and persons in high rank, as well as the kindred of the late minister, are written to, and earnestly entreated to take special care of the religious education of his children, "that they may not be diverted from the true religion, and trained up in Popish idolatry." These things may seem minute details for the representative Assembly of a large Church to concern itself with; but they shew how warm and enlightened was the piety which reigned in the hearts of its members. In the same year, the Church of Praymiroll presented a petition for immediate relief, owing to the whole town being recently consumed by a most dreadful fire. The case is taken up; the neighbouring provinces are exhorted to

assist with special collections; and the afflicted state of the distressed inhabitants is recommended to the general deputies, that by them it may be laid before the king. Cases of famine were met in a similar way.

But, perhaps, the most interesting class of cases are those of neighbouring persecuted Churches, persecuted for the faithful testimony which they held up in behalf of Protestant truth, and the cause of Christ. The Church of France sympathized deeply with all in such circumstances. Among the grounds for a day of fasting, in 1620, we find the Synod enumerating "the late doleful changes happened in the Churches of Bearn, and in divers other Churches and provinces united and incorporated with us, which are either ruined, or upon the very brink of ruin and destruction." The Churches which most frequently appear in the records of the Church of France, as demanding and receiving her sympathy and assistance, are those of the Marquisate of Saluces. These were situated in the near vicinity of the Churches of Piedmont, and were harassed with long continued persecution by the Duke of Savoy, a bigoted Roman Catholic, at whose hands the Protestant Churches of these regions generally suffered severely. So early as 1603, we have the following interesting statement from the proceedings of the Synod of Gap:—"The petition tendered by our brethren of the Marquisate of Saluces, exiled, for the Gospel's sake, from their houses and inheritance, was read, and it was judged reasonable that the Churches of the said Marquisate should be preserved and confirmed in their union and communion of faith and discipline which they ever had with the Church of this kingdom. And, therefore, the king's majesty shall be most humbly entreated to recommend them to the Duke of Savoy, that the liberty granted them by his edicts may be continued and confirmed to them. And letters also to this purpose shall be written from this Assembly to the Duke of Savoy and the Duke de les Diguieres, and the churches of the valleys shall be exhorted to join themselves in a stricter bond of union, as they have done in times of former troubles, one with the other."

The first thing which the Church of France did for their suffering brethren was to give them the advice which seemed most appropriate to their circumstances. Those who still remained in their native land are exhorted to forsake the places where they are constrained to participate in idolatry, and to accompany their banished brethren in bearing the cross of Christ. About this time, letters are received from the Christians of the valley of Barcelona, asking for advice how to conduct themselves, under the apprehension of being deprived, by the Duke of Savoy, "of their precious liberty to profess the Gospel, and worship God according to his holy will, prescribed in the Scriptures." The answer of the Synod is, that they most sincerely condole with them, and earnestly recommend them to a stricter union with the Christians of the other valleys of Piedmont, assuring them of all offers of Christian charity, should they be persecuted or banished. All this was well, but stronger and more decided assistance than that of advice was necessary, and, accordingly, the Protestant Church of France was not slow in awarding it. The persecution of the Churches of Saluces continuing, the Synod of Rochelle, four years afterwards, called upon all the provinces of the kingdom to assist them with extraordinary alms, and on no account to direct any of the money already raised for this purpose to other ends, however praiseworthy and good. Nay, such was the zeal of the Church in behalf of the suffering, and such the urgent necessities of the case, that four hundred crowns were advanced by M. Bernardin, an elder, to be afterwards repaid from the collections and the king's annual grant. And the sums raised by the poor, but still pious, Churches of France

were not inconsiderable. The Church of Bordeaux raised four hundred livres, the Church of Rochelle eight hundred, the province of Poitou one thousand four hundred and forty-four, Brittany seven hundred and fifty, Normandy one thousand, Zaintonge one thousand and thirty-six, Orleans and Berry one thousand nine hundred; thus, of five provinces alone, above six thousand livres. All this was very creditable, and, with God's blessing, seems to have been decidedly useful to the cause of the persecuted. Ten or eleven years after, instead of extermination, we read of one Laurence Jolly, one of the exiled Protestants, bringing letters from the Church of Guillestre, which was composed of the poor Salucian refugees, praying the Assembly for a portion of the royal grant for the maintenance of a pastor, "because they are in hopes it may allure and attract a great many others, who are groaning under that sore and heavy persecution, and do hunger after the Word of life, and ardently desire the enlargement of Christ's kingdom." The Church complied with the request, and the very fact that such a request was presented, bears strong testimony to the success with which the persecuted had maintained their ground, and the hope which they entertained of growing strength.

I might refer to other cases of Christian sympathy and assistance, such as that rendered to the Church of Gignac, when reduced by the impetuous assaults of its adversaries to sore affliction and straits; how the professor of divinity in the University of Nismes was sent by the Synod to visit, and comfort, and strengthen the members, and how the province of Languedoc was ordered to defray the expenses of his journey. I might refer also to the eight hundred livres which were paid, in 1631, to the Lord Ramboulet, an elder of the Church of Paris, to be employed by his agent at Marseilles for "the comfort and deliverance of the faithful, who, for religion and a good conscience, kept by them, have been there detained in chains ever since the last commotions." But it is unnecessary to multiply the proofs of a Christian principle and disposition sufficiently conspicuous; the whole is a beautiful manifestation of Christianity in trying times. What a contrast to the narrow sympathy, and cold and selfish doings of the men of the world!

That it may not be imagined the pleasing picture we have been considering was the result of accident or national temperament, I shall produce a few parallel cases from the history of the Protestant Church of Scotland, which will go to show that the cause was deep and all-comprehensive, that Christianity lay at the foundation, and that in all countries its operation is substantially and wonderfully the same. With regard to sympathy and relief in cases of outward slavery, the records of the Church are full of them, through a space of almost two hundred years. So early as 1596, we read in the records of the Presbytery of Glasgow of the parishes being called upon to collect for the support of an afflicted Grecian, who had been ransomed by the Church, for his kindness towards the Christians in bondage. In the small parish of Dunbog, in Fife-shire, one of the smallest in the Church of Scotland, we find that a contribution was made, in 1678, for the relief of some Montrose seamen, taken by the Turks. Two years later, we read of contributions in the same parish for two separate parties of Scotch seamen, taken by Turkish men-of-war, the one being carried to Sallee, the other to Algiers. And if even so small a parish manifested so much sympathy and generosity, well may we conclude that the feeling throughout the country was general and deep. Accordingly, we meet with innumerable cases where the General Assembly enjoined collections for the redemption of men out of slavery: In 1698, for Christians detained in bondage in Barbary; in 1705, for a captive at Algiers; in 1719,

for Captain Stewart and his crew at Saltee, in the dominions of the Emperor of Morocco; in the same year, certain presbyteries are required to raise money for the redemption of Matthew Roger, a Borrowstown sailor; in 1734, the sum of fourteen pounds two shillings and tenpence was paid for the release of a slave at Algiers. This, I presume, was William Dowell, for whom I find the parish of Morham, another of the smallest parishes in Scotland, contributed. So lately as 1740, several northern synods were recommended to collect in behoof of Robert Anderson, a captive at Tangiers.

In reference, again, to other forms of distress,—such as calamities proceeding directly from the hand of God,—we meet with the same sympathizing spirit and ready co-operation. In 1598 nine presbyteries are called upon to assist the sufferers by a dreadful fire at Haddington, and Glasgow is one of the number. In 1676 the small parish of Dunbog contributes to the rebuilding of the town of Kelso, destroyed by fire; and in 1671 assists two poor men whose houses were burnt at Sligo in Ireland. In 1733 the parish of Govan aided, by collection, the sufferers by a serious fire at Paisley, and in 1749 assisted a hundred families in the Gorbals of Glasgow, suffering from the same calamity. At a period when insurance against loss by fire was unknown such generous aid was the more valuable.

The most interesting cases, however, and those which most distinctly mark the presence of Christian principle and feeling, were cases of sympathy and aid to Christian Churches in straits and persecutions. There were many such calls, and never did the Church of Scotland fail generously to respond to them. I do not allude to mere cases of Church extension, whether at home or abroad, in Scotland, in Ireland, in America. These were very numerous. I allude to cases where there was actual distress and suffering for the cause of Christ. So early as 1604 the Presbytery of Glasgow made a collection for the persecuted Church of Geneva; and twenty years afterwards, the very period which we are surveying, in connection with the Church of France, the same presbytery collected twelve hundred pounds Scots, for the relief of the French Protestants in Rochelle and Bearn. In 1719 the small parish of Morham in Haddingtonshire, collected for the distressed Protestant brethren of Franconia in Germany, the sum of eight pounds nine shillings and elevenpence Scots. The parish of Govan in 1739 raised money for the persecuted Christians of Piedmont; and there can be little doubt that such parochial collections were general, if not universal. In 1752 the poor Protestants of Breslau in Silesia, received from the Church of Scotland the munificent sum of one thousand one hundred pounds Sterling.

Such are a few illustrations of the sympathy and benevolence manifested by the Protestant Church of France to those who are in suffering and affliction; and such, also, are a few parallel specimens of the same dispositions exhibited in the character and history of the Church of Scotland. And what do such facts prove? They prove how fallacious and untrue is the common allegation of the world and of infidelity, that religious men, in their zeal for the forms of piety, are indifferent to the temporal wants of man. On the contrary, they are the best friends of mere humanity, and, in point of sympathy and liberality, will not only stand a comparison with, but will be found immeasurably to out-distance all the devices and doings of the irreligious, by whatever name they may be called. If any entertain doubt upon this point, let them ask and ascertain what mere worldly men really do for others, and they will doubt no longer.

Another inference deducible from the facts presented is, that true Christianity is expansive in its liberality. Infidels have often objected to the Gospel that even its virtues are narrow and confined, and have talked of a universal benevolence, a citizenship of the world as far

nobler, and have hoped to work this out from theories of their own. Let the kindness shewn by the poor Protestant Churches of France and Scotland to the afflicted, wherever they might be found, however far removed, contradict so foolish an assertion. What have infidels; what have the irreligious done to realize their own speculations? Where are the distressed whom they have succoured,—where the record of their liberality? What did they do for those afflicted parties whom impoverished Christian Churches were so forward to aid? The truth is, that though the Gospel lays great stress upon domestic virtues and relative duties, and may be said to start with individual affections, yet it is so truly expansive in its character, that ere long it embraces in its benevolent regards, the whole human race in their noblest interests, while the aim of infidelity to begin with general and do away with particular affections, as narrow, is not only unsuited to the weakness of our nature, but frequently terminates in intense selfishness, nay, must do so, from drying up the very source of large and expanded affections.

#### THE SPECIAL PRIVILEGES OF THE NOBLES OF ISRAEL:

### A DISCOURSE.

BY THE REV. JOHN WRIGHT,

*Alloa.*

“Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness.”—Exod. xxiv. 9, 10.

IN considering the remarkable passage before us, the grand topic to which I shall direct your attention is the wonderful sight which Moses and the elders of Israel beheld. It was no other than “the God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness.”

I. To whom was the privilege of beholding the God of Israel granted? It was to Moses, the king in Jeshurun, the lawgiver, the mediator between God and the people; to his brother Aaron, who was afterwards consecrated to the high-priesthood; to the sons of Aaron, Nadab and Abihu; and to seventy of the elders of Israel, chosen, probably on account of their seniority and rank, from the various Hebrew tribes. When the moral law was given, it was in the hearing of all the people, who also beheld the tokens of the divine presence, and were consequently struck with terror; but when this display was made of the glory of the God of Israel, it was not to the congregation in general, but to the select party we have named. So God has given evidence to the whole world of his being and perfections; but to a select class of men has he, with much greater clearness, revealed himself. Christ has manifested his name in a specially bright and heart-affecting manner to those only “who have been given him out of the world.” Of the saints of God, some are more highly favoured with discoveries of his glory than others, because they have better improved the opportunities they have enjoyed. The seventy elders saw more than the people in the camp: Moses, and his minister

Joshua, saw more than Aaron, his sons, and the elders: and Moses was admitted to an intimacy with God, not then vouchsafed to Joshua; for on the seventh day, after leaving the select party in company with his minister, he was summoned *alone* into the midst of the cloud on the mount, where he remained forty days and forty nights. The more we improve by what we already know, the higher shall we be authorised to climb the mount, the more shall we be enabled to know. In being admitted to this peculiar intimacy with God, Moses was a type of Christ. He dwelt from eternity in the Father's bosom, and is thereby well qualified for acquainting us with the perfections and requirements of God. No mere man hath seen God at any time; but the eternal Son having measured the depths of his infinite glory, and gazing ever on his splendour, can tell us what he is. John refers to this knowledge possessed by the Mediator alone, in saying, "The law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." As Moses afterward communicated to the people the revelations he had received from God on the mount; so has Christ, the great Teacher, come from God, to tell us what he has seen and heard. To him, therefore, should we look up, that he may manifest to us the glory of the Godhead, that he may reveal to us, by his Word and Spirit, the will of God, for our salvation.

II. Where was this wonderful sight beheld by the nobles of Israel? It was on Mount Sinai, where the moral law had shortly before been given. "Come up," said God to Moses; and the elders went up, not to the summit, but partly up the mountain. Sinai in Arabia, for the reason now specified, is a very remarkable mount; for we cannot help associating with it, the discoveries which God has there made of himself. There, while Moses fed the flock of Jethro, the God of his fathers appeared to him in a bush, which burned without being consumed, and commissioned him to deliver the oppressed Israelites from Egypt. There, with the accompaniments of thick darkness, and thunder, and lightning, was a voice, like the sound of a trumpet, heard pronouncing the ten commandments. There, the nobles of Israel beheld God; and there, long afterward, the Word of Jehovah came to the prophet Elijah, not in the great and strong wind, nor in the earthquake, nor in the fire, but in the still small voice. For us, a pilgrimage to Arabia, that we may see Israel's God, is not requisite. The ordinances of grace are the mountains on which he exhibits himself; for his promise is, "In all places where I record my name, I will come unto thee, and I will bless thee." If we enter into our closet, and shut out the world from our thoughts, and, in submission to the influences of the Holy Spirit, engage aright in the exercises of meditation and prayer—if we thirst for the courts of the living God, longing for a manifestation of his glory in the sanctuary—if

we sit at the table of the Lord, communing in spirit the mount of holy communion with him,—then may we expect such a discovery of the perfections of the Deity to be made to our soul, as can be reasonably looked for in our present imperfect state. Had Moses, and Aaron, and the elders, not climbed the mount, they would not have seen what they were privileged to see: and if we ascend not the mounts of divinely instituted ordinances, we have no warrant for supposing that God will manifest himself to us, otherwise than to the world.

III. When was this great sight beheld by the nobles of Israel? It was after the solemn republication which had just been made of the covenant of grace. While the moral law, as a covenant of works, was renewed on Sinai,—not because the people had any ability of themselves to comply with its requirements, but that, as a schoolmaster, it might lead them to Christ, that they might be justified by faith,—it is not to be questioned, that a renewal was also made of the covenant of grace. What were the sacrifices, and instruments of service, and ablutions, and feasts of the Mosaic economy, then instituted, but shadows of good things to come at the end of the dispensation, the substance being Christ, as Paul largely shows in his Epistle to the Hebrews? Having made this necessary explanation, we request your attention to the context. Moses is commanded to bring up the elders, and directions are given respecting the manner of the solemn approach. Then, we read, "Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Next morning sacrifices were offered to the Lord, the blood of which was sprinkled by Moses on the altar and the people, he saying at the same time, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." God gave himself to the people in a covenant of grace, engaging to be their God; and they gave themselves to him in a covenant of duty, engaging to be his people; and the compact was ratified or sealed by the blood of the sacrifice, which was typical of the blood of Christ, whereby the new covenant or testament has been sealed. Now, it was subsequently to those solemn typical observances, that the Hebrew nobles, who had joined in them, saw the glory of the God of Israel. This suggests to us a very important lesson. We cannot expect a proper view of the perfections of God, till, by uniting us with Christ, he has made with us an everlasting covenant, even the sure mercies of David. Previously to this, indeed, and preparatory for this, we must know something of his character; for how, otherwise, shall we be suitably affected by his terrors, or allured by his gracious promises? But it is only after we have been renewed, according to the provisions of the covenant of grace, in knowledge, righteousness, and true holiness, that we shall have those discoveries of God made to our soul, which shall excite the profoundest gratitude, and admiration, and re-



whose hope of acceptance with God rests on the atoning sacrifice of Christ, offered by him on the altar of his divinity, that Paul says, "We all, with open (or unveiled) face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

Some other circumstances connected with this great sight must now be noticed by us. The persons favoured were to worship the Lord afar off. The most gracious discoveries which God makes of himself have no tendency (but the contrary) to lessen the profound reverence with which he must be regarded, and approached by us. Such men as Moses and Elijah, when admitted to intimate intercourse with the Most High, were filled with awe. With the same veneration ought we invariably to ascend the mount of ordinances, where God appears. The Hebrews saw the divine glory together. Moses was alone on Horeb when he saw the burning bush, and alone on the mount forty days. Now, however, others were allowed to share with him in the amazing revelation made to him. Thus their own faith in the revelations made by Moses would be confirmed; and thus were they qualified for preparing the people for such further communications as the inspired legislator should be instructed to address to them. In our closet we see alone the divine glory; in the Church, and at the sacramental feast, we must expect the manifestation in common with our fellow-worshippers. This sight was vouchsafed, that the people might be prepared for additional religious ordinances. It was designed that all Israel, instructed by the elders, should be thus excited to fulfil the more cheerfully their covenant engagement, "All that the Lord hath said will we do, and be obedient."

IV. Let us now show what was seen by the elders of Israel on the mount. They beheld not the substance of God, for he is immaterial, and therefore invisible; nor did they see an image fitted to convey any conceptions regarding the mode of the divine existence, for this charge was given by Moses to the people: "Take ye good heed unto yourselves, (for ye saw no manner of similitude on the day that the Lord spake in Horeb, out of the midst of the fire,) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female." Yet, while the substance of God was, to the elders, and is to us, necessarily invisible, they beheld a striking symbol of his special presence. In the infancy of the Church, Jehovah manifested himself in divers manners; sometimes in dreams, sometimes in an audible voice, sometimes in the oracles of Urim and Thummim, sometimes in human appearance. The man whom Abraham saw just before the destruction of Sodom, with whom Jacob wrestled in Peniel, who stood before Joshua with a sword in his hand, to whom belonged divine names, and titles, and attributes, to whom were ascribed divine works, and to whom was rendered divine

worship, was the second person of the Godhead, in the appearance of a man. The high-priest saw in the holy of holies, above the mercy-seat, between the cherubim, the Shekinah, that bright cloud which was the symbol of the divine presence. Now, some such symbol, by which the mind was addressed, through the medium of the senses, may have been seen by the elders of Israel, for it is said, "they saw God," that is, were favoured with some special manifestation of his presence. We are plainly told what they saw. "They saw the God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness." The sapphire of the ancients was a half transparent stone of deep blue tinged with white, and spotted with stars of a golden colour. This description of the pedestal on which God was seen, evidently fails to convey the impression of its splendour made on the mind of the historian; such is the poverty of human language, that an adequate conception of it could not be conveyed to us. The kindred descriptions in Ezekiel, Daniel, and the Apocalypse, may be examined in connection with our text. The various forms of manifestation addressed to the senses, which we have just considered, were suited to the Church in her earlier days, when the canon of Scripture had not been completed; but when the canon had been sealed, and the last dispensation of the Church,—not to be shaken or removed like the Jewish,—had been fully established, such modes of revelation ceased. God is a spirit; our dispensation of the covenant is more spiritual than the former, therefore we must now expect discoveries of God to be made, not to the senses, but directly to the understanding and the heart. Overlooking, at present, the lessons regarding the Most High, which should be read by us in the volumes of creation and providence, and remembering that God has exalted his Word as the medium of revelation, above all else by which he makes himself known, we shall show briefly, how his glory is to be seen in Christ.

Christ is said to be "the brightness of God's glory, and the express image of his person" or substance; he is called "the image of the invisible God;" the apostle thus writes: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Christ reveals God by the constitution of his person, viewed as Mediator. He is God as well as man; but, as God, he dwelt with the Father from eternity, and personal properties, not belonging to the Father, are attributed to him. Can clearer or more convincing evidence be given, that, while there is an essential unity in the divine nature, there is a plurality of subsistences, which we commonly call persons? We are not required to believe the manner of the fact, which is not contrary to our reason but above our comprehension; but the fact itself being thus clearly revealed must be received as indubitable. Let us, therefore, on the mount of ordinances, gaze on the

glory of the God-man, for "I am in the Father," said he, "and the Father in me; and he that hath seen me, hath seen the Father."

The perfections of God are further displayed in the mediatorial work and grace of Christ. By his work we mean his obedience rendered to the holy law of God under the curse, and the suffering to which he submitted on account of guilt, in the room of those whom he represented in the covenant of grace. He obeyed in every tittle that law which had been issued by himself amid Sinai's terrors, and thus it was more honoured than by the conformity to it of the highest of mere creatures. He satisfied for guilt, and thus were demonstrated the wisdom of God, in reconciling the claims of his justice and faithfulness with the free salvation of man; the holiness of God, in resolving to support the honour of his law and government, at the expense of his Son's blood; the righteousness of God, in not sparing his own Son, who was guilty because of the guilt of his people imputed to him; the amazing love of God, in sending into the world, for the redemption of his enemies, one sustaining the relation to him of only begotten and eternal Son. In reference to the display thus made by himself of the glory of the moral perfections of Deity, Jesus said, "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

The grace of Christ, or the loving, tender, compassionate manner, in which he dealt with the weak, the timid, the desponding, eminently illustrates the love and grace of God in the redemption of the soul. He, then, who sees Jesus aright with the eye of faith, sees the Father. Thus, in Gospel times, is the vision of God vouchsafed. Let it be our earnest prayer, then, that God may be beheld by us in the face of Christ, and that the vision of his glory may be productive of suitable effects on our heart and our life.

ILLUSTRATIONS OF SACRED SCRIPTURE,  
DERIVED FROM MODERN RESEARCHES ON  
EGYPTIAN ANTIQUITIES.

PART I.

[Extracted from the *Athenaeum* of July 15, 1837.]

THE discoveries made of late years in Egyptian Antiquities, which seem almost miraculously to have brought the youth, or rather the infancy, of civilization into the presence of its age, after so long an interval of oblivion, have a remarkable interest, from the light they throw on many of the incidents recorded in Biblical history. We need not refer to profane history for proofs of the connection between the ancient Egyptians and the various nomad races of shepherd-kings to which the Israelites belonged. Abraham, the founder of their race, visited Egypt, and found there an organized government. The settlement of the Jews in Goshen seems to have prospered, until "another king arose who knew not Joseph,"—an expression which clearly intimates a change of dynasty. Consequently, as the descendants of Jacob, previous to that event, lived in terms of amity with their neighbours of Mizraim, they must have profited by their superior civilization, and borrowed from them the instruments of agriculture, of commerce, and of luxury. Finally, the Jewish legislator was "learned in all the wisdom of the Egyptians;" and his ceremonial laws

contain many traces of usages derived from a higher race, accommodated to a nobler faith and a purer worship.

Agriculture in Central Egypt appears to have been taken under the protection of the priests and kings. Even in the representation of a victorious monarch coming to pay homage to the gods for their protection, the importance of agriculture is manifested amid all the "pride, pomp, and circumstance of glorious war;" when the king comes forward to present his offering, a priest holds out to him a bundle of corn, which the monarch cuts through with a sickle before depositing his gifts on the altar. Husbandry, indeed, was the parent of civilization; but in Egypt there were many circumstances which rendered it of peculiar importance. The most influential of these was the limited extent of the fertile ground, the complete dependence of the farmer on irrigation for success, and the short proportion of the year to which agricultural operations were consequently confined. There was no necessity to manure the ground; the seed cast upon the moist earth sunk in of itself, or was trodden down by cattle. The plough was used for harrowing rather than turning the soil; in all representations on the monuments, we see that it follows the sower.

The plough is very simple in its construction. It is sometimes a mere triangle, like the first letter of the alphabet, whose shape is probably derived from this agricultural implement, and it is in such a state managed by the hand. It could only scratch the earth lightly, and was probably only employed to turn a light earth over the seed. There are no wheels to it, and even a handle and traces are wanting when it is not drawn by oxen. In some cases there appears to have been no metal share, but in others it is distinctly exhibited. No figure that we have seen shows it to have been the practice to yoke animals of a different race together; but the prohibition of Moses, "Thou shalt not plough with an ass and an ox together," Deut. xxii. 10, proves that the custom prevailed in Egypt, as it still does in many parts of the Levant.

It would appear that the hand-plough was capable of being used as a pick-axe, and this would be necessary in an irrigated country, for when the water runs off, the soil, which is similar to a drained marsh, becomes hard and stiff.

The monuments prove that several varieties of grain were cultivated, and fully confirm the accuracy of the enumeration in the description which Moses gives of the plague of hail. "And the flax and the barley were smitten, for the barley was in the ear and the flax was balled. But the wheat and the rye were not smitten, for they were not grown up." Exod. ix. 31, 32. It is not so easy to identify the rye as the other produce, but the wheat and the barley occur often enough; and of the flax we have not only the harvest, but all the further processes to which it was subjected.

Very little labour was required between sowing and reaping, for there are scarcely any weeds in Egypt; no traces of the intermediate operations between seed-time and harvest, so important in our system of farming, can be discovered on the monuments. They usually sowed in November and the harvest was ripe in April. The corn is cut with a sickle; its shape does not differ materially from that used at the present day.

The reapers merely cut off the ears, for straw was of no value in Egypt; reeds were a better material for thatching; their cattle and horses seem rarely, if ever, to have been stabled, and consequently litter was not required; the chaff was preferred to the straw for stuffing beds. We find, however, that straw was used in the manufacture of bricks; the stems of the corn left by the reapers were plucked up by the hand for the brick-makers, and as this was both tedious and troublesome, we can estimate the injustice of Pharaoh when

The narrative requires a little explanation, which we shall endeavour to afford. "And Pharaoh commanded the same day the task-masters of the people and their officers, saying, Ye shall no more give the people straw to make brick as heretofore: let them go and gather straw for themselves." Exod. v. 6, 7. These task-masters were similar in character to the slave-drivers of the West Indies; they often appear on the monuments armed with formidable whips, and the slaves crouch before them in terror. The usual punishment for negligent slaves was to extend the unfortunate wretch at full length with his face to the ground; his hands and feet were held by his fellow-captives, and an executioner beat him with rods until the anger of the overseer was satisfied. In addition to the task-masters, Moses mentions "the officers;" these were secretaries or clerks, who took an account of all public and private revenues; we find them constantly on the monuments, with their pen and tablet; and it may be remarked as a specimen of Egyptian humour, that the artists invariably give an appearance of shrewdness and cunning to those accountants, who were probably as unpopular in Egypt, as excisemen in England, and tithing-men in Ireland. Indeed, they properly belonged to this class of functionaries, for the king was lord of the soil in Egypt; rent was the tax paid for the support of the government, at least after the period of Joseph's administration. Joseph, as we are informed, "bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them." We must remember that the tyrannical Pharaoh issued his orders, prohibiting the supply of straw, about two months before the time of harvest. If, therefore, the straw had not been usually left standing in the fields, he would have required from the Israelites a physical impossibility; but the narrative shows us that the Israelites found the stems of the last year's harvest standing in the fields: "So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw." Exod. v. 12. By stubble the historian clearly means the stalks that remained from the last year's harvest.

When the corn was cut down, it was not, as with us, bound into sheaves, but the ears were piled in baskets, and carried by labourers to the threshing-floor.

There is very little variety in the shape of the baskets; capacity, not elegance, was the condition of their structure. From the mode of reaping and gathering the harvest, there could be no employment for gleaners, and accordingly we can discover none upon the monuments. Neither is there any appearance of such a festival as harvest-home; the presence of the royal officers to receive the stipulated portion of the produce, which was probably the lion's share, rendered harvest any thing but a joyous season to the agricultural labourer. It was remarked by the members of the French Commission, that there was a great similarity between the joyless looks of the husbandmen on the monuments, and the sombre countenances of the modern Fellahs, whose toil is so wretchedly remunerated. This, however, is only true of the labourers engaged in winnowing and measuring the crop. The threshing-floor appears to have been common to several farms, if we may judge from the number of labourers who bring their baskets to it. Threshing was always performed by oxen, a custom to which we find frequent reference in the Holy Scriptures. One of the Levitical precepts was, "Thou shalt not muzzle the ox that treadeth out the corn."

The imperfection of this operation is sufficiently evident, and yet it is continued in most Eastern countries to the present day. This adherence to ancient usages, long after their defects are pointed out, seems to belong to agriculture in most countries; in Ireland it was long usual to set fire to the straw, which was

several acts of parliament were passed to put an end to the practice, but so obstinate were the Irish in their adherence to it, that "permission to burn oats in the straw," was the subject of one of the stipulations between the Roman Catholic confederates and the Duke of Ormond, in the Council of Kilkenny. We may add, that a similar usage seems to have been common with our Saxon ancestors, for *bran* is the past participle of the old verb *brennen*, to burn. In Egypt it was unnecessary to scorch the corn with fire before turning in the oxen, as the ears were dried in the sun until the outer husk became crisp and brittle; still the crushing out of the grain was so incomplete, that winnowing became a very important operation.

When the oxen had sufficiently trodden the ears, the corn was thrown out altogether into the middle of the floor. It was then flung upwards in the wind, which removed the chaff and broken straw. To this the Psalmist alludes when he says, "The ungodly are like the chaff which the wind driveth away." Psalm i. 4. Unthreshed ears, clods of earth, and gross impurities, were removed by a sieve, and the winnowed heap, which contained many ears of corn not yet broken, or at least imperfectly crushed out, was again subjected to the threshing of the oxen. After this second operation, the corn was once more flung against the wind by a shovel, or a square instrument like a board slightly scooped, similar to the shovels used in corn stores, but without the handle, which, in our translation of Isaiah, is called a fan. "The oxen likewise, and the young asses that plough the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan." Isaiah xxx. 24. It would appear from a passage in St. Matthew, that the fan was considered the more perfect winnowing implement, for the Baptist, describing the advent of Christ, says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but the chaff he will burn with unquenchable fire." Matt. iii. 12.

The scattered straw, and the light chaff entangled in the stubble, was burned in Syria and Palestine for the purpose of manuring the ground, but this does not appear to have been the practice in Egypt, where, as we have already said, the fertility of the soil depended wholly on irrigation. The winnowed corn was removed to the granary in measured vessels of equal capacity, to facilitate the keeping of a proper account. The royal officer, with his pen and tablet, is always present at the winnowing and storing.

When the corn was stored, the husbandman was at leisure until the next flood. This respite from labour enabled the Egyptians to devote a large portion of their time to processions, religious feasts, and gymnastic exercises. But their horticultural operations required more continuous care, and we know of no other ancient nation in which gardening received so much attention. From the total disregard of perspective in the paintings and bas-reliefs, the representations of Egyptian gardens are very confused, and, at first, suggest very few ideas of beauty. A closer examination proves that their pleasure-grounds were laid out in what used to be called the Dutch style, which was so fashionable in England about a century ago. The flower-beds are square and formal; the raised terraces run in straight lines; arbours of trellis-work occur at definite intervals, covered with vines and other creepers, which it is difficult to identify. Almost the only tree is the date-palm, which seems to have been an object of special reverence. It is always planted in the most exposed and driest part of the inclosure. Some of the ponds are stored with water-fowl, and others with fish. Vegetables are depicted in great variety and abundance. It is, indeed, impossible to look at any representation of an Egyptian garden, without feeling some sympathy

the desert. "The children of Israel also wept again, and said, who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away, there is nothing at all beside this manna before our eyes." Numb. xi. 4, 5, 6.

We find the lotus-harvest usually connected with horticulture; at first, the plant might be mistaken for corn, but it may easily be recognised by the greenness of the stem, and by the waved lines, which show that it was planted in well watered beds. The gatherers of the lotus appear to have cut the stem off close to the roots, with a sickle shorter and sharper than that used for reaping the corn. We clearly see that the lotus reed was looked upon as far more valuable than straw; great care is shown in binding them into sheaves, and those who carry them exhibit an anxious caution against breaking the stem. It is also remarkable that the lotus was gathered both green and ripe, and that the fruit was extracted by drawing the heads through a toothed instrument not unlike that used for cleaning flax; after which the stems were preserved for a great variety of domestic purposes.

The lotus-beds appear to have been kept constantly flooded to the depth of about six or seven inches; the succulent vegetables, and some trees, required to be regularly watered, and in every garden we find several reservoirs established. The water is generally drawn up by the hand, but we find several contrivances to facilitate labour, one of which is in use at this day, in the market-gardens in the neighbourhood of Brentford. It is a simple application of the lever: a stone at one end raises up the bucket from the well by a string fastened to the other, and the attendant has only the labour of pulling down the bucket when empty.

"Hewers of wood and drawers of water" were, and indeed are, proverbially the lowest class of the population in Eastern countries. Indeed, one of the advantages which Moses dwells most upon, to show the superiority of the promised land, is, that it would not require the toil of watering like the land of Egypt. "The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed and wateredst it with thy foot, as a garden of herbs; but the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven." Deut. xi. 10, 11. The phrase, "watering with the foot," which has perplexed commentators, is illustrated on the monuments by our finding chamels or drains cut through the plantations, which may be opened or closed by merely turning the earth with the foot. Cotton was certainly cultivated in Upper Egypt, but we have not met with any representation of the plant on the monuments; at least, none which can be decisively identified. But cotton and the grape-vine belong more properly to the manufactures of Egypt, which we shall examine in a separate article.

The breeding and tending of cattle was an important branch of Egyptian husbandry, but less so than might have been expected in a nation so remarkable for animal idolatry. The cow was sacred to Isis, and was never sacrificed; but the bull is not an uncommon offering. The worship of the bull Apis, was limited to a single beast, whose characteristic marks separated him from the ordinary herd. Large herds of black cattle are common on the monuments; the ox was used both for food and agricultural labour; we have already noticed that it was employed both in ploughing and threshing. Swine were unclean beasts: goats were sacred only in some districts; but sheep, which are so important to modern farmers, occur very rarely.

Great attention was manifestly paid to the breeding and training of horses; they were used for drawing

known, for agricultural labour. There is no example of a mounted cavalier, whence it may be inferred, that the use of the horse for riding was unknown in the palmy days of Egyptian civilization. The race of horses seems to belong to the noble breed, of which specimens are still found in the Valley of the Upper Nile and Dongola. In this part of husbandry the Egyptians were so superior, that they supplied war-steeds to foreign nations. It is recorded, that "they brought unto Solomon horses out of Egypt," 2 Chron. ix. 28, for the purpose of mounting his numerous cavalry. No description could convey an adequate notion of the fancy and splendour displayed in the harness and trappings of favourite steeds.

Mules and asses both occur; the latter are very different from the despised animals whose name is proverbially associated with stupidity. The Egyptian ass is a noble animal, inferior only to the horse, and was worthy of bearing the judges of Israel. Deborah's address, "Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way," Judges v. 10, ceases to excite surprise at her thus designating the rulers of the people, when we behold how different the animals of which she speaks are from those with which we are familiar.

Camels are very rare, and we have found no example of the buffalo. Aviaries and poultry-yards are not uncommon; we have already said that ponds for water-fowl are the usual ornaments of every large garden.

#### A SABBATH IN NEW ZEALAND.

The following account is given by Mr Marshall, in his Personal Narrative of Two Visits to New Zealand.

THE pattering of rain upon the roof of my chamber, awoke me a little after the day dawn, and I arose refreshed in body and mind, to enjoy what for many, many months, I had scarce a single opportunity of enjoying apart from the society of men otherwise minded, communion and fellowship with God the Holy Ghost; where there was no eye but his to behold me, no ear but his to intercept my cry. It was a morning of blessedness, and a time of joy, with which those who are strangers to the covenant of promise cannot intramettle, and of which, alas! only those can have any conception, who are born again of water and the Holy Ghost, and re-begotten unto a lively hope by the resurrection of Jesus Christ from the dead.

We met round the breakfast table a large and happy family, consisting of Mr and Mrs Chapman, and several of the Missionaries' sons, whose education has been intrusted to Mr Chapman, and who are boarded in his house. Besides these, there were two who interested me very greatly: one, a little girl, the grandchild of the warrior 'Hongi, who is become, in a manner, missionary property, and, rescued from degradation of the lowest possible kind, perhaps, too, from murder, is now training up among Christians, will be instructed in wisdom and true knowledge, and by the divine grace and benediction, may yet adorn the Gospel of God by his Saviour. The other child was a boy, the son of a New Zealand mother, but having a profligate Englishman for his father, by whom he was deserted. Him Mr Chapman had adopted for his own, in the fond hope of being enabled to save him from the demoralising contagion of native habits, and, at the same time, to insure to him the privileges of a Christian education. After we had breakfasted, the custom of the family was followed, one of the Psalms being expounded to the boys every Lord's Day morning. During the meal-time the conversation had been such as might attract the attention of those young persons, and give them a desire to follow on to know the Lord. Family prayer succeeded this exposition, and at nine o'clock the village bell invited us to

go up together to the house of prayer, and mingle with the great congregation.

The chapel at Paikia is extremely neat, I had almost said beautiful. It stands back from the road, in an inclosed square within the fence, on all sides of which the sweet brier forms an impervious hedge, and mixes its perfume with the breeze, thus scenting the pure atmosphere breathed by those who assemble on this spot to worship God; and seeing that Christians are said to be the trees of God's planting, excites the hope that every Christian in this land may raise around the place of his abiding a moral atmosphere both pure and perfumed, and be himself a sweet savour of Christ unto God, a savour of life unto life in them that are saved, and of death unto death in them that are lost. The only defect in this chapel is that it is too small to accommodate the united congregation of Europeans and natives. It has a well-toned hand-organ, which New Zealanders, as well as English, accompanied with their singing, and as its swelling notes came pealing on the ear, bringing with them the music of the "human voice divine," in loud and lofty bursts of praise to the High and Lofty One that inhabiteth eternity, and whose name is HOLY. It was difficult, notwithstanding the tattooed faces before me, to realize the fact that this was taking place on an island of cannibals, and that by far the greater number of the throng whose voices conspired to raise those songs of high religious joy, had been themselves, and that but a very few years before, all savages and all man-eaters.

The same devotional manner, the same appearance of fixed and deep attention, marked the native congregation here, as I had formerly observed at Waimate. And the mode of conducting the service did not very greatly differ, being conducted, for the most part, in the New Zealand tongue. One English lesson was read, and an English sermon also preached. These were rendered necessary by the many Europeans present, comprising the settlers with their families, and the families of the resident Missionaries. It was pleasing to hear that Mr Busby, by constant and unremitting attendance in his place in the church on every successive Lord's day, lends his official sanction to the sacred observance thereof; nor is it less pleasing to believe that all the really respectable settlers in the neighbourhood gladly avail themselves of the public means of grace which the English services at the mission-chapel afford them, especially as some of them come from a considerable distance, and have an arm of the sea to cross on their way. My prayer for all such is, that to the means of grace thus valued by them, may be added the hope of glory, which God vouchsafes to every one sincerely in search of him, and of his great salvation. The English discourse was on these words, "He that hath an ear, let him hear what the Spirit saith unto the Churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii. 7. It was a calm, yet earnest—an affectionate, yet faithful address to the hearts and consciences of all present; and in it the preacher considered, 1st, Who are the parties called upon to hear; 2dly, Who the Spirit to be hearkened unto; 3dly, What the subject matter declared, this last including a description of character, "Him that overcometh," and a concomitant promise. In enlarging upon these several particulars, he carefully distinguished between the use and the abuse of the Christian privilege of hearing the words of God, explained what was meant by the Scripture expression of having an ear to hear, and pointed out by what means that ear could be made to hearken to the voice of the Lord the Spirit. He then exhibited the character, office, and person of the Holy Ghost, as the reprover of the world, the comforter of the Church, and the guide into all truth of as many as trust themselves to his teaching; shewed what has to be over-

come, that it is sin, the world, and the devil; and how to overcome it, viz., by a lively faith in Christ maintained unto the end, steadfast and immovable. And, finally, he directed attention to the promised blessing as one that is beyond price, and in no degree admitting of comparison with any of the things of time or sense. In dismissing each separate head of discourse, a personal and practical application of the same was made to us who heard. During the delivery the natives kept their seats, engaged, for the most part, in silent perusal of the words of eternal life in their own tongue.

This service over, I went home with the Rev. H. Williams, and partook of a hasty dinner at his house, it being his wish that I should accompany him to the head of the Kana Kana, where there is a promising body of natives, who receive with meekness the engrafted word. The wind and tide were both in our favour, but some delay occurred through one of the natives refusing to go in the boat, although previously warned that he would be wanted to make up a crew. He was one of the many unbaptized persons who are suffered to remain in the missionary compound, and to avail themselves of the advantages of education to be obtained there, while they are willing to maintain a moral exterior, and careful not to infringe the rules observed by the Missionaries. They are found employment, and receive wages; but old inveterate habits, unsubdued by the working of new principles, refuse at times the restraints of mere law; and that stubbornness of their disposition which is the natural consequence of vicious indulgence in infancy, proves, on such occasions as the present, both a trial to the temper and a hinderance to the labours of the Missionary. The man was soon made ashamed of his conduct, and then evinced not a little chagrin at finding that his place was to be occupied by another.

The sail up the river was very pleasant, and carried us past the Pa of Pomare, of whom I regret to say, that every successive account becomes increasingly sad; his habits are grown so besotted, and his mode of living is so wretched, that his health and vigour of body are very sensibly impaired, and the powers of his mind so diluted by a course of incessant debauchery, as to leave him the merest tool in the hands of the designing men by whom he is surrounded. His Pa is frequently visited, sometimes by a Missionary, at other times by the native preachers; on these occasions the inhabitants are again and again entreated to turn from sin unto holiness, and from Satan unto God. But Pomare's ear can rarely be gained: surrounded by a set of the lowest and most debased Englishmen, they effectually deter him from taking any heed to the things that belong to his everlasting peace.

*To be continued.*

*Idle Company.*—I have often thought that, in the day when the eternal state of man is to be determined, the greater part of those that are lost will perish, not through any gross and scandalous iniquity, but through a deadness to God and his love, an ignorance of their own sinfulness, and, in consequence of that, through reigning pride and self-sufficiency. Now, the one great source of all these miserable disorders, or at least by which they are maintained and strengthened, is keeping much company with those whom the Scripture marks out as engaged in talk without sense; company, not with near relations or chosen friends; not with those for whom we have any real or sincere regard, but with those who come to see us, and we go to see them, only because the providence of God has brought us into one town. It is this that devours infinitely precious time, and engages us in mere trifling, when we otherwise should be drawing nigh to God, and growing rich in divine knowledge and grace.—VIGN. (*Complete Duty of Man.*)

## SACRED POETRY.

### SALVATION.

BY THE LATE REV. WILLIAM LAURENCE BROWN, D.D.,

*Principal of Marischal College, Aberdeen.*

How precious is the gift of God to men,—

A gift by far surpassing all desire,—

Surpassing every human tongue and pen,  
And feebly chanted by the angelic quire !

O Holy Spirit ! pour celestial fire,

To warm my bosom with that holy love,

Which, every friend of Jesus, should inspire,  
And bid him rise, and soar to climes above.

O ! could I only human bosoms move

To feel what for salvation's gift they owe,—

To feel what real joys they now may prove—

Which spurn each vile enjoyment here below !

O ! could the hearts of men but learn to glow

With fervours which become those, who, redeemed

By Jesus' blood, are snatched from guilt and woe,  
And precious by the God of love esteemed.

For, since from heaven salvation's glory beamed,

What can demand such gratitude and praise ?

Can all on earth, of highest value deemed,

Excite such wonder, or such rapture raise ?

Where God to man, corrupted man, displays

The unsullied glory of the eternal throne,

The gloom of justice opes to mercy's rays,

And heaven to earth in reconciliation's shewn,

And peace and happiness from misery's stem are  
grown.

### THE DIVINE OMNIPRESENCE.

THE cloud that guided Israel's host,

With twofold aspect rose ;

On them it beamed with brightest ray,—

Twas dark towards their foes.

God's omnipresence thus presents

Its shades of day and night ;

To sinners it is wrapt in gloom,—

To saints—all full of light.

Why shouldst *thou* tremble in his sight,

To whom the King of heaven

Hath stretched the sceptre of his grace,

The pledge thou art forgiven ?

Cast off thy fears, and let thy heart

Find courage in the thought,

That nowhere canst thou go, where God,

Thy heavenly friend, is not !

Amid "the busy hum of men"

He girds thee for thy toil ;

And in the shade of solitude

Revives thee with his smile.

He cheers the gloomy vale that bounds

Thy short and anxious race ;

And 'tis because He dwelleth there

That heaven's a blessed place.

### MISCELLANEOUS.

*Desire for Instruction.*—Two youths from Owyhee, the largest of the Sandwich Islands, arrived in America in the year 1809. Their names were Henry Obookiah and Thomas Hopoo. The former narrowly escaped being killed with his father, in one of the sanguinary conflicts then so common among those savage tribes. He was spared only on account of his youth. His uncle

was a priest in one of the idol temples, and taught him every morning to repeat very long prayers. After he arrived in America, he was found one evening at the door of the College of Newhaven, weeping. When asked why he wept, he replied, "Because nobody gives me learning." Some pious gentlemen placed him at school, where he made great proficiency in learning. He was able to understand English as soon as he could read it. About a year after his arrival in America, he was overheard to pray in private, as follows : "Great and eternal God—make heaven—make earth—make every thing—have mercy on me—make me understand the Bible—make me good ! Great God, have mercy on Thomas—make him good—make Thomas and me go back Owyhee—tell folks in Owyhee no more pray to stone god—make some good man go with me to Owyhee, tell folks in Owyhee about heaven—about hell ! God make all people good every where—make all good !" He made great proficiency in learning, and gratefully rejoiced in the advantages he enjoyed.—Thomas was nearly washed overboard while on his voyage to America. He also received instruction with avidity, and was desirous that hereafter he might employ the information he had acquired for the benefit of his countrymen.

*The early Days of Matthew Henry.*—Matthew Henry, the excellent son of an excellent father, was subject, when a child, to repeated indispositions, which, notwithstanding, were so ordered and limited by a kind Providence, as neither to impair his great capacity for learning, nor prevent him from making rapid improvement. He was able to read very distinctly in the Bible when only three years old, making suitable observations on what he read ; and, indeed, as one of his near relations, and the companion of his youth, declares, he very early put away childish things. When he was ten years old, the time from which he dated his effectual calling, he was visited with a lingering fever, which brought him so very low, that his death was every day expected. This was a great trial of the faith and patience of his good parents. His father, who used to say, "Weeping must not hinder sowing," was obliged to go out to a place at some distance to preach the Gospel, and left his son very ill ; but he felt, that he must be about his Father's business. On his return, he found matters much as he had left them—his son, his only son, whom he loved, in extreme danger. There was then at his house, a good old gentlewoman, the widow of the Rev. Zachary Thomas, helping and comforting them under this affliction. Mr Philip Henry told them, "At such a place and time upon the road, I did most solemnly, truly, and deliberately, resign up my dear child unto God, to do what he pleased with him and me." Mrs Thomas replied, "And I believe, Sir, at that place and time, God gave him back to you again." It is certain, that after this he speedily recovered.

\* \* Just Published, Volume II., Part I., containing Numbers 45 to 70 inclusive, and extending from 7th January to 1st July, elegantly bound in embossed cloth, Price 4s. 6d.

Also, Volume I., for 1836, in same style of binding, Price 7s. or in Two Parts, Price 8s.

Published by JOHN JOHNSTONE, at the Offices of the SCOTSMAN CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 15, Glassford Street, Glasgow ; JAMES NISBET & Co., HAMILTON, ADAM & Co., and R. GROOMBRIDGE, London ; W. CURRY, Junr. & Co., Dublin ; and W. McCORMACK, Belfast ; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland ; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 15, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.

# SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 83.

SATURDAY, SEPTEMBER 30, 1837.

PRICE 1½d.

## THE SOLID FOUNDATION OF THE CHRISTIAN'S HOPE.

BY THE REV. THOMAS ROSS, LL. D.,  
*Minister of Lochbroom.*

THE remarkable singularity of the lives of the first Christians must have frequently induced an inquiry into the motives of their conduct. Their heathen neighbours could not but behold with wonder, the holy, temperate, self-denied deportment of these extraordinary persons; for they thought it strange, that they ran not with them into the same excess of riot. They must have observed, besides, that these persons, whose lives were so unblameable and pure, were often subjected to the most cruel treatment, even to death in its most ignominious and excruciating forms. They saw them, too, submit to their sufferings with an astonishing patience, meekness, and fortitude, and meet the most formidable approaches of death not only without alarm, but even with calm composure, and often with transports of joy; all for the sake of certain articles of faith, with which was connected the hope of some future happiness, and not one of which the most tremendous sufferings could force them to renounce. These things would naturally have excited the curiosity of some, the sympathy of others, and the serious feelings, perhaps of not a few, to inquire into the nature and foundation of this extraordinary principle. And to every one of these, as well as to the rulers and magistrates, who, in their official capacity, should interrogate them, the Christians were commanded to be always ready to give a distinct and satisfactory answer.

The object, or the substance, of a Christian's hope, is beautifully expressed by the apostle, when he calls it the hope of an inheritance incorruptible, undefiled, and that fadeth not away, reserved for them in heaven. This implies the hope of the immortality of the soul, of the second coming of Christ, of the resurrection of the body, of a general judgment, and of salvation with eternal glory. This is the hope which Christianity inspires, and of which every Christian is required to be ready always to assign a reason. Yet, is it not a melancholy fact, that, notwithstanding the import-

ance of the matter, and the express command of the Spirit of God, there are many persons amongst us who are totally ignorant on this interesting subject—many who have not the hope of the Gospel in them, and who have never inquired after its nature or its object—many who choose to be called Christians, merely because Christianity is the professed religion of the land—who attend its external ordinances, merely because their fathers did so before them—and who, in the folly and ignorance of their minds, attach the rewards of the Gospel to such an unmeaning service?

But some will say, perhaps, "We cherish the hope of other Christians, and expect eternal salvation as well as they." And have you ever duly considered the object of the Christian's hope? its glorious nature, its infinite importance, and the manner of its attainment? It is not an earthly possession,—it is an heavenly inheritance; it is not worldly riches, and honours, and power,—it is a crown of glory which fadeth not away; it is not the capricious favour of an earthly sovereign,—it is the eternal enjoyment of the God of heaven. Do you profess to cherish this hope? and would you trust the attainment of its object to vague conjecture, or risk its forfeiture by indifference and neglect? You would not act so imprudent a part in any worldly concern, though of infinitely inferior moment. Incur not, then, the charge of such egregious folly, where eternal happiness or misery is at stake. On what foundation, then, permit me to inquire, do you thus rest the hope of everlasting glory? Is it on the mercy of God? a sure, immovable foundation, if you can make it yours, but, at the same time, a foundation on which many have made shipwreck of their souls. Are you then sure that God is merciful? You startle at the question. But let me tell you that there was a time when Adam apprehended not that amiable attribute in the character of God. Where, then, have you obtained this heavenly knowledge? On what authority do you believe the interesting fact? From what source have you derived the important information? Was it from the light of nature? No! This light, indeed, affords the most magnificent display of wisdom, power, and goodness; but of mercy it yields no cheering indications. On the con-

condition of man? Is not this whole world a dismal scene of vicissitude, and disappointment, and vexation of spirit? Are not all mankind acting in it, exposed to incessant labour, and toil, and suffering, and at last to death? And do these circumstances contain any indications of mercy in the Sovereign Ruler? Do they not rather prove that the curse of God hangs over the present state of humanity, and that, for aught that the light of nature shows to the contrary, this curse is executed in its utmost rigour? From this source, then, we draw no comfortable evidence of the divine mercy,—no rational foundation can we lay of pleasing hope.

But you will say, no doubt, "We do not wish to trust in vague conjecture, but draw our views of divine mercy from the unerring light of revelation, and rest our hopes of glory on the sacred oracles of truth. Has not God, in his infallible Word, proclaimed his name to be 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth?' Has he not again declared, in the most solemn manner, saying, 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live?' And has he not invited sinners to come to him with the most gracious promises of mercy and of pardon, saying, 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon?' On such clear and positive declarations, we trust that we can build our hopes with safety."

So far, indeed, you seem to promise well. But if you would erect a fair and lasting edifice on the ground of Scripture, you must take care to search it deep, and take it as a whole; for if you rest on partial views, and parts detached, you may be likened to the "foolish man, who built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Does not that same Scripture, which proclaims the name of the Lord merciful and gracious, at the same time declare, that he will by no means clear the guilty? Does not that same Scripture, which declares that the Lord has no pleasure in the death of the wicked, with equal solemnity affirm, "the soul that sinneth, it shall die?" Further, do not the Sacred Scriptures represent God as of purer eyes than to behold evil, and as not able to look on iniquity; as having prescribed a law to his intelligent creatures, and denounced an awful curse on every violation of it, saying, "Cursed is every one that continueth not in all things which are written in the book of the law to do them;" and as having "revealed his wrath from heaven against all ungodliness and unrighteousness of men?" Thus we see that the Sacred Scriptures, however graciously explicit in regard to the mercy of God, are no less awfully

It is even proper in this place to observe, that if, independently of revelation, mankind could have conceived any idea of mercy in the divine character, they ought, from the belief of that attribute, to have inferred the absolute justice of the divine administration, and the indispensable necessity of the punishment of guilt. For, mercy being favour shown to the *guilty*, it implies in its very nature the existence of a *law*, without the violation of which no guilt can possibly be contracted; and the existence of a *law*, infers the existence of a *lawgiver*,—and in the present instance, of a *lawgiver*, whose glorious perfections must be the unerring rule of his conduct, and the sole foundation of morals. Hence it appears that, if God (I speak with reverence) should deviate from justice, in the smallest possible instance, he would, from that moment, become incapable of conferring mercy. For, the slightest deviation from justice, being a manifest infringement of the law;—the least infringement on the part of the lawgiver, is clearly subversive of its authority—destructive of its very essence;—and it is most evident that, when the authority of the law is destroyed, there can be no more transgression on the part of the creature—no more mercy on the part of the Creator. In one word, God will as soon cease to exist, as he will cease to be holy, just, and true:—and consequently, unless you know how his mercy may be extended to the sinner, in full consistency with all the fair demands of truth, of holiness, and justice, you can possess no rational hope of salvation—you can assign no satisfying reason for the hope which you profess to cherish.

Surely, then, this interesting subject deserves the trouble of investigation—for who would rest the concerns of an eternal existence, on a foundation on which no prudent man would build the slightest worldly advantage? Blessed be God! who has not left us without the means of substantial information on a point so dear to us; but who has revealed to us, in his infallible Word, a scheme of salvation, equally worthy of his glorious perfections, as suited to our deplorable circumstances—a scheme in which "mercy and truth are met together: righteousness and peace have kissed each other. Truth shall spring out of the earth: and righteousness shall look down from heaven." This is a scheme by which, in the triumphant language of a multitude of the heavenly host, glory redounds to God in the highest, and on earth is proclaimed peace, good-will towards men. Let us then search the sacred oracles with diligence and prayer, for a rational and safe account of the plan of our salvation—remembering that "this is the condemnation, that light is come into the world, and that men loved darkness rather than light, because their deeds were evil."

In the sacred oracles we find that God, whose character is love, having foreseen the apostasy, and consequent misery, of man, resolved not to



suffer him to perish without hope; but graciously said (having previously found an interpreter, one among a thousand, to show unto man his uprightness,) "Deliver him from going down to the pit, I have found a ransom,"—that he accordingly laid help upon one that is mighty: and exalted one chosen out of the people; in other words, that he found out, and appointed to the office of our Saviour, one who is qualified to act as mediator between God and man—one who was able to bear the curse of the divine law, denounced against transgression—to make an atonement for the sins of men—thus to repair the breach which subsisted between God and his offending creatures, and to obtain eternal redemption for sinners—"God so loving the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There we find that the ever-blessed Son of God, in conformity to the will of the Father, undertook the redemption of perishing man, even at the expense of his own humiliation, suffering, and death—saying, "sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, lo, I come: in the volume of the book it is written of me: I delight to do thy will, O my God."—That, in order to execute this purpose of love, he who was "in the form of God, and thought it not robbery to be equal with God," in due time, "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men,"—that in the nature and room of man who sinned, he magnified the divine law by a most perfect obedience; and by his sufferings even unto death, answered all the demands of justice, being wounded for our transgressions, and braised for our iniquities; the chastisement of our peace being laid upon him, and by his stripes we being healed,—that the Lord is well-pleased for his righteousness' sake, of which he has given the clearest evidence, in having raised him from the dead on the third day, and in having shed abroad the miraculous influences of his Holy Spirit on the disciples, according to the prediction of our Lord,—and finally, that the promise and oath of God are pledged, that whosoever cometh to him by faith in the blood of the Saviour, shall in no wise be rejected, but shall receive the pardon of sin, the gift of the Holy Spirit, and salvation with eternal glory. Accordingly, the apostle, in addressing the wondering Jews, after performing the miraculous cure on the lame man, tells them that the cure was effected, not by any power or holiness inherent in him or his fellow-apostle, but solely through faith in the name of Jesus; and exhorts them, saying, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." And on the following day, being summoned before the great council of the nation, to answer for preaching to the people in the name of Jesus, far from going about to deny

the offensive deed, he boldly tells the high-priest, the rulers, and elders, and scribes, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought by you builders, which has become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

Such is the scheme of salvation which is revealed in the Sacred Scriptures—such was the foundation of the hope of the early Christians—of that hope which animated them in duty, which supported them in the midst of sufferings, and enabled them to triumph over the terrors of the grave.

#### THE HISTORY OF A DEAF AND DUMB BOY.

THE subject of my history was a boy as dear to me as ever was a child to its parents. A year and a-half has scarcely passed since I saw him depart to be with Christ; and often do I look back with thankful wonder on his short but happy life, his slow and painful, yet most joyful death: and then I look forward to the period when, through the blood and righteousness of that Saviour whom he so dearly loved, I hope to meet my precious charge in the mansions of glory.

John B— was deaf and dumb. His parents were poor people in a very humble rank of life, and had no means of affording any instruction to their child, whose situation seemed to shut him out from all hope of it. They had one son, a few years older than John, and four daughters. Living in the suburbs of a county town in the south of Ireland, and subsisting on the produce of two cows, with what the father and the eldest son might occasionally earn by working in the fields, they were, of course, very poor. But I was glad to find that they did not consider poverty to be an excuse for vice; and John's mother remarked to me, "Though we could teach our child no good, we have kept him from learning any evil, and have never suffered him to play about the streets with bad children. We watched over him: we could do no more."

Our Lord Jesus Christ, in applying one of his beautiful parables, said, "To him that hath, it shall be given;" and so it proved to the parents of the dumb boy. They did what they could in protecting their child from evil example; and God, in his own time, sent another to teach him that good which they had no means of communicating.

John B— was brought to me by a little companion, also deaf and dumb, towards the close of a cold day in October 1823. He was then more than eleven years old, but looked scarcely nine. His aspect was remarkably mild and engaging, combining the simplicity of an infant with a great deal of respectful modesty. He was poorly clad, but very clean; and when his little bare feet had made acquaintance with the warm hearth-rug before my fire, and a good many wistful looks into my face had convinced him that he had found a friend, he became exceedingly well pleased with his new situation. New, indeed, it was to him; for I afterwards found that he had never before seen a carpeted room, nor any thing superior to the contents of his father's cabin; and I well remember his mounting a chair to peep through what he supposed to be a window, a looking-glass, and falling down in affright at suddenly beholding the reflection of his own face in the mirror.

understanding was concerned. He had, indeed, been taught to bow down before a crucifix, and to the pictures and images that adorned the altar of the Roman Catholic chapel; but this only puzzled him; for, as he afterwards told me, he saw that they were made of wood and paper, and that he was better than they, because, though he could not hear or speak, he could both walk and see, whereas they could neither speak, hear, see, nor walk. Of course he paid no honour to them; nor had any idea entered his mind of the existence of a Supreme Being. In proof of this, one of the first questions that he contrived to put to me, was, whether I made the sun and moon.

It would be impossible to trace the steps by which I was enabled to convey to him the grand truth that there existed One, far above, out of his sight, more dazzling than the orb of day, who had made that orb, and all the objects on which he so delighted to gaze: the starry heavens, the rivers, the hills and vales, the green grass, and all that walked upon it, the birds and the butterflies, the gliding fish, and all that people the universe. It was when he first laid hold on this reality, that his mind seemed to be truly born; it evidently filled the vacuum in his spirit, threw a sunshine over all his contemplations, and so richly was the love of God shed abroad in his heart, by the Holy Ghost, that I have no hesitation in saying he valued every enjoyment, even down to the most ordinary comfort and convenience of life, more as the gift of his Creator, than because of the gratification which he personally derived from it.

But still my dumb boy was only an amiable deist, in his comprehension of the divine nature; and I was well aware that he might thus live and die, and perish everlastingly for lack of saving knowledge. He had, hitherto, no conviction of his own sinfulness; to the need, the offices, the name of a Saviour, he was a stranger; and before he had acquired sufficient skill in language to express or to comprehend the shortest sentence, I was alarmed by seeing symptoms of severe illness, at a time when typhus fever was raging around us. I had already taken him to reside under our roof, for more constant opportunity of instruction; but writing occupied a large portion of my time; and, as I have said, my teaching was directed rather to his heart than his head, in the prospect of a speedy separation.

I now saw that not a day was to be lost in giving him the Gospel, the message of reconciliation, through the atoning blood of our crucified Redeemer.

The way to this memorable conversation was opened, whilst I was secretly praying that the Lord would point it out, by expressing some curiosity as to what became of people whom he had seen carried past to their burial. He signified that their eyes were shut very close, would they ever open them again?

Upon this I threw down my needle-work, and bespeaking, by a sign, his most serious attention, I sketched, upon a paper, a crowd of persons of all ages, and near them a large pit, with flames issuing from it. I told him that the crowd contained him, me, every body; that all were bad; that God was angry; and all must be cast into that fiery gulf. He exhibited great dismay, and anxiously looked for further explanation. I then drew a single figure, who came, I told him, from heaven; that being God's Son, he asked his Father not to throw those people into the fire, and consented to be nailed to a cross to die; and that when his head dropped in death, the pit was shut up, and the people saved. It may well be supposed that I greatly doubted the possibility that such a representation, explained only by signs, should convey any clear idea to the boy's mind; but it is God's will, by the foolishness of preaching, to save them that believe; and I had immediate

inasmuch as it proved that he had laid hold on the grand doctrine of substitution. He observed that the sufferer on the cross was but one; that the ransomed crowd were many, very many; and he signified his doubt of God being satisfied with the exchange. The Lord still helped me; I took off my ring, laying it by myself on the table, and then breaking, into many pieces, the leaves and stalks of some decayed flowers in a jar, I heaped them near it, asking, with a smile, which he would have, the one piece of gold, or the many withered fragments? Never shall I forget his look, the beautiful, the brilliant look of sudden apprehension, the laugh of delight, the repeated clapping of his hands, while he declared, by animated signs, that the single piece of gold was better than a room full of old flowers; that the former was like him on the cross; the latter like men, women, and children; and he spelled, most exultingly, "One! One!" Then, with his countenance softening into the loveliest expression of grateful reverence, he looked up, saying, "Good, good One," and ran for the letters to learn to spell his name,—that adorable name which is above every name,—that name of Jesus at which every knee shall bow—I taught him to spell, and then I told him how Jesus Christ was laid in the grave; how, on the third morning, he burst its bars; how he rose to the Father, and would also raise him and me from the dead; and, finally, I assured him that Jesus Christ could see and hear us always; that we might talk to him constantly, and hereafter be with him in heaven.

I should have remarked that, when showing John the pit of flames, I paused to convince him that he, for one, had made God angry; he freely confessed it, by sorrowful looks and gestures, but most vehemently denied that God could be angry with me. Thus he was clearly brought acquainted with the plague of his own heart; and not the slightest objection did he make to the justice of a dreadful sentence against him. This struck me the more, because he was exceedingly jealous of his own rights and reputation, never resting for a moment under any supposed invasion of either; yet he had nothing to reply against God; he tacitly acknowledged his guiltiness, and—it was a most glorious proof of divine teaching,—the love of God, even in delivering his own Son to a cruel death. I saw, with unutterable and overflowing joy, that my poor boy received Jesus Christ as his Saviour; and never, from that happy hour to the moment of his death, did he seem to doubt his interest in the atonement. So beautifully did he realize the apostle's declaration, "Ye are bought with a price," that, without ever knowing those words, he took them for the rule of his life, and found the principles conveyed in them a safeguard against sin in every form; that is to say, sin had not the dominion over him; he hated sin, he dreaded it, he fought against it, often with tears and prayers, and that in matters which would be deemed by many of very slight importance.

I will give one illustration before I quit this part of the subject, merely remarking that the same holy and heavenly wisdom guided him under every temptation. He had a great abhorrence of drunkenness; and, to avoid the beginnings of such a sin, he resolved, with my hearty concurrence, never to taste strong drink of any kind.

On one occasion, about four years after he came to me, he was sent with a note to a friend's house, and, while waiting for the answer, he was pressed to take a glass of wine by a young gentleman, who had resolved to overcome his scruples; the lad refused, but was more importunately urged to take it. His rejection became more firm and emphatic as his thoughtless friend more resolutely persevered, until the latter

seized him by the collar, drew his head back, and poured the wine into his lips. In this emergency John set his teeth so firmly that scarcely a drop could pass them, and the contents of the glass ran down over a pretty waistcoat which I had just made for him, and which he highly valued. He said nothing, but buttoned his coat, and returned with the letter; then told me what had passed, showed the stains, and with an exulting smile, concluded by remarking that his waistcoat was spoiled, but God was not angry, for John was not drunk. When adverting to it afterwards, he said that God had made his teeth, and the devil could not get the wine through them.

I have already said that it is not now my purpose to write John's history, and I shall pass over the seven years during which he walked with God on earth blameless, and without rebuke; a silent lovely light, shining among men, so as to compel many to glorify his heavenly Father. Throughout the protracted sufferings of a most lingering decline, the arm of Jehovah sustained him, strengthening him with strength in his soul, and bowing his will into the most filial, most cheerful resignation. Jesus Christ was the theme of his discourse, daily and hourly, in the season of health; and afterwards, when writhing under severe tortures, the sight of which drew tears from me, he would look up in my face with a sweet smile, and tell me that Jesus Christ loved him. Of the effects of this love he had an extraordinary view, which he described to me very soon after he had been brought acquainted with his Saviour; and he repeated it with excessive delight, even at the time when death had actually seized his prey, and below the knees neither warmth nor pulsation remained. It was this: that God had a very large book, on the top of one page bearing the name of John B——, below which were written a great many things wherein John had made the Lord exceedingly angry; that on rising from the grave, God would call him, in an awful manner, to stand before him, while he opened this book, and turned to the page in question; but that though he would hold it close to the sun, yet he could not read one word that had been written, because—and here his face used to kindle and glow with indescribable animation—because when John prayed to Jesus Christ, he took that book, and, passing his "red hand" over the page, left nothing visible there but the blood which had flowed from his palm, when pierced by the nails on Calvary. This thought was his solace through life, and evidently illumined the dark valley of the shadow of death. The possibility of escaping hell otherwise than by the intervention of "Jesus Christ's red hand" would have appeared to him a mockery; and to doubt of Christ's redeeming love to his own soul, I think he would have considered a very deep crime. All have not the full assurance of faith; and I never saw or heard of any instance where it existed so triumphantly as in John B——; while, to the praise of the glory of divine grace be it repeated, that he who clung as a helpless, condemned sinner, to the unmerited love of a ransoming Saviour, was a wonder to all who knew him, for the unblemished purity of his life and conversation.

Every morning, without exception, at the time of family worship, a separate and solemn prayer was offered up for the divine help and blessing on his education; while the sight of the dear dumb boy kneeling beside us, touched our hearts, and put an earnestness into our supplications, which will long be remembered by those who joined in them.

For seven years and a-half, this daily prayer ascended; and precious indeed was the answer vouchsafed; most precious at last, when those cold and clammy hands were exerted to the utmost of their failing strength, to spell on, and to tell me the happy story, how Jesus Christ loved poor John, and how John was

going to see the dear "red hand," and to sing with angels for ever. Many a tear had I shed over him during those years; tears of anxiety, of disappointment, of unbelief—almost of despair; but the tears that fell beside his dying couch, were those of unutterable happiness, for I saw the work finished; and my own experience told me that it was the Lord's alone, though he had deigned to carry it on by the instrumentality of my weak hand.

I never shall forget the incredulous smile with which John's father consented to my giving his little dumb boy a lesson every day in reading; nor the grateful tears that flowed when, six months afterwards, both parents said to me, "Take our child; he is more yours than ours, for you have made him a different creature. If you left him now, he would die; he could not bear to live in his ignorance again."

I have frequently been much moved by the animated and feeling descriptions that my dear boy gave of this state of unwilling ignorance. He told me that he used to watch the motion of the sun, moon, and stars—the growth of plants, and the various natural appearances which bespeak the hand of an overruling power, until his tears had flowed, because he could not comprehend the cause of all. But nothing appears to occasion such distressing perplexity to a deaf mute, as the death and burial of his fellow-creatures. The change produced on countenances which used to smile on him—the icy coldness, and total insensibility of the frame; the act of screwing down a coffin lid over it, and of depositing that coffin deep beneath earth's surface, with the solemn act of worship accompanying it; all these are terribly and awfully exciting to him, more especially when he is made to comprehend, by some associate, that his turn will also come; that he, too, must be enclosed in a long box, and deposited in a deep pit, far from the cheerful light, and from all that now helps to gladden his solitary existence.

I never beheld any thing so striking as the avidity with which my poor John caught at the first intimation of a future resurrection from the dead. It evidently removed from his mind a most oppressive weight of anxious doubt. And I think that I may safely assert, that during more than seven years following, scarcely as many days passed, on which he did not refer to it with delight.

---

SKETCH OF THE  
HISTORY AND CHARACTER  
OF THE ANCIENT CULDEES.

No. I.

BY THE REV. DONALD FERGUSSON,  
*Dunnielen.*

HAVING in two former numbers detailed the leading incidents in the life of Columba, "the apostle of the Highlands," and touched upon some of the distinguishing features of his character, we propose to devote this Sketch to an examination of the history and peculiarities of the ancient Culdees of Iona, as forming the second link in the chain of Scottish Ecclesiastical History.

We can scarcely suppose that it will be uninteresting or unprofitable to peruse a narrative of the exertions of a body of men, who, in the midst of growing degeneracy, long preserved their purity of doctrines and morals untarnished;—who, in the midst of growing indolence among the priesthood, continued to labour unweariedly in their Master's service;—and who, when the chains of an impure and imperious Popery had en-

\* The above narrative is extracted from an interesting and authentic little work, published by Curry and Co., Dublin, entitled "The Happy Mute." By Charlotte Elizabeth

thralled the mental and spiritual liberties of Europe, ceased not, from their distant inlet home,

"Plac'd far amid the melancholy main,"

"to witness a good confession," and to make a sturdy and unyielding resistance to a tyranny, which succeeded indeed in extirpating, but not in subduing them. To every lover of "pure and undefiled religion," their history can scarcely fail to be interesting,—but more especially to the *Scottish Protestant* it possesses attractions of a peculiar nature; inasmuch, as it records the early triumphs and struggles of primitive Christianity in his own land; inasmuch, as it claims for the priesthood of Scotland a proud, because a pure superiority, in every point most noble, both of faith and of practice, and displays, on their part, a career of indefatigable exertion, accompanied, through the Divine blessing, by a success unparalleled since the triumphs of the apostolic age.

It is a matter of uncertainty to whom the credit of instituting the Culdee system is due, or in what country it took its rise. The origin of the very name is disputed. Some profess to trace Culdeism back to the very primitive ages of Christianity, while others ascribe its institution to Columba, about the middle of the sixth century. There does not, indeed, appear notice of any *distinct associated body* of Christians, holding the tenets, and cultivating the manners of the Culdees, prior to the age of Columba; and, therefore, there is a strong probability, that under his auspices first, they were formed into a regularly constituted society; yet, does not this, in the least, militate against the supposition, that the purity of faith and the simplicity of worship which they practised, were introduced into Ireland many ages before; nor does it disprove their own assertion, that the Apostle John had communicated to their forefathers, "those things most surely believed among them."

It suits not our purpose to inquire into the accuracy of the opinions relative to the time and place of their nativity as a body; it is to their history, as a religious society in our own land, that we wish to draw attention; and as it was only after the arrival of Columba in Scotland, and his establishment in Iona, that we have any evidence of their existence, or details of their exertions, we will consider that event as the era of their institution, and that venerable man as the founder of the body.

Regarding Culdeism, therefore, as instituted by this primitive missionary, and its different branches throughout Scotland as under his training whilst he lived, we will pass over so much of the early history of the system, as was touched upon previously, in our sketch of the history and character of Columba; and proceed to glance at the peculiarities in the social constitution and doctrinal views of the body, before detailing the history of their proselytizing labours and their subsequent fate.

The doctrinal opinions of Columba appear to have possessed much of the purity of the apostolic age of Christianity; and his successors seem to have kept fast hold of this noble feature of distinction, even after the moral and religious atmosphere of the Christian world had been contaminated by the pestilence of Papal supremacy. For although Popery had established its sway, and although much that was impure, and more that was absurd, had become inwoven into its texture, as part of the creed by which its votaries were to be regulated;—although, we say, Europe had thus stooped to receive the degrading fetters of a foul and foolish superstition;—in Scotland its ascendancy was long checked by the firm intrepidity of the Culdees; nor did the Papal power, while rearing its throne in Scotland, find any engine, except its favourite instruments of unprincipled duplicity, and exterminating persecution, sufficient for quenching their zeal in the cause of truth, or quieting their struggles in defence of religious freedom.

Columba had, from the first, recommended to his disciples *THE WORD OF GOD* as the great rule of faith. It was to be their only *infallible* director; to it they were to refer in all their difficulties; by it they were to abide in all their decisions; it was to be the source of all their knowledge; and however numerous and diversified might be the channels whereby the streams of this knowledge were to be communicated, yet were the holy Scriptures ever to be regarded as the great well-spring, whence the refreshing waters should emanate: Even Bede, when he censures them for their non-conformity to the Romish ritual, admits that "Columba and his disciples would receive those things only which are contained in the writings of the prophets, evangelists, and apostles; diligently observing the works of piety and virtue."

It was this rigid adherence to a *one infallible* standard, which, coupled with a determined opposition to the grasping ambition of the Romish Church, led in the end to their overthrow; and an honourable overthrow it was, seeing it was endured in defence of that "faith once delivered to the saints!" An overthrow which was preferred to an acknowledgment of such unscriptural innovations as the doctrine of the Real Presence, the idolatrous worship of saints, prayers for the dead, the doctrine of good works as opposed to justification by faith, the infallibility of the Pope, absolution, confession, and others of the Romish tenets, which they resisted with a faithfulness and a firmness, that extorted, even from their adversaries, a tardy testimony to their zeal, their prudence, their piety, and their learning.

But not only did the Culdees differ from the votaries of the Romish Church in these most vital points of faith and doctrine, they also dissented from them on the subject of ecclesiastical discipline, and in their habits as a body of Christian teachers. They disclaimed all right, on the part of the Papal chair, to interfere with their management, or form of government; and adhered, in their capacity as members of the same order, to none of the unsocial restrictions of a monastic rule.

The system of Monachism must have originated in one of two sources; either the gratification of selfish and morbid feelings in a life of seclusion; or the aggrandisement of a body, by rendering every member of that body, in all their feelings, and in all their substance, as "part and parcel" of that society. The founder of the Culdee system had formed too correct views of human nature, and of the duty of men as social beings, not to perceive that such a line of conduct was very far indeed from being the best fitted for the practice of the Christian virtues, and farther still from being the most beneficial for advancing the interests of society at large. Far, therefore, from cloistering themselves in some retreat, whence they could look forth, in frigid unconcern, upon the doings and actings of their fellows; and far from refusing to bear their part in the trials and vicissitudes of life, or to share in its delights; far from confining that love which they owed to the wide brotherhood of the human family, within the limited circle of a monastic fraternity; far from thus sacrificing an ordained duty to a fanatic passion for the aggrandisement of the order to which they belonged, (a practice which, in whatever age or country it has obtained prevalence, has tended to the disruption of all natural and social compacts, and, in the end, to the blighting of every noble and pure sentiment;) far, we say, from acting on such narrow principles, the Culdees laboured for their own subsistence, mingled with their fellow-men in terms of a manly equality, went in and out among their flocks, uprearing no fictitious barrier to exclude the vulgar gaze, and assuming no air of arrogant superiority to protect their sanctity: like other men, they possessed property, and holding the common rites in respect, they bequeathed this property to their descendants, discountmancing the practice, com-

mon in monastic institutions, of throwing the property of each individual member into the common treasury of the monastery, in order thereby to swell the authority of the particular establishment, and strengthen its facilities for working evil. In short, the Culdees performed all the ordinary duties of useful members of society; and possessed, as far as we can perceive, no point of character in common with the usual Popish seminaries, except this very general one, that each of their establishments formed a religious order, residing within the same walls, united by the same bonds, and observing the same rule. *This rule*, said to have been composed by Columba himself, was styled *THE RULE OF IONA*; "but," to use the words of Dr Jamieson, "although it appears that the Culdees used a certain institute, yet, in the accounts given of them, we cannot overlook this remarkable distinction betwixt them and those which are properly called monastic, *that they were not associated for the purpose of obeying this rule.*"

Each of the separate Culdee establishments comprehended twelve brethren. Columba's chosen associates, limited probably in imitation of the apostolic college, amounted to that number; and his disciples seem to have continued the same practice, from respect to their founder. These twelve brethren were superintended by an abbot, or principal of the college, selected by themselves, generally out of their own number, according as the age, learning, or labours of any of the members entitled him to the dignity; but, at a later period, the office seems, in some instances, to have been retained in hereditary succession.

Considerable warmth has been displayed in the discussion which has arisen betwixt those, on the one hand, who attempt to trace the leading features of Presbyterianism, in the ecclesiastical policy of the Culdees; and those, on the other, who, holding the principles of Prelacy, maintain, that the heads of the establishment at Iona and the other Culdee colleges, exercised the rights, and possessed the authority, of Diocesan Bishops. Our object does not require that we enter into such a controversy. We may, however, remark, that while it is true that the term *bishop* is often applied to the heads of the Culdee colleges, yet does there appear equally little doubt, that whatever the character and influence of these bishops may have been, they must have been divested of some of the most important and sacred functions which are now the exclusive prerogatives of Diocesan Bishops. We have it affirmed, that the principal of the Culdee college at Iona was always a *Presbyter abbot*, in imitation of the status of the founder of the order; and this *Presbyter abbot* evidently exercises ecclesiastical jurisdiction, not over the districts in the neighbourhood of Iona merely, but over all the Culdee churches throughout Scotland. Nay, we find that even the separate establishment which, at a subsequent period, was instituted at Lindisfarne, and the other Culdee colleges in England, were dependent on the parent institution, in doctrine and discipline, although the distance and difficulty of communication did not admit of very frequent intercourse. This superiority, however, which was possessed by the establishment of Iona over all the rest, seems to have been claimed and admitted only because of the superior antiquity and rank of that establishment, and because it had been the source whence all the others had emanated; besides, the authority seems, in no degree, to have been exercised by the *Presbyter abbot* of Iona, as an individual possessed of that dignity by right of his office, but by the body of seniors or *Presbyters* with their abbot at their head, in whose name all the decisions of the assembled college were executed, but who exercised no authority which was not previously sanctioned, or rather ordained, by the council of his brethren. Moreover, it seems pretty clear, that the right of ordination also was vested, not in the abbot, but in the council, who only may have commissioned their mo-

derator to bestow it; for we find one of their number stating, that the principles which he held were "received from his elders, who sent him thither as a *bishop*;" so that, if the Culdee government was really Episcopal, it presents two most unaccountable anomalies, the one of the bishops themselves receiving their ordination from persons unqualified to bestow it, and the other of these bishops continuing for centuries subject to a body of inferior functionaries.

Perhaps some of the darkness that overhangs the question might be removed, by the very natural supposition, that in the later ages of Culdeism, the presidents of the different colleges might be styled by a title then become very general, and to which, as being a scriptural term, they could advance no valid objection. From this the early Popish writers may have argued the similarity between the Culdee form of church government and their own; while Prelatic writers of a purer faith, may unwittingly have adopted the same argument; but affording thereby, no stronger evidence of the primitive establishment of Episcopacy in Scotland, from the fact of the term *bishop* being used as descriptive of the principles of the Culdee colleges, than they do of the divine origin and authority of Diocesan bishops, from the term *bishop* or *overseer* being one of frequent occurrence in the New Testament.

The chief employment of the Culdee ecclesiastics comprehended two departments, *preaching and teaching*,—the one intended to disseminate the truths of the Gospel among the community, through the instrumentality of the public services of the sanctuary, the other, to inculcate its precepts, in private, upon the minds of their people; and especially, to train up the youth, both in the knowledge of the Christian faith and of useful learning, in order that "the Lord might have a seed to serve him, when the existing generation had passed away;" and by this mean, especially, they hoped to accomplish much, because they perceived it to be a much easier task to train the youthful mind to the knowledge and practice of the Christian virtues, than to eradicate the rank crop of vices from the heart of those who had been born and bred amid the mummies of a Pagan superstition.

The fruits that succeeded these exertions of the Culdees, leave no doubt of the ardour and faithfulness of the labourers. The Christianization of almost all North Britain, as well as a great part of England, is amply confirmatory of their assiduity as preachers of the Word; while the celebrity of the school of Iona, throughout Europe, testifies to their activity and success in the cause of education.

We are not able to ascertain the extent of learning embraced by the Culdee course of education; but there are many reasons which would induce us to consider it as neither meagre nor confined. We know that, in addition to the knowledge of theology which Columba possessed, he was also well skilled in law and physic; and while the first of these would undoubtedly form the primary branch in his system of education, it is very likely from the acquaintance with the other sciences, which their master possessed, would also be communicated to his disciples, and that these would form distinct and important branches in that course of education enjoined by him. Traces, indeed, of the medical skill possessed by the Culdees, have continued to exist in the districts adjacent to Iona, being preserved in families, and handed down from generation to generation, until a period comparatively modern; and it is probable that the acquaintance which the Culdee fathers possessed with the science of legislation, may have served in no small degree to account for the rapidity of their success, by its recommending them to the favourable notice of the illiterate governors of a barbarian country.

The belief, also, which has long existed in reference to the extent and value of the library of Iona, is itself

no slight evidence of the eminence which its possessors had attained in literature and science. Much, indeed, that has been said upon the subject may be regarded as fabulous, still the belief was too general, and the evidence too systematic, to admit of any doubt regarding the fact of its existence, although its value and extent may both have been over-rated. Its utter disappearance is, indeed, a strange circumstance, but far from sufficient to invalidate the declarations affirmative of its existence, especially if we take into consideration the many changes which befell the monastery, and the many hostile visitations to which it was subjected. For, supposing that some of the relics of its ancient learning had remained until a date posterior to the ruthless ravages of the Danish barbarians, and the relentless enmity of England's first Edward, yet is it most probable that the monks who inhabited Iona at the era of the Reformation, would, on their departure, have left little of value behind them, to abide the just, although perhaps too indiscriminate, indignation of a zealous Reformation,—or to satisfy, at an after period, the curiosity of a tyrant Protector; so that the shelves of the Vatican, or the repositories of Douay and Ratisbon may alone be able to convey information regarding the lost library of Iona.

At the death of Columba, indeed, his seminary seems to have emitted a bright radiance, which reached through the length and breadth of Scotland, dispelling the gloom of Pagan superstition, and thawing, by its warmth, the icy hearts and frozen manners of its rude population. The exertions of the monks of Iona were not confined to the cultivation of the mind merely, but by introducing, and themselves practising, the useful arts, they trained the natives to habits of exertion, and rendered them familiar with some of the comforts and conveniences of life; so that under the influence of pure and pious precept, coupled with a righteous and industrious example, the uncultivated manners of the nation began gradually to be softened, and the character of the people to assume a milder aspect.

A CONTRAST BETWEEN THE UNRENEWED AND THE RENEWED MAN:

A DISCOURSE.

BY THE REV. W. NICOLSON,

*Minister of Ferry-Port-on-Craig.*

“For I was alive without the law once; but when the commandment came, sin revived, and I died.”  
—ROM. vii. 9.

PAUL having, by a process of close and powerful reasoning, proved and illustrated the doctrine of justification by faith, has, with no less zeal and cogency of argument, shown the necessity of sanctification of heart, and holiness of life, in the case of all who are thus justified. This he did, in order to obviate an objection which they who were not under the sanctifying influence of the truth might be disposed to urge against the doctrine in question, namely, that it destroyed the obligation to practical obedience, and also to prevent the licentious use which some might be disposed to make of this doctrine, in supposing themselves to be thereby freed from all obligation to holiness of life. Having thus, upon the one hand, combated and overturned the objections of those whose zeal for the law might induce them to reject the doctrine of justification by faith, and, upon the other hand, shut up the avenue to licentiousness which they who disregarded the law

might have conceived this doctrine to have opened to them, he proceeds to illustrate, in strong and powerful language, the different consequences of a right and of a wrong apprehension of the law. In doing this, he declares his own experience upon the subject, showing how he felt, and how he acted, while ignorant of the excellency, the extent and spirituality of the law, in striking contrast with his feelings and his actions, after his mind had been enlightened upon this point. The sum and substance of this experience may be considered as expressed in the words of my text, “For I was alive without the law once; but when the commandment came, sin revived, and I died.” That is, as if the apostle had said, When I was without the true knowledge of the divine law, and had it only in the letter, but knew not its power, I was, in my own estimation, alive. I conceived myself to be a holy and righteous man, being altogether without any conviction or consciousness of that state of spiritual death in which I then was; but when the commandment came to me in its power, and reached my conscience; when the law in its true character, and in its spirituality, was revealed to me, it then discovered to me my guilt, and sin was exhibited to me in all its deformity, so that I saw myself to be dead in trespasses and in sins. Here, then, we are led to consider,

I. The character here given of a sinner without the law.

And let it be observed, that when the apostle speaks of himself as without the law, it is not to be understood that he was ignorant of the existence and literal requirements of the divine law. On the contrary, he was well instructed therein. Paul was brought up in the knowledge of the Jewish religion, educated under Gamaliel a noted doctor of the law in Israel, and, moreover, was very zealous for the law. His own declaration upon this subject was, that he was taught according to the perfect manner of the law of the fathers, and was zealous toward God; and that after the strictest sect he lived a Pharisee. He was not, therefore, without the literal knowledge of the law. This knowledge, however, being unaccompanied by any spiritual illumination, was altogether unproductive of any spiritual fruits; and of so little value did he hold it, after his conversion to the faith, and so utterly worthless did he regard it, that he declares, concerning himself, that he was then without the law. Notwithstanding his liberal education, notwithstanding his zeal, and his Pharisaical and punctilious strictness about the formalities of his religion, now that he is enlightened by the Spirit of God, and brought under the sanctifying influence of the truth, he regards all this education, and all this his former zeal and strictness, as of no account, in so far as a proper and acceptable obedience to the spirit of the law was concerned. All his knowledge had utterly failed to discover to him the true demerit and malignity of sin. It had utterly failed to discover to him his own moral guilt and pollution.

It had not filled his mind with just views of the holy and spiritual nature of the law of God, nor of the spiritual nature of the service which it required. In all these respects he was then without the law. In so far as the power and spirit of the law was concerned, he was as one who knew it not.

Now, is the apostle to be considered as here stating any thing peculiar to his own case? or does he not assert concerning himself what is true concerning thousands besides? All, as well as the apostle, who are strangers to the spirit and power of the law of God, may be said to be without the law. Nor is it to such as have never had that law revealed to them, that these words apply. If it was true of Paul that, notwithstanding all his learning, and all his knowledge of the letter of the law, he was, nevertheless, virtually *without law*, so long as he remained a stranger to its spirit and its power, is it not equally true of every other whose heart and whose life may not be under its influence, whatever may be the extent of his learning, or the degree of his attainments? Thus the words of the apostle, in which he declares his own experience, will find their application in the case of every individual among the unrenewed and unsanctified, who, although having the Christian name, and externally enjoying the Christian's privileges, are destitute of the saving knowledge of divine truth, and have never felt its transforming efficacy.

Such, then, being the import of the apostle's assertion, that he was without the law, it is obvious that his life, instead of being what that law required, must have been a habitual contravention of its spirit. And so of all to whom the expression now under review will apply. Even although you may not, like him, hale men and women to prison, and persecute them unto the death, yet if your hearts and affections have not been disciplined into a cordial acquiescence in all its precepts, your perceptions opened to a right apprehension of its holiness and universality, and your whole conduct chastened and purified by an abiding impression of its obligation, you cannot be regarded, in the eye of God, as living otherwise than *without the law*. Your zeal for its forms may be apparent to all, your punctuality in their observance worthy of all imitation, and yet you may be unsanctified in spirit. The divine beauty and glory of the law you may not have seen, its spiritual power you may not have felt, and hence it may still be said of you, that you are without the knowledge of the law.

In such circumstances as those we have now described, the natural conclusion which we would draw concerning the sinner would be, that he was *dead* in trespasses and sins. How is it, then, that Paul says of himself, that he was *alive*? "I was alive without the law once." He could not here mean to assert, surely, that he was *spiritually alive*; for such an assertion, in the circumstances referred to, would have been directly opposed to the whole tenor of Scripture. To be

without the true knowledge of the law, and living in a way utterly opposed to its design, can never imply the possession of a principle of spiritual life. We conceive, then, that when the apostle here says, that, in these circumstances, he was alive, he asserts what he then conceived of himself. In his own view of his case, he was a righteous person. Nothing was then farther from his imagination than to conceive, that he who was so zealous for the law, and so strict in his observance of what he conceived to be its demands, could be at the same time contending against God, and wofully sunk in the polluted mire of spiritual death. No feeling seemed to be more predominant in his mind in those days of his legal religion, than that of self-righteousness. Proud and self-justified, he looked with implacable resentment upon the followers of Jesus; and the deep and humbling consciousness of his own guilt and danger, never took possession of his haughty spirit. The language of his heart was, "Stand by, for I am holier than thou!" With his mind thus filled with the delusive impression of his own righteousness, he had no other conviction than that he was indeed alive, in the fullest sense of the term. This was his belief, and this he here declares, when he says, "I was alive without the law!"

In the context, and in other parts of this Epistle, the apostle gives a full explanation of the principle upon which the human heart thus deceives the sinner. While blind to the holiness and spirituality of the law, sin is not perceived in its true character. The law is the mirror in which the sinfulness of sin is perceived, and its condemning power recognized and felt; if, then, our perceptions of the law be indistinct and erroneous, so must our perceptions of sin. Hence, the apostle says, in the last clause of the preceding verse, "without the law sin is dead;" that is, without a right knowledge of the law, we are not conscious of the motions of sin within us. "Nay," says he, in the 7th verse, "I had not known sin, but by the law." However polluted and sinful we may be, if we have not a clear view of the mirror in which we may see ourselves, our pollution and sin will not be perceived. Being thus unconscious of sin, it remaineth as dead within us, and we suppose ourselves to be free from its contamination and condemnation. And again, where no law is, there is no transgression. And hence the obvious conclusion, that when we do not perceive the law, neither do we perceive the transgression. When we are blind to the nature of the law's demands, we are equally blind to our own deficiencies. And in such a case, the feeling is that we are alive, that our state is good and safe, sound and healthful. This, then, is just the very idea which Paul here declares he had of himself previous to his conversion, when he says, "I was alive without the law once." I conceived myself to be whole and sound in my religious state and character. I was conscious of no principle of spiritual death working my destruction. I thought and felt as if all had been going well

with me. I was ignorant of the law, and felt as alive.

Such, then, being the state and character of the apostle previously to his obtaining a right and spiritual apprehension of the law, and consequently a right apprehension of himself, mark the contrast exhibited in his case after his obtaining this apprehension. His lofty thoughts were humbled. All his self-righteousness fled; and, instead of life, he only saw death—instead of health, he saw himself to be overspread with a deadly disease. This will appear more fully, when we proceed,

II. To consider the change which is produced by a right apprehension of the law, and by a proper feeling of its sacred obligation. "When the commandment came, sin revived, and I died."

When you consider the coming of the commandment, as here set in opposition to being without the law, there can be no great difficulty in perceiving its meaning. As, to be without law has been shown to signify, not without a literal knowledge of the law, but without a spiritual knowledge of it; so, the coming of the commandment signifies, not the communication of a knowledge of the commandment in the letter, but the communication of the knowledge of it in its spirit and power. We have already seen, that in the former sense Paul was well acquainted with the law; but now he refers to the period when the heavenly light shone forth upon him, and when the commandment of his God came to him in power, and with divine illumination. This took place with him on the occasion of his memorable journey to Damascus, with intent to apprehend such as called upon the name of Jesus, and to carry them bound to Jerusalem. When prosecuting his journey, filled with the most hostile feelings and designs against the Christians, he was suddenly arrested in the way by a heavenly vision, and then it was the commandment came to him. A mighty revolution was effected in the whole condition of his inner man. His persecuting weapons fell from his grasp. His hostile purposes all vanished. The law and commandment of his God exhibited to his astonished mind a new bearing and complexion. The whole purpose of his soul was changed. Now, how was it that all this was accomplished? Was it by means of any revelation to him of a law of which he had never heard before? Had he been till then ignorant of God's revelations? Is it not most obvious, that there was something altogether different from any external revelation of a law before unknown? The whole was brought about by an internal revelation. It was all the effect of divine and spiritual illumination, whereby light was cast upon purposes and plans of mercy long foretold. The apostle was not remitted to the study of the law, in order to find out the perfect will of God, of which he was so ignorant. The whole of his remaining lifetime might have been spent in this study, without his advancing one step in the removal of that veil which overhung his perceptions. To no such fruitless labour was

he set. But there was a power which study cannot command, and an influence which learning cannot produce, put forth upon his mental vision, whereby the darkness of his mind was dispelled, and truths which formerly he could not understand were clearly exhibited to his view. Errors and prejudices, which formerly entangled and perverted his perceptions, were wholly dissipated, and the stubbornness of his unsanctified heart was subdued into the compliance and docility of a child. Although, as his subsequent history abundantly proves, his fortitude and boldness did not forsake him, yet his mind was chastened by the mild principles of the Gospel.

It is easy to see then, brethren, that in bringing the commandments of our God with power and with saving efficacy to the hearts and consciences of sinful men, there is something far different from mere human agency necessary. Useful as that agency may be, in subserviency to the holy will and purpose of God, it is nevertheless totally inadequate of itself to the working out of that change in the moral constitution of man, whereby he becomes a new creature in Christ Jesus. And after all the toils and labours of the most faithful and patient research, man may still be virtually without the right knowledge of the law of his God, and may be spiritually dead when he thinks himself alive. And in all the pride of intellect, and in all the consciousness of lofty attainments, and in all the complacency of Pharisaical self-righteousness, and in all the superciliousness of a fancied superiority to others, may the sinner carry his head in the lofty attitude of an implied defiance of all challenge and of all scrutiny, while in the view of God he may be covered over with the leprosy of sin, and there may not be about him a single feature of a heavenly character. Your knowledge of the law may be extensive and minute, and, like Paul the persecutor, you may be zealous for its forms, and yet the commandment may never have come to you in power; there is a mighty influence necessary to arrest the sinful tendency of your innate corruptions, and to give you the saving and sanctifying knowledge of the truth. The Spirit of God accomplishes this. It is his to renovate the dead soul, and arouse the sleeping energies of the human mind. It is his to remove the scales from the eye-balls of the blind, and to pour celestial light into the dark and dreary chambers of the sinner's breast. Do you ask why Paul designates such a change as this, by saying "I died!" The change in question seems obviously to have been rather a restoration to life—a clearing away of the mists of spiritual ignorance, and an opening of the eyes to a proper view of his most important interests. In trying to estimate the real state of the apostle's mind then, which prompted the expression now before us, we can hardly fail to perceive that his words imply that he died, or became spiritually dead in his own estimation. He then saw himself to be under the influence of spiritual death. He no longer gloried in his fancied conformity to



the law of God, for, as that law now appeared to him, he felt that by its sanctions he was held under condemnation. He was just as truly dead in sin before, as he was after the coming of the commandment, but he knew it not. The clearer manifestation of the mirror, brought along with it also the clearer manifestation of the image it reflected. The former obscuration of the glass of the divine Word, caused a dim and indistinct reflection of the face of him who looked into it. The apostle's eyes being beclouded with the dense and defiled atmosphere of spiritual ignorance and legal righteousness, prevented him from obtaining a clear and distinct view of himself. But now this obscuration of the mirror of divine truth, and this bemisting of the apostle's vision, were removed by the cloudless splendour of the Sun of Righteousness, so that the haughty and law-learned disciple of Gamaliel, was exhibited to himself as a poor and guilty outcast from God, and utterly devoid of that righteousness which the law of immutable holiness unyieldingly demanded. One important feature of the change produced then, by a right apprehension of the law, is the totally different opinion which the sinner is led to form of himself. Formerly he gloried in the belief that he was more righteous than others, and for every admitted deficiency he found a ready apology. Now he is ready to hide his face in the confusion and the shame of self-condemnation. "Stand by, for I am holier than thou," was the exclamation of his former self-righteousness; but, "I am vile, what shall I answer?" is now the language of his new-born humility. In the pride of his unsubdued enmity, he formerly demanded, "Who is the Lord, that I should serve him?" but now, in humble submission, he inquires, "Lord, what wouldest thou have me to do?" And it is obvious, that this change in his own view of himself, is what the words of Paul denote when he says, "Sin revived and I died."

But, again, when the change here implied takes place with the sinner, he becomes dead to sin. Formerly he was dead *in* sin, but now he is dead *to* sin. Sin has lost its attraction. The deceitful allurements which formerly surrounded it have disappeared, and it stands forth to his now refined and renovated vision in all its proper unseemliness. Now, in the process by which that is accomplished, there is no destruction of any one faculty of the mind; there is only the giving of a new direction to his faculties. The human mind is so constituted, that it must have some object on which to occupy its affections and desires. And, consequently, if you wish to remove your affections from any unworthy object, that must be done by substituting some other object. The mind cannot rest in utter vacuity; and, accordingly, if we would attempt to remove the love of the sinner from sinful objects, we must not think of accomplishing this by a mere act of separation, by merely turning away the affection of love from the unworthy object, and then leaving it to find a resting-place where it may. We must bring an-

other object forward, present it to the affections, and by introducing it, endeavour to displace the other. Hence the sinner does not become dead to sin, merely by ceasing to love it, but he does so, by having his love directed to some other and more worthy object. The love of God takes place and precedence of love to sin; and when the true character of God is perceived, when his glorious perfections and his marvellous grace are revealed in the soul, then does the love of sin give way before this nobler and more satisfying direction and exercise of the affection; thus the renewed soul being filled with the love of God, there is no room left for the love of its former idols. The exercise of desire is still maintained, but it is now maintained in reference to more befitting objects. Sin has vacated the throne of the human heart, because God has claimed and taken possession of it. The world with its vanities has been displaced, not to leave empty the place which they had occupied, but to let that place be filled by other occupants. The affections of the new man are fully as much occupied as before, but they are occupied with better objects, the introduction of which rendered necessary the ejection of the former.

How beautifully do we perceive these remarks verified and illustrated in the history of Paul! Before his conversion, how active and how zealous! Did this activity and this zeal, then, disappear after the heavenly vision by which his persecuting mission was so suddenly arrested? No; we find the same activity characterising him during all his future life; but it was called forth in a far nobler direction, and for a far nobler purpose. If he was ardent in his attachment before, he was no less ardent after his conversion. But his ardour had now another aim, and was under the impulse of purer principles. In turning totally away from the objects of his former pursuit, it was not that his powerful energies might settle down into aimless fatuity, but that they should burst forth with new splendour, and in another field make nobler efforts, and achieve a prouder victory.

So is it with every sinner who becomes a soldier of the cross. Emancipated from the bondage of iniquity, he acquires new vigour with his freedom. The purer atmosphere which he breathes, and the nobler objects which he pursues, give an animation and a vigour which he felt not before, and with his new occupation there is a new character exhibited. Whereas he formerly satisfied himself with an easy profession, now he assumes the attitude of a wrestler. He strives to enter in at the strait gate,—he fights the good fight of faith,—he earnestly contends for the faith,—he reaches forth to the things that are before, that he may attain to the stature of perfection in Christ. Amen.

---

#### A SABBATH IN NEW ZEALAND.

Concluded from page 607.

AFTER a sail of about twelve miles, the boat was made fast in a small creek, and left there, while we proceeded on foot to the end of the journey, about three miles off,

the walk lying through a natural garden of wild flowers, among which a lofty variety of scented myrtle in full blossom, and the beautiful flower of the wild turnip, which grows upwards of six feet from the ground, were most conspicuous. About midway from the landing-place to the village where Mr Williams had to preach, we came to a village densely peopled, but the inhabitants of which continue in the darkness of ignorance, notwithstanding the changes taking place in every direction around them. Here a couple of Englishmen have a saw-pit and reside; these are beginning, it may be hoped, to seek their own salvation; and that beginning displays itself in civility to the missionaries, of whom they now inquire why, in their visits to the villages beyond them, they never stop at the house of those of their own country.

We arrived, in a short time, at the hut of a poor fellow who is in the last stage of consumption, "waiting," to use his own words, "to fall asleep in Jesus, in the hope of being raised again from the dead by him." As Mr Williams meant to have this day received him into the visible Church by the sacrament of baptism, an examination of this invalid took place, in the course of which he gave satisfactory reason for the hope that was in him. He believed himself to be a sinner, he said, and that the whole of his past life must have been abominable in the sight of God; but nevertheless, he trusted in Christ that he was freely and fully forgiven all his sins, and would not be cast into the outer darkness,—"because of what the Bible told him about the death of Christ." If he lived, he hoped to spend all the rest of his days in the service of God; and if he died, he expected to have part in the first resurrection. But, at the same time that he expressed his desire for baptism to be strong, he thought it would be proper to delay it yet longer, lest he should recover strength, and with the recovery be drawn aside to forget God, and so bring reproach upon the cause of the Redeemer. His fear of backsliding had been excited by the consideration of some cases of apostasy among his neighbours, many of whom have been turned aside by a false prophet that has risen up in the neighbourhood of Ranghiva; a native, who sets himself up as a teacher sent from God, and is suffered to deceive multitudes. His followers observe the last day of the week as holy, and desecrate the first. They profess, also, to approve of the sacred books, while they boldly avow their entire rejection of the Missionaries' interpretations. He declares himself to have been formerly one with Christ, but at the same time confesses to have been among the number of those by whom Christ was crucified. He promises peculiar privileges, both in time and for eternity, to those whom he succeeds in deceiving; yet admits his power to be limited, and that there are those who believe in the Saviour through the preaching of the Missionaries, over whom he will not be able to exercise any power, but who will die as they are living, in the faith and hope of the Gospel. His sayings and doings have staggered many, and, being a ventriloquist, he has deceived some and terrified others into the belief and confession of a lie by practising that art, and speaking to them in two voices, one of which he tells them is the voice of Atua, taking especial care at those times to make its oracular saying confirm his own previous declaration.

We soon entered a populous village, remarkably clean and very neatly built, swarms of the inhabitants being in waiting to welcome us. These came forward with the outstretched hand: and Ekerol Ekerol from a hundred voices at once, plainly declared that we were looked upon in the light of "Friends!"

A congregation was speedily gathered in a small square space, formed by three neighbouring huts, a large block of wood serving the Missionary to sit upon, while to the right of him, some old, white-haired chiefs,

spread out their mats and sat cross-legged upon them; the inferior persons of the tribe, with the women and children ranging themselves in front and on his left hand, at the same time that a few individuals sat apart within the large porch of an adjoining house, and a very few were engaged at a little distance from the assembly, but within hearing, in cooking the ere-tide meal. They listened with mute attention to Mr Williams's discourse, for upwards of three quarters of an hour, when he was at length interrupted by several voices, some relating what they had been told by the followers of the false prophet; others making mention of the Scriptures which contradict his prophecies. One a chief, and, better still,—a Christian, stated that part of their unbelief consists in denying the possibility of ascending up into heaven, and proceeded to exemplify a part of the doctrine taught by them in this way:—taking two pieces of dried grass, one piece he set upright, and disposed the other in lesser pieces around it, so as to give to each of these the appearance of an inclined plane, and to all of them different degrees of inclination. Such being said to resemble the different ways men take to get to heaven; some walking along level ground go very fast, till they arrive at the perpendicular ascent, but no sooner attempt to climb it, than they lose their footing and fall into a pit below, analogous to hell; others are a greater or less time in reaching the turning point, but none are able to get beyond, except a few whom nothing can separate from Christ; but even these get not to heaven, and only sleep an eternal sleep; while those who believe the impostor's lies are introduced to an Elysium, the delights of which are altogether carnal, sensual, and devilish. Mr Williams having answered the several questions put to him, and apparently satisfied the inquirers, resumed his discourse, and was listened to with quietness till the end.

Taking our leave of these interesting villagers, we walked to another and more numerous cluster of huts, at some distance off, several of the natives going along with us. Part of the way led along the bank of the river, the tranquil repose of whose waters was undisturbed by any passing breath of wind; while on its surface, smooth as the silvered glass, earth and sky met together, as it were to confront one another with looks of peculiar loveliness. A few light and graceful canoes lay floating in readiness for their owners in the clear stream, but lay so lightly there that they seemed rather to grow out of the chrysalis beneath them, than to be altogether foreign and distinct bodies. The sky was almost cloudless, the air serene and calm, every part of the picture in perfect keeping, and the whole scene as though inanimate nature both heard and obeyed the command which saith, "Remember the Sabbath-day to keep it holy."

As we struck off from the side of the river, the tolling of a distant bell came tinkling across the valley, and announced the assembling of a body of natives to evening prayers at the village to which we were hastening. We had not much farther to go; but every turn of the path pleased the eye with a change of prospect, while it enabled us to perceive how dense the population is compared with that of the Bay of Islands.

Having at last reached the expectant congregation, I was gratified to find it a large one. Upwards of three hundred persons were there, not, indeed, in a house made with hands, but in a large open space, in the centre of a wide-spread village, with the everlasting hills behind them, and the clear blue sky above, the green sward for their seat, and the homes of their fathers before and on either side of them, to remind of days gone by; and perhaps to tell of obscene rites and unclean superstitions, soon, it may be hoped, to be forgotten for ever, in the universal substitution of a reasonable faith,—a true and spiritual worship. The most

and order, prevailed throughout the whole of the service; the responses were audible, distinct, and deeply solemn; the chorus of singers clear, well timed, and harmonious. The ear of every individual seemed bent for hearing, as though to him alone the message was addressed. Just before the close of the sermon, some of the hearers submitted a few questions to the preacher, but evidently with very great deference, and, as I was afterwards assured, for the sole purpose of getting the difficulties explained which occurred to their own minds, or arose out of the subject-matter of discourse. After the sermon, a native Christian offered up an extempore prayer, the whole assembly kneeling, and the most complete silence prevailing. The benediction was then pronounced, which having received, these warm-hearted islanders flocked round their friend and me, to greet us with the customary shake of the hand before we left them. We afterwards visited some sick, and made for the boat, parties of the natives accompanying us, till they reached successively the various by-paths leading to their own homes, before turning into which, they all approached to bid us good-by. The now familiar word, *Ekerol* friend, with the proffered hand, open as charity, which grasped that held out by us in our turn, spoke volumes to the heart of one whose heart was too full of thoughts, of thoughts themselves too big for utterance, to admit of his more than looking them a long and fond farewell. I have contented myself in barely relating a part of what I saw and heard at this time, for I dare not attempt any thing like a description of my emotions throughout the whole afternoon and evening. While witnessing the artless devotions of these poor half-clad savages, I felt abashed and humbled. While hearing them pray, and sing, and give thanks unto Jehovah Jesus, my Lord and my God, the heart within me fainted, and I could only murmur to my mind's ear:—Of what has been done, by the grace of God, for New Zealand, through the instrumentality of his servants the Missionaries, the half had not been told me.

## THE BENIGHTED PILGRIMS.

### No. II.

BY THE REV. LACHLAN MACLEAN,

*Chaplain to the Lunatic and Blind Asylums, Edinburgh.*

In this article we shall consider the nature of the religious exercises in which the insane are now called to engage, and how far these are calculated to produce beneficial effects.

The first exercise, of course, in which the patients join on Sabbath, is that of praise. In our national Psalmody there is nothing to excite these poor worshippers; its simple yet pathetic character, fits it for calming, instead of ruffling, the already disturbed mind. In a Lunatic Asylum this tendency is most unequivocally manifested; for countenances which, on other occasions, by their restless and ever-varying expression, bear melancholy proofs of a strong internal conflict, sink into a state of fixed tranquillity, while the song of thanksgiving is offered up. Whenever, in the experience of the writer, this part of the service was omitted, (which has twice happened through accidental circumstances,) the change in the appearance of the worshippers was strongly marked; they were evidently disappointed: every thing, in a word, testified the delight which they felt in this part of Christian service, and how much they regretted its omission. The power of music on the troubled mind has been the poet's theme in every age; nor has this power, we conceive, been over-rated. In seasons of grief, there are but few who have failed to experience the almost magic influence of harmony in soothing and comforting. The sorrowing believer, above all, who joins his worshipping brethren, will seldom leave the house of prayer without

voice proclaimed the praises or uncreated goodness. Before a sorrowing Saviour left the room in which he had partaken of his last earthly feast, a hymn was sung. It was probably a part of the paschal service; it was doubtless in honour of the Father; but it was intended also to comfort his mourning, his despairing followers; to banish for a season, from their overburdened minds, the dreadful forebodings of approaching ruin; to send them with softened hearts, and with subdued feelings, into a conflict, where human strength would avail them nothing. Nor is it presuming too much to believe, that He, who was man in all but sin, should have wished once more to hear the song of praise raised by much-loved voices, that sweet forgetfulness of griefs might visit, for a few moments, his own troubled soul; or that He who in heaven delights in the praises of angels, and the spirits of the just made perfect, should have desired his last moments on earth to be soothed by strains oft heard with pleasure, in many a midnight wandering, though raised by mortal tongues. The hymn was sung in the hour of grief, of weeping affection, and blasted hopes; but if it could have increased their sufferings, it never would have been sung: it was the kind Physician's parting token of love to his brethren, of sympathy with man in his sinless feelings, the balm of consolation to wounded spirits. If then the song of praise is thus beautifully adapted to speak peace to the heavy laden; surely, to the faithful worshipper, whose burden is great, whose sufferings are severe, it may be expected, that the same song will never be indifferent or ineffectual. But Scripture affords us, with respect to music, an example still more applicable—that of the unhappy Saul. Conscience, in this wretched individual, for a time was heard, and partially obeyed; but its strivings were at last withstood; its voice was never silenced, but its dictates were despised; the favour of God was lost, but there were no feelings of sincere contrition; the value of what had been forfeited was acknowledged, still there was no attempt to recover the lost inheritance. The agonies of despair were succeeded by what seems to have been the attacks of periodical insanity. During these dark and moody moments, the miserable man acknowledged the power of music: he was refreshed by strains which, from the character of him who played, as expressed even by Saul's advisers, must have been devotional. The same consequences continued to be experienced, until the guiltless musician became the object of the misguided monarch's relentless hatred.

These statements regarding the influence which music exerts over troubled and darkened minds, may appear to some, perhaps, unnecessary; but as the writer holds it a matter of vital importance to omit nothing that can tend, in any degree, to promote the comfort of persons afflicted by one of the severest calamities to which humanity is exposed, he has been led to show, by a reference to the page of history, and to the innate feelings of our race, that the effect of plaintive and heart-touching harmony on the insane, is merely such as might have been anticipated. Their souls are sad, but even in their saddest moments, fingers and voices that, in other matters, have forgot their cunning, send forth the same strains of melody that were heard in happier days.

On the Sabbath, those who, in early life, when all was bright, loved to join their parents in the song of praise, still rejoice in the melancholy retreat, (the grave, it may be, of every earthly hope,) to raise the same adoring song. Let it, however, be understood, that not merely the music, but, above all, the sentiments uttered, affect and soothe the insane. It may not be generally known, that seldom, comparatively speaking, is the tear of sorrow seen to moisten the eye of madness. "Tears," exclaims the disconsol-

late mother, who bends over the cold remains of an only child, "would afford relief, but I cannot weep!" So is it with the lunatic in most cases; the fountain of tears is dried up, the burning brain refuses to send forth the stream calculated to mitigate the very sufferings which it manifests. Yet repeatedly has the writer seen some, even of the most hopeless of his hearers, weep under the influence of sacred poesy. Some curiosity may exist to learn what these passages were: two examples, therefore, may be given, one, that portion of the 24th Paraphrase beginning with the beautiful lines,

"Can the fond mother e'er forget  
The infant whom she bore?  
And can its plaintive cries be heard,  
Nor move compassion more?"

The other that truly applicable part of the 27th Paraphrase, beginning with,

"Yet, looking down, I visit oft  
The humble hallow'd cell;  
And with the penitent who mourn  
'Tis my delight to dwell."

The next duty is that of prayer. From confusion of thought, or the peculiar description of madness, it often happens that the insane cannot pray for themselves, while at the same time they are most anxious that others should pray on their behalf. One affecting instance of this may be related, that of an individual whose former follies seemed to weigh heavy on his soul. Every attempt to lead this person into the place of prayer was in vain; "he was unworthy of such a privilege; he had been a splendid sinner, and therefore deserved not mercy," was his answer. Still the poor mourner, when he thought he was unobserved, approached the door, that he might, by stealth, hear the words of comfort. A weakly frame could not long endure so fearful a conflict; he was soon stretched upon the bed of death, where the writer frequently visited him. To the last, aggravated sin was the burden of his complaint; but though he disclaimed all right to pray for himself, in consequence of the despairing madness with which he was visited, the prayer of another was to him delightful; the folded hands, the uplifted eye, and moving lips, testified how fervently he joined in its petitions. His spiritual instructor was affected on beholding the wreck of a brilliant intellect; but he was also comforted, on witnessing every proof of sincere, of heartfelt contrition; for prayer, to him, although so far as man could judge, he could not offer it up *personally*, but in the way described, was prized "above his chiefest joy," nay, we might safely say, it was his only joy.

When assembled in the chapel, if solemnity of demeanour, and the most marked attention during the exercise of prayer, are proofs of the respect with which that part of divine service is regarded, then safely may the writer maintain, that in no congregation of worshippers, under the most favourable circumstances, has he ever witnessed greater reverence and apparent devotion, than among these children of misery, during the time he has been connected with them. It may be thought, perhaps, that they are under some restraint, while engaged in worship, for the writer has been repeatedly questioned on this point. In reply, he has merely to state, that he never met a single individual in the place of prayer under personal restraint. The inmates of the Asylum, while worshipping God, certainly are, and he rejoices to declare it, under restraint, but of such a nature as binds the whole Christian world—moral, not physical, restraint. Nor, he is equally happy to state, has this liberty ever been abused. It is often matter of regret to the Christian minister to witness the attention of his flock distracted by, it may be, some very trifling occurrence, even during the most solemn service of the sanctuary. The writer has never as yet been called upon to censure such levity among the poor objects of his care; they either feel so much

their need of prayer, or are so completely absorbed in the duty, as to be comparatively indifferent to what is passing around them. Proofs of this will be found in a subsequent paper; at present a single illustrative fact may be stated in the case of a poor man, an inmate, some years ago, of the city Asylum. This person, a native of England, continuing the practice of the body of Christians to which he belonged, was in the habit of kneeling during prayer, and uttering short ejaculatory petitions from time to time, or responding by "Amen," to the different sentences of the speaker. To most, probably, of his brethren in affliction, such interruptions must have been new, yet they remained undisturbed, paid no attention to the stranger, except by moving aside, that they might not incommode him as he knelt.

To offer any general observations on the value or importance of prayer under affliction, would be superfluous, and out of place. The Christian feels that prayer, at all times, is his most exalted privilege on earth; and even the unbeliever himself bears unconscionable testimony to the utility of this all-important duty, when "his voice is taught, by anguish," to utter words formerly strange to his lips. Suffering naturally disposes men, either personally to implore assistance, or to approve of others doing it on their behalf. The same is observable, with few exceptions, among the insane, from such as are above idiocy to those who are a stage below outrageous lunacy.

The unhappy sufferers are, as has been stated, in many instances, ignorant of their real condition; still, most are of course aware, that a change has passed upon them: they no longer behold those who once were, and still are, perhaps, dear to their hearts, although pride and imagined neglect may dispose them to treat such as enemies. They feel that the tie, by which they were bound to their fellow-men, is broken; what they are most anxious to receive from man, liberty, is refused to them. Thrown thus upon their own resources, and left to their own solitary communings, they hear, with gladness, that there is one who rejects no faithful petitioner; that there is a prayer-hearing, a prayer-answering God. The natural principle of dependence upon some higher power, and religious instruction received in youth, strengthen the happy impression; and those who, with difficulty, acquiesce in any proposal made to them, are seen promptly, yet most devoutly, attending to the invitation, "let us pray."

The following incident may be related as one of many proofs of close attention to the subject of prayer. After divine service was concluded, a patient once observed to me, "You prayed to-day for those who had neglected private devotion; I liked that very much, it should be done by every minister, for I fear that duty is too often omitted." Another fact may be stated, calculated to show the advantage of religious instruction in youth. An individual of the most hopeless class, who had been for many years severely afflicted, was visited by me when in a dying state. After prayer had been offered up, in which he appeared to join, his parent, who was present, begged him to pray for himself; with clasped hands, and in broken accents, he repeated the prayer which a mother's love had taught him in infancy. The scene was truly affecting, but it was also peculiarly comforting. It proved that early impressions, which often withstand the sorest pressure of adversity, bid defiance at times, to a certain extent, even to the withering stroke of insanity.

With respect to the character of the discourses delivered to the insane, it may be sufficient to observe, that argumentative sermons are avoided; nor is any alarming view ever brought before them. They are soothed, comforted, encouraged, or entreated, as circumstances require, or as the texts chosen suggest; but no direct allusion is on any occasion made, from the pulpit, to their peculiar condition. The subjects

which illustrate Scripture history, the actions of the righteous, the perseverance of God's children, their patience under the various trials of life, or some of the affecting incidents recorded in the sacred volume.

The remark of a female patient, of a very restless and excited character, a few weeks ago, will prove that the discourses heard are sometimes at least well remembered. On leaving the chapel, the woman made some observations upon the sermon; anxious to learn whether these proceeded from judgment or a desire to please, I questioned her upon what she had heard, and ascertained to my surprise, that she both fully understood and faithfully remembered the discourse. The maniac, in reply to a remark regarding her memory, exclaimed with a smile, "Oh! that is nothing, I remember the first sermon I heard in this place a twelvemonth ago, it was about the noble Bereans." On referring to my notes, I found that the poor woman was perfectly correct. Another anecdote, of a different but no less pleasing character, may not be uninteresting. A patient, who had been for the first time in the chapel, was asked by her attendant on leaving it, how she felt herself? "very comfortable," was the reply. "Indeed!" it was then observed, "I was surprised you were so very anxious to go, for I thought the members of your church (she was a Roman Catholic) never wished to hear Protestants." "It matters not," answered the woman, "what the name may be, provided the Gospel is preached."

Many incidents equally gratifying might be recounted,—but for very obvious reasons this cannot be done,—when the writer is so intimately connected with every occurrence. A most important circumstance, however, remains yet to be noticed,—the light in which their spiritual teacher is regarded by such persons. In an asylum, the patients who are, in many respects, mere children, frequently look upon the physician rather as the dispenser of bitter draughts, than the friend, whose energies and skill are continually exercised to promote their health and comfort. The keeper, too, who appears the chief obstacle in the way to freedom, is, as might be anticipated in many instances, regarded with suspicion, the departure of which feeling is often esteemed a favourable symptom. The chaplain, on the other hand, gives no disagreeable prescription, imposes no restraint, but comes to preach peace, to cheer and support the distressed under their sufferings. This of itself disposes his hearers to meet him free from prejudice, and inclines them to communicate to him their fears and sorrows.\* At times, indeed, these sorrows may be imaginary, but they do not the less, on that account, stand in need of comfort; frequently, however, they have too good cause to mourn; then may the Christian teacher soothe and relieve the troubled mind; then may he direct, with a blessed result, the mourner to the sufferer's only friend.

With one fact illustrative of this, the present article will be concluded. The subject of the narrative was a man in humble life,—one of those lunatics, before whom visions of greatness and power are continually fitting. The noblest of the laud were allied to him; their palaces were his inheritance; chests of treasure were on their way to him from distant shores, and in his person was vested the most unbounded patronage. Yet, strange to say, although living continually in a world of undying splendour, the poor man's countenance was sad and melancholy in the extreme; he never

\* In corroboration of the above remarks, we have much pleasure in quoting the following extract from a letter of a medical gentleman of high respectability, addressed to Robert Johnston, Esq., whose benevolent exertions in behalf of the insane, are above all praise, and to whom, we believe, in conjunction with the Rev. Dr Brunton, the introduction of religious worship into the Asylum of this city is mainly due. The extract runs thus,—“In our public asylums now, thank God, religious instruction is regularly given, and a well selected chaplain is of more service than even the doctor.”—Ed.

load of secret sorrow. On one occasion, while standing in the midst of a small circle of his companions in affliction, he abruptly remarked to the chaplain, "I wish, Sir, to ask you a question, but you must first hear my story." Upon being encouraged to proceed, he addressed me as follows: "When a boy, as I was playing beside a cart which had stopped before my mother's door, a dog tied to the cart seized me by the leg and bit me severely; upon hearing my cries, my mother hastened to my assistance, but fell before she reached me and dislocated a joint; she was long confined to bed, and suffered much, but death at last relieved her. Some time afterwards, having done what was wrong, my sister said, better could not be expected of me, for I was the murderer of my mother." The simple, yet affecting, tale of domestic affliction, evidently touched the hearts of those by whom the speaker was surrounded. The poor man's voice trembled with emotion when his mother's death was mentioned; but when the fatal question, which probably has been already anticipated, was asked, his eager gaze and stifled utterance indicated feelings which words cannot describe. "Was I, Sir, the murderer of my mother?" The answer need hardly be stated, the sinful rashness of the remark, and the folly of yielding to it, were pointed out successfully. The man declared himself relieved and once more happy. Soon afterwards, it is pleasing to add, he was discharged. While such an occurrence proves the reliance the insane have on the advice of their spiritual instructor, it may also serve as a caution against using injurious and bitter reproaches. Such expressions, uttered in the moments of unreflecting irritation, are ever dangerous, but peculiarly so in the case of a weak and sensitive mind. There they often produce consequences, which although affection may bewail, it cannot remedy,—suffering and wretchedness, which the grave, the benighted pilgrim's resting place, alone can terminate.

*"Remember the Sabbath-day to keep it holy."*—Reason, as well as revelation, requires, that a portion of our time should be set apart to the worship of God. The fourth commandment appoints a particular day for that purpose. The precept, as has been often remarked, is both positive and moral in its nature. Considered in the former point of view, the obligation which it imposed might cease, and accordingly the day was changed; but, considered in the latter, the obligation was permanent, and the duty unalterable. As the Christian Sabbath returns, worship, in sincerity, the Creator and Redeemer of mankind. The business of the present life is sometimes apt to banish thoughts of the next; but this is prevented, by appropriating a part of our time to the exercises of devotion. Although these exercises may occasion a temporary interruption to the pursuit of pleasure and of business, devotion is the most permanent pleasure, and the most important business of all. From the history and practice of the primitive Church, it is evident, that the first day of the week was piously observed in honour of the resurrection of Christ: and on the day sacred to the memory of that glorious event, Christians, it becomes you to "enter into God's house with thanksgiving and the voice of praise." Much have they to answer for who disregard the institution of the Sabbath—an institution of the highest importance, whether it be considered in a religious, moral, or political light. As you value the favour of God, and the happiness of your families, not to mention the welfare of your own souls, "Remember the Sabbath-day to keep it holy." Is the example of men of fashion apt to mislead you? Ah! do not imitate their folly; for the hour is coming when many of this description will "call on the rocks to cover them."  
—The Rev. DR LAURIE of Newburn. (Lectures.)

MY BELOVED IS MINE AND I AM HIS.  
CANTICLES II. 16.

EVEN like two little bank-dividing brooks  
That wash the pebbles with their wanton streams,  
And having ranged and searched a thousand nooks  
Meet both at length in silver breasted Thames,—  
Where in a greater current they conjoin,  
So I my best beloved's am, so he is mine.

Even so we met, and after long pursuit,  
Even so we join'd, we both became entire ;  
No need for either to renew a suit,  
For I was flax and he was flames of fire :  
Our firm united souls, did more than twine ;  
So I my best beloved's am, so he is mine.

If all those glittering monarchs that command  
The servile quarters of this earthly ball,  
Should tender in exchange their shares of land,  
I would not change my fortunes for them all :  
Their wealth is but a counter to my coin ;  
The empty world's but theirs, but my beloved's mine.

Nay, more, if those fair Thespian ladies all  
Should heap together their diviner treasure,  
That treasure should be deemed a price too small  
To buy a minute's lease of half my pleasure :  
'Tis not the sacred wealth of all the nine  
Can buy my heart from him, or his from being mine.

Nor time, nor place, nor chance, nor death can bow  
My least desires into the least remove :  
He's firmly mine by oath, I his by vow ;  
He's mine by faith, and I am his by love ;  
He's mine by water, I am his by wine :  
Thus I my best beloved's am, thus he is mine.

He is my altar ; I his holy place ;  
I am his guest, and he my living food ;  
I'm his by penitence, he's mine by grace ;  
I'm his by purchase, he is mine by blood :  
He's my supporting elm, and I his vine :  
Thus I my best beloved's am, thus he is mine.

He gives me wealth ; I give him all my vows ;  
I give him songs ; he gives me length of days :  
With wreaths of grace he crowns my conquering  
brows,

And I his temples with a crown of praise,  
Which he accepts ; an everlasting sign  
That I my best beloved's am, that he is mine.

FRANCIS QUARLES.

MISCELLANEOUS.

*Christianity often disarms the Enemy.*—When Mr Howel Harris began his itinerant preaching in South Wales, which was some years before the Messrs Wesley visited that part of the country, Mr Gwynne was alarmed at his conduct ; and imagining that this Howel Harris might be a political incendiary, he being a magistrate, determined to put an end to these portentous irregularities. For this purpose he sallied out one day ; but said to his lady on going, "I will hear the man myself, before I commit him." The sermon was so truly evangelical, so calculated to arouse the careless, to alarm the wicked, and to encourage the penitent, and the preacher's manner was so zealous and affectionate, that Mr G. thought he resembled one of the apostles. He was so convinced of the purity of his doctrines, and of the benevolence of his motives, that at the end of the discourse he went up to Howel Harris, shook him by the hand, told him how much he had been misled by slanderous reports ; avowed his intention of committing him, had they been true ; asked his pardon ; and, to the amazement of the assembly, entreated him

to accompany him back to GARTH to supper. Mrs Gwynne, his lady, was a worthy woman, endowed with a superior understanding, and distinguished by her love of the poor, whom she supplied regularly with food, clothing, and medicine ; but she had the strong prejudices of birth and fortune. She was one of our heiresses, each of whom had thirty thousand pounds for their portion, and had married into opulent families. She was a violent enemy to all Presbyterians ; and when her husband returned, introducing to her Howel Harris, whom she deemed a man of inferior class, an innovator in the Church, and a rebel to the king,—when she heard Mr Gwynne himself, in the presence of his whole family entreat his forgiveness, acknowledge his error, and pay him great respect,—she thought that her poor dear husband must have lost his senses ; and in grief and consternation she quitted the room, nor would return to it till after supper, and till Howel Harris had departed. It is gratifying, however, to add, that such was the effect of Mr H.'s piety, that Mrs G. became reconciled to him ; the family became devoted to God ; their house was thrown open to the minister of Christ, and their daughter became the wife of Mr Charles Wesley. She died but a few years ago, at the advanced age of ninety-six.

*Rev. A. Fuller.*—On one occasion, the late Rev. A. Fuller, when travelling in the Portsmouth mail, was much annoyed by the profane conversation of two young men who sat opposite. After a time, one of them, observing his gravity, accosted him with an air of impertinence, inquiring in rude and indelicate language, whether, on his arrival at Portsmouth, he should not indulge himself in a manner evidently corresponding with their own vicious intentions. Mr Fuller, lowering his ample brows, and looking the inquirer full in the face, replied in a measured and solemn tone, "Sir, I fear God." Scarcely a word was uttered during the remainder of the journey.

*Rare Self-Denial.*—I once went to a friend, says Mr Cecil, for the express purpose of calling him out into the world. I said to him, "It is your duty to accept the loan of ten thousand pounds, and to push yourself forward into an ampler sphere." But he was a rare character, and his case was rare. His employers had said, "We are ashamed you should remain so long a serrant in our house, with the whole weight of affairs upon you. We wish you to enter as a principal with us, and will advance you ten thousand pounds. It is the custom of the city ; it is your due ; we are dissatisfied to see you in your present sphere." I assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said, "Sir, I have often heard from you that it is no easy thing to get to heaven. I have often heard from you that it is no easy thing to master the world. I have every thing I wish. More would encumber, increase my difficulties, and endanger me."

\* \* \* Just Published, Volume II., Part I., Containing Numbers 45 to 70 inclusive, and extending from 7th January to 1st July, elegantly bound in embossed cloth, Price 4s. 6d.

Also, Volume I., for 1836, in same style of binding, Price 7s. or in Two Parts, Price 8s.

Published by JOHN JOHNSTONE, at the Offices of the SCOTSMAN CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 18, Glasgow Street, Glasgow ; J. NISBET & Co., HAMILTON, ABERN & Co., and R. GROOMBRIDGE, London ; W. CURRY, Junior, & Co., Dublin ; and W. M'COMB, Belfast ; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland ; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glasgow Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.

## SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 84.

SATURDAY, OCTOBER 7, 1837.

PRICE 1½d.

ILLUSTRATIONS OF FAITH.

BY THE REV. JOHN CORMACK, D.D.

*Minister of Stow.*

No. III.

BELIEVING IN JESUS CHRIST.

In these papers, the great aim is scriptural simplicity and Christian edification. However the ambition of novelty may harmonize with the objects of this vain world's literature, it is utterly inconsistent with the simplicity of the Gospel, and the principles of the honest-hearted Christian. We would wish the reader constantly to bear in mind the admonition, "Thus saith the Lord, stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16. Now it is the long and extensive diverging from these good old paths, on one of the most important subjects, that has induced the writer of these papers, to make an effort, by the divine blessing, to bring back the wanderers to the plain and simple way pointed out in the Gospel. There we find no mystery as to the operation of the mind called faith or belief. Not a human being, Greek or barbarian, Jew or heathen, bond or free, is imagined to be ignorant of it; while, with regard to the things to be believed, and the evidence that the belief is real, as manifested by its fruits, we are to study and seek for all that interests us, as redeemed sinners and immortal beings.

It may be proper, at this stage of our progress, briefly to advert to those great truths, of which the belief, is necessary to salvation. When the heathen jailer at Philippi exclaimed, "What must I do to be saved?" the answer returned was, "Believe on the Lord Jesus Christ, and thou shalt be saved." With respect to the act of believing, no information was needed or given; but regarding the things to be believed, it was otherwise; and so we find that, besides the summary answer already quoted, Paul and Silas added such explanations of the scheme of redemption, as were requisite to the clear comprehension and rational belief of it. This information is briefly contained in the sacred historian's language, when he says, "And they spake unto him the word of

the Lord, and to all that were in his house." Acts xvi. 32.

The things to be believed have always corresponded with the things revealed; and they have naturally, if not necessarily, increased in clearness and precision, from the first promise in Eden onward to the fulness of time. The Old Testament, as a whole, constituted a preparatory system. It was merely the "shadow of good things to come." Its illustrious personages were types of a promised Redeemer; and the wonderful interpositions which it records, prefigured the great deliverance from the bondage of sin and Satan, which, in the fulness of time, the Son of God accomplished, by the sacrifice of himself. The faith of the Hebrews was exercised on many occasions, by particular revelations, relative to themselves and to other nations, as well as to individuals. But the centre in which all the lines of these revelations met, was Jesus Christ, emphatically the DELIVERER.

To Adam he was foretold as the "seed of the woman, who should bruise the serpent's head." The heavenly light, of which this was the feeble dawn, continued to brighten with the progression of time; so that the patriarch Job, in his early day, was cheered with the conviction, thus expressed: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix. 25, 26. Isaiah foretold, almost as clearly as the Evangelists have recorded, the birth, and character, and miracles, the sufferings, and atoning sacrifice of this glorious personage; and Daniel fixed the precise period of his coming to "finish transgression, and make an end of sins, and bring in everlasting righteousness, and to seal up the vision and the prophecy." Dan. ix. 24. These glorious predictions have been long ago accomplished. The vision and the prophecy are now sealed up, the canon of Scripture is completed, and the objects of the Christian's faith are distinctly set before him. The gracious message to sinners, accordingly, is now announced in language that is clear, simple, and comprehensive: "Believe on the Lord Jesus Christ, and thou shalt be saved." As belief in the Lord Jesus Christ issues in salvation, it may, for the sake of brevity and

convenience, be called "saving faith," while we take care not to confound the operation of the mind in believing with the truths on which it is exercised. Some of these leading truths, which will be habitually kept present by the believing soul, as constituting the very food which sustains the spiritual life, it may be refreshing, as well as profitable, more distinctly to notice.

1. Then, I observe, that "saving faith" implies the receiving Christ Jesus in the character, and attributes, and offices, in which he is set before us in the Gospel. In his essential character, he is a divine person, equal with God the Father. In the economy of redemption, he is "Jesus Christ," or the "anointed Saviour," and also "the Lord," or "Ruler," having all power committed to him in heaven and earth. These fundamental articles of our faith are revealed with a clearness and copiousness corresponding with their importance. As we never can be more appropriately employed than in contemplating the glories of the Redeemer's character, as constituting the secure foundation of all our hopes, it may be pleasing and profitable to advert to some of the passages in which they are unfolded. No familiarity with them can ever make them pall upon the ear of him to whom "Christ is precious."

The Gospel of John opens with a full and clear statement of our Lord's divinity. "In the beginning," says he, "was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Again, all the attributes of Deity are ascribed to him in the name "Emmanuel, God with us." He whom Peter acknowledged to be "the Christ, the Son of the living God," says of himself, "I and the Father are one," and declares it to be the Father's will, that "all men honour the Son, even as they honour the Father." Now, if Christ were a mere creature, however exalted, such honour would neither have been required nor permitted. It would have been idolatry; and we know who hath said, "My glory will I not give to another, neither my praise to graven images."

2. "Saving faith," implies believing that our Lord Jesus Christ assumed human nature in union with the divine, that he might be in a capacity to work out human redemption. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 16, 17. The same inspired apostle tells us (Phil. ii. 5-8,) that "Jesus Christ being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death even the death of the cross."

That the divine and human natures exist in mysterious union in the person of Jesus Christ, is not only in itself an essential article of the Christian faith, but is the only solid basis on which our hopes can rationally rest upon him as our Saviour. Unless he were possessed of the divine nature, he never could have merited any thing for us. A created being, no matter how exalted the order to which he belonged, could have no powers or faculties which he had not received; and having received them, the full employment of them in the service of him who gave them can never be more than his duty. On the other hand, as we have already seen, unless Christ, though a divine Being, had assumed the human nature, he could not have been in a capacity to bear our sins, and carry our sorrows, and to suffer in our room and stead, as an atoning sacrifice for our sins. This occupying of our place, which he could do only in our nature, is what is denoted by the word *vicarious*, which so often occurs in the writings of divines upon this subject. The "vicarious" sufferings of Christ mean the sufferings which he endured in our room and stead.

The faith of the Christian, then, is equally remote from the ancient heresy of the *Doctæ*, who denied the human nature of Christ, and asserted that his sufferings existed merely in appearance; and from the modern heresy of the *Socinians*, who affect the name of *Unitarians*, who deny the divinity of our Lord, and therefore reject that which alone could give efficacy to his sacrifice for sin. Though we have called this last heresy modern, as, in some respects, it is, yet, substantially, it is as old as the days of the apostles; for even in the infancy of the Church there were men who "denied the Lord that bought them." Let it be our care, with lowliness, and humility, and dependence on the teaching of the Holy Ghost, to follow the divine record; and let the name of Emmanuel, God with us, and in our nature, fill our hearts with every lowly and lofty sentiment. Let faith fan the flame of heavenly love, and so shall we taste a felicity which no words can utter, while we "honour the Son, even as we honour the Father, who sent him."

3. Faith in our Lord Jesus Christ implies the perception of the suitableness of the salvation that is in him to our circumstances. The illustration of this truth constitutes a prominent feature of the New Testament, and its influence forms one of the great moving principles of the Christian character. Jesus Christ gave himself an offering and a sacrifice without spot unto God, that he might redeem us from all iniquity, and "purify unto himself a peculiar people, zealous of good works." Now there is salvation in none other, "for there is no other name under heaven given among men, whereby we can be saved, but the name of Jesus."

The believer, convinced that he is by nature and practice a sinner, and therefore under the condemnation of the divine law, sees, in the



atoning sacrifice of Christ, a purchased pardon, precisely suited to his circumstances. It hath pleased the Father, that in Christ all fulness should dwell, and that out of this fulness his people should receive the supply of all their wants. Hence he is made to the believer wisdom, and righteousness, and sanctification, and redemption. Thus we are "complete" in him, and therefore "to them that believe Christ is precious."

Of the suitableness of the salvation that is in Christ Jesus, much might be said, but merely to have glanced at it here, must, in the meantime, suffice. It furnishes the matter of many a delightful portion of the Sacred Volume, and is one of the sweetest themes of meditation to the believing soul.

To have distinct views of the suitableness of this salvation, it is evident that we must have clear convictions of our lost and ruined state by nature. Original sin, our inheritance from Adam, must be held as implying guilt and corruption. By this original guilt we are naturally under the condemnation of the divine law; and by our corruption, we are incapable of ourselves to return to God and do his will. Hence the necessity of an atoning sacrifice for sin, that God might be just, while he is the justifier of the ungodly who believe in Jesus; and the necessity of the Holy Spirit, by whose agency "every man that is in Christ Jesus becomes a new creature: old things are passed away, behold all things are become new." It is only when fully convinced of the deeply malignant nature of the spiritual disease with which we are affected, and which, unless arrested in its fatal progress, must issue in the second death, that we can rightly appreciate the interposition of the Great Physician. It is when we look to the rock whence we were hewn, and the hole of the pit whence we were digged,—when we contemplate the horrible pit and the miry clay, in which we were sticking fast, and from which no created arm could deliver us, that we shall fully appreciate the divine deliverance, if it may be said that we shall ever duly appreciate it. We shall at least be enabled, with some measure of appropriate feeling, to join on earth in the anthem of the ransomed above, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, even his Father; to him be glory and dominion for ever and ever. Amen!"

Such are some of the leading and essential truths of that holy religion, whose comprehensive character it is to humble the sinner and exalt the Saviour.

SKETCH OF THE LIFE  
AND HOME MISSIONARY LABOURS OF THE LATE  
REV. ROBERT WHYTE.

By THE REV. ROBERT SMITH,  
*Minister of Lockhart.*

MR ROBERT WHYTE was the youngest son of Mr John Whyte and Elizabeth Young in Dykescroft, situated in the eastern part of the parish of Kilmarnock. He was born 8th March 1806, and enjoyed from his childhood, the best means of religious instruction and spiritual improvement both in private and public. Under the roof of his worthy parents an excellent

example was set before him, and he was early instructed in divine things. His father has long been one of the elders of the Low Church of Kilmarnock, and has always conducted himself in a manner suitable to his office, but his pious mother was peculiarly attentive to his education. She was very much attached to him as her youngest child, and a most amiable and affectionate son; and, therefore, delighted not merely in nursing him with tender care, but in "training him up in the fear, nurture, and admonition of the Lord." And it is a remarkable fact, that this good woman died only three months before him; an event which touched most sensibly his tender and affectionate heart, and injured his health, already in a precarious state. His last illness had commenced before her sickness and death, and the shock of this event fell so heavily upon him, that it produced a relapse from which he never completely recovered. In a very short period he followed her, not merely to the grave, but as we hope into heaven, where their reciprocal affection has been purified and perfected, and they shall neither sorrow nor be separated any more,—"they were lovely in their lives, and by death they were not long divided." In public he enjoyed the ministrations of the venerable Dr M'Kinlay and his successive colleagues. That aged pastor has been above fifty-one years a minister of the Low Church of Kilmarnock and in the course of that long time has had seven colleagues, five of whom are still alive and engaged in other scenes of labour. He has always bestowed great care on his preparations for the pulpit, and with good talents and liberal acquirements has long been one of the best preachers in the Church. He has a fine voice, warm affections, together with extraordinary skill in the composition and delivery of his discourses, and all these have contributed to promote his popularity. For these reasons he has long been followed by great multitudes wherever he went; and by the great body of all classes has, for above half a century, been esteemed one of the best preachers in that part of the country. In Mr Whyte both parent and pastor found an apt and docile scholar. Even from his childhood he was thoughtful and serious, most attentive to the instructions of his parents, and was deeply impressed by the admonitions which they gave him. I am not aware, that he almost ever grieved them or provoked their chastisement. So far from running into the follies and faults of other children, he admonished those around him to shun the vices of youth.

His first teacher, who conducts a public school in the neighbourhood of Dykescroft, furnished me with a very interesting account of his behaviour and improvement under his care. "When he went first to school, about six years of age, he appeared rather delicate, and was not remarkable for the quickness of his apprehension; but by steady and conscientious application to every task assigned him, and in a special manner an irrepressible desire to understand thoroughly every thing he studied, he soon began to excel almost all about him. After they had, in the course of public instruction, read the whole Bible, he not merely remembered the principal historical facts recorded in Scripture, but understood distinctly the leading doctrines of the Gospel; and one day astonished his master by this remarkable declaration after they had finished the reading of the Gospel according to John:—'Surely,' said he, 'no person who believes the Bible can deny that Christ is God, for this Gospel seems to have been written for the express purpose of proving that point.' Nor was it in spiritual discernment and understanding alone that he excelled. He distinctly appreciated the beauties of the different pieces with which he met in reading the collection from various authors that was used in the school. And just as he advanced he became the more distinguished. In the study of Arithmetic some might equal him, and even for a short time excel him, in the

readiness with which they solved a question, but he was never satisfied unless he understood thoroughly the nature of the process and the reason of the result, and this is very properly supposed to have laid the foundation of the future eminence which he attained in mathematical science, as well as to have contributed to the accuracy of all his knowledge. When learning English Grammar he could not merely distinguish easily the different parts of speech, but apply correctly the most intricate rules of syntax, and this talent appeared more conspicuous and useful after he began to study Latin. The testimony to his general behaviour at school is more striking and, to a Christian, more touching. He was not merely gentle and docile, and remarkable for the propriety of his conduct, but attentive and industrious. So far from complaining that too much was at any time exacted of him, he never thought he did enough. A desire to be at the head of his class, though he often enjoyed that honour, was no part of his ambition; he was stimulated by the higher motives of a desire of information and a sense of duty. It was seldom, very seldom, that he needed the smallest reproof or correction, and when it was administered, instead of resenting it, and becoming sullen and rebellious, he was humbled and ashamed, and regarded it as a substantial benefit." The worthy man concludes his testimony to the character of his esteemed pupil with this declaration, as true, I doubt not, as it is affectionate: "Indeed a master may teach half a century before he meet with a scholar in all respects like Mr Whyte. I myself have conducted a school for thirty years, and taking him all in all, I have never met with his equal, nor do I ever expect to meet with it again."

His habits of industry and research, and his intelligence and propriety of conduct he carried into every situation; so that when he was at home, instead of being carried away with amusement or even business, he was habitually seen with a book in his hand. In what way soever others might be employed, he was usually to be found in some retired place busy with his favourite study, from which it was difficult to recal him; and even when dragged away, and dispatched for some purpose, he has been known to forget by the way the errand on which he was sent, not from carelessness and far less stubbornness, but because his mind was entirely engrossed with the subject of his present researches. By his habitual industry he soon made such acquirements as can be attained at a country school, and before he left it, he had read all the popular works on theology and history which were within his reach, and was pretty well acquainted with the ancient histories of the Egyptians, Chaldeans, Persians, Greeks, and Romans, together with the modern civil and ecclesiastical histories of his own country.

In the year 1819 he went to the large academy of Kilmarnock, where he enjoyed every possible facility and assistance in the prosecution of his classical studies under the late Mr W. Thomson, rector of that academy, who was a distinguished scholar and successful teacher. In this favourable situation, he not merely supplied the defects almost inseparable from an education in the country, but distinguished himself from most of his school-fellows. At length he and his friend, the Rev. Mungo Parker, now in Brechin, fairly started off from their class-fellows and pursued their studies, together, with kindred zeal and remarkable success. When they went to Glasgow College in 1822, they continued to distinguish themselves even on that arena of competition, and amid rivals from all parts of the country and from seminaries of the greatest celebrity. On such a field there might be persons of quicker apprehensions and more ostentatious qualities than Mr Whyte, for he was more solid than showy, and was always as remarkable for concealing as others are for displaying their talents and acquirements, but few excelled him in diligence of

research, or in the accuracy and extent of their information. And so firmly did he retain what he learned, that, till the day of his death, he was more critically and accurately acquainted with Greek and Latin than most persons are when they have just finished their course of study. But the best testimony to his classical acquirements is a certificate of Sir D. K. Sandford, the celebrated professor of Greek in Glasgow College, in the following terms:—"Mr Robert Whyte was for several sessions a student of the Greek class in this University, and his whole conduct and progress through that course of study has left on my mind an ineffaceable impression of both his moral and intellectual deserts. He is a very good scholar and a most meritorious young man, distinguished by great ardour and assiduity in learning, by excellent temper and extreme modesty, by soundness of knowledge and correctness of demeanour. He has been frequently and justly the subject of academic praise and honours; nor can any one of his standing give fairer promise of a respectable career in whatever province of intellectual exertion his choice or his fortune may hereafter place him." Another branch of knowledge in which he excelled was mathematics, and I take leave to produce a similar testimony in his favour in the terms of Mr P. Wilson, professor of Mathematics in the Andersonian University of Glasgow:—"Having been a student with me for two winters I had ample opportunity of forming a correct estimate of his scientific acquirements, and I can have no hesitation in stating it as my opinion, that he is one of the best mathematicians that I have had under my care. The zeal with which he prosecuted his studies, and the correct knowledge which he exhibited of the different parts of abstract science which came under review, led me to form a very high estimate of his attainments."

As I have no wish, however, to give a full view of his intellectual character and literary attainments, I shall not prosecute this matter farther, but only remark, in general, that, animated with a thirst of knowledge, and now enured to habits of patient and persevering study, he pursued with similar assiduity and success his whole course of learning. Like a man who is greedy of gain though from far other motives, "he rose early and sat up late, and did not eat the bread of idleness." So long as his health permitted, he did not allow himself more than five hours of sleep during the night. Whilst such exertions were rewarded by the attainment of great accomplishments, they perhaps sowed the seeds of that disease which cut short his valuable life, and deprived the world of the fruits of his labours. It need hardly be told, that he added rapidly and habitually to the stores of his information, and became one of the most accomplished of his contemporaries; and there was a precision and accuracy in all his knowledge the result of his patient attention and invincible purpose to understand thoroughly every subject to which he applied his mind. He was an excellent Theologian, and in a special manner "was mighty in the Scriptures." He had long delighted in the study of his Bible, and could explain it in the clearest and most satisfactory manner. This was felt sensibly at a later period by those who heard him lecture in public, and in a still more interesting manner in private by the sick and dying, as well as by those in good health, who were inquiring the way to Zion.

I have said all this of his talents and acquirements as a scholar for two reasons, because they were all in the end sanctified and consecrated to the service of God; and because, he was so modest and retiring that he was not fully known even by his class-fellows, and some who might think themselves well acquainted with him. Still he was known by them to a considerable extent, and in all respects to advantage. So much talent and worth could not pass unnoticed nor

unappreciated. Though modest and prudent, he was not silent and repulsive. He was communicative and even cheerful; and whilst he never by any mistake offended any one, he made himself agreeable to all. The best of friends see faults in one another and sometimes have misunderstandings and quarrels, but no one found fault with Mr Whyte, nor quarrelled with him. And those who knew him best admired him most, and were fully persuaded of his serious impressions. It is not my intention, however, to dwell upon his religious character till I have disposed of the facts in his short but interesting history.

After having finished, much to his own honour and the satisfaction of his teachers, his course of study, and after being for some time engaged in teaching, both in private families and a public academy, in which it is a remarkable fact that he enjoyed as much the ardent affection of his pupils as the entire esteem of their parents, he was licensed to preach the Gospel by his native Presbytery of Irvine on the 30th April 1833. Soon after he was licensed, he had an opportunity of preaching before the late pious and excellent Rev. W. Wodrow, minister of Dreghorn, who was so much delighted and edified with his discourses, that he declared that his was just the style of preaching which he would like to procure for his own people. And as Mr Wodrow was already labouring under that disease which cut short his valuable life and ministry, he engaged Mr Whyte for his assistant. Accordingly, he began to preach regularly at Dreghorn on the second Sabbath of October 1833. Though this was a very arduous undertaking for so young a preacher, and he was almost overwhelmed, as we shall afterwards notice, by a sense of the magnitude of the work, and his insufficiency for the performance of it, yet he acquitted himself with so much talent and fidelity that the parish became decidedly attached to him, and wished to obtain him for their future minister. The unhappy disputes which have arisen in that parish about the settlement of its ministers are unfortunately known throughout the Church and the country; and, therefore, I allude to the subject, without making the slightest reflection upon any of the parties concerned, simply for the purpose of noticing how the prudence and propriety of Mr Whyte's conduct were displayed in these trying and critical circumstances. Though exposed to the temptation of seeking an early and valuable settlement among an admiring and affectionate people, he never for a moment fanned the flame that prevailed, nor made the slightest attempt to defeat the object of the patron and presentee, so as to bring about his own appointment. And no man has so much reason to admire and love him in this respect as the present incumbent of that parish. Mr Whyte left it on the very evening of the funeral of his kind and beloved friend, which took place in January 1834, and studiously avoided returning to it, except when called thither for the discharge of official duty, that he might not mar the prospects, nor hurt the usefulness of the future pastor of a people who loved him unfeignedly. And no man can repeat a rash word, nor mention an unbecoming thing which he did, either on that or, so far as I know, on any other occasion. But if he was admired and loved in the parish, he was still more valued and esteemed in private, and the longer any one knew him the more he delighted in him. During his ministrations in Dreghorn he lived in the manse, and one or other of the members of Mr Wodrow's father's family had the management of his household affairs. In this manner they became intimately acquainted with Mr Whyte, and being pious and intelligent persons, could appreciate and esteem his wisdom and worth. And when they saw "how holily, and justly, and unblameably he behaved himself among them," and felt how sincerely they enjoyed his intelligent and serious conversation, and joined in his

remarkable prayers, they conceived for him the highest respect and admiration, have ever since taken the liveliest interest in his situation, and missed no opportunity of endeavouring to promote his views in the Church, or of ministering to him under sickness and at the approach of death, and that, too, without any selfish feeling, and from no other motive but Christian esteem and affection. By appointment of the presbytery, he continued to preach in Dreghorn every alternate Sabbath till the end of May 1834, though he ceased to live in the parish after the death of the Rev. W. Wodrow. This appointment was renewed by the decision of a majority of the presbytery, but his continuance in the parish was prevented by a protest and appeal against their resolution by the Rev. Mr Campbell of Kilwinning, on the ground that it was injurious to the presentee. So far, however, from resenting a step which broke up his connection with an attached people, he cheerfully acquiesced in it, immediately engaged to assist Mr Campbell in his parish, and associated with him with perfect cordiality. During this engagement four discourses were preached in Kilwinning every Lord's day, there being sermon both in the parish church and at a village in the country every evening. He divided the whole public duty with the parish minister, and here, as elsewhere, recommended himself alike to pastor and people. Mr Campbell, though not agreeing with him in ecclesiastical politics, formed the highest opinion of his worth and accomplishments, and continued to show him the greatest respect till the day of his death.

In the beginning of February 1835 he commenced his labours as a Missionary in the town of Kilmarnock. That large town and parish, which now contains a population of about twenty thousand souls, had only two Churches in connection with the Establishment, till the new church of St. Marnoch's was opened last year. Before this time there was not accommodation for three thousand within the pale of the Establishment. To supply the deficiency, various dissenting houses have been built, and filled with respectable ministers, yet, as always happens in such circumstances, there are many careless and worthless persons, who neglect all religious ordinances, and are living in guilt and misery. Mr Whyte was one of the best possible persons to send abroad amidst such a population. His fidelity and zeal sustained him in the performance of his arduous duties, his clear understanding and accurate information enabled him to deal with the ignorant and persons of unsound principles, and his perfect prudence and propriety of conversation and conduct qualified him to mingle with men of all opinions, both in politics and religion, without either offending or misleading any of them. I venture to say, he enjoyed the most cordial esteem of persons of the most opposite sentiments. In a way peculiar to himself, he held his own firm and decided opinions, and yet did not alienate the hearts of others from him, so as to close their ears against instruction. Besides visiting the people in their own houses several days every week, he preached twice every Sabbath-day at canonical hours in two school rooms in different parts of the town. He enjoyed great acceptance, both in private and public, and what was far better, God honoured his labours by making him useful to the souls of various persons. He led some to attend upon public worship who had long neglected it, and was privileged to be the instrument of leading others from darkness to light, and from the power of sin and Satan to the service of the true and living God. The attachment of these persons to him was remarkable, and accordingly, when he returned, after he had been some time in Lochwinnoch, to preach on the sacramental fast-day at Kilmarnock, a number of them were collected at the gate of St. Marnoch's to have an opportunity of seeing and speaking to their old

**Instructor.** Many of those persons whom he brought to attend his ministrations in the missionary stations "being now clothed and in their right mind," have become regular members of St. Marnoch's congregation. Such are some of the fruits of Dr Chalmers' plan of "excavating" a degenerate population, and leading them back to their attendance upon the worship of God and the ordinances of religion. Nor was it to those only among whom he steadily laboured that he recommended himself. In the large town of Kilmarnock he was often called to mingle with the more affluent and influential inhabitants, and by them he was esteemed, not merely on account of the propriety of his conduct and the urbanity of his manners, but the more intelligent and serious among them enjoyed and profited by his rational and serious conversation. I am persuaded, however, that none esteemed him more than his fellow-labourers in the ministry. The venerable Dr M'Kinlay has naturally retired, in a great measure, from extraordinary duties, though at the age of eighty years he preaches regularly and vigorously every Lord's day; and as the mission was not connected with Mr Hamilton's parish, he was not brought into so close a connection and frequent intercourse with that amiable and good man, but Mr Strong, the second minister of the Low Church, took a special interest in the mission, and provided for it. This active and popular young minister, who was nearer Mr Whyte's age and standing, gave the best proof of his esteem and affection for him, by treating him like a companion or a brother.

Mr Whyte made no attempt to find a better situation than the one he occupied in Kilmarnock, for one of his principles was not to seek for any place but to go where Providence called him. Perhaps he exercised too much delicacy regarding this matter, and certainly went beyond the maxim of the famous Philip Henry, who was wont to say that "we should follow providence and not force it." In the spring, however, of 1836, he was invited to preach at Lochwinnoch, where the Missionary station had become vacant, in consequence of the removal of the Rev. Mr Munro to Rutherglen, and as there was the prospect of a new church, he complied with the invitation, and was chosen by a large majority. On the third Sabbath of April he commenced his labours in this new sphere, where he continued till his last illness. This situation, though in other respects easy and comfortable, was, in one respect, difficult at first. Mr Munro, besides being a person of excellent talents and warm affections, was a native of the place, and in his case this operated to his advantage instead of disadvantage. He knew every person thoroughly, and had a claim upon the sympathies of many of them; and with that tact and talent at making himself agreeable, for which he is remarkable, he could gain more ascendancy over them than any other person. Besides, his public preaching being remarkable for clearness and earnestness, fancy and feeling, made a great impression, and he soon became a great favourite. The people, deprived of such a person, could not turn at once, with entire cordiality, to another; and Mr Whyte required to be known for some time in order to be fully appreciated and valued. He was modest and prudent in his behaviour, and cautious and reserved in his conversation with strangers; and his discourses were rather solid and serious than showy and pathetic. But he soon gained the approbation and esteem of the wise and good, and incurred the censure of none. By becoming more communicative as he increased in acquaintance, the stores of his mind were opened, and the excellences of his character were developed. His hearers soon found that his discourses were replete with instruction and Gospel truth, and had all the most salutary tendency. He was always at his post and regular in the discharge of every duty. This enabled him to visit the sick and dying

regularly and frequently, and by them his ministrations were most highly valued. His easy and accessible manner,—his admirable explanations of the Scriptures,—and his patient and kind attention to all in circumstances when the mind is most susceptible of serious impressions, had a most salutary effect. In a word, when it was found necessary he was ready to serve every one, and never, by any accident, offended any person. Those who knew him best, were loudest in his praise, and he soon became a universal favourite; he gained in the esteem and affection of his people every day he lived among them.

It might have been supposed that, in these circumstances, "as he ne'er did change, so he ne'er would have wished to change his place." And neither would he if he had always enjoyed the clear prospect of a permanent settlement in Lochwinnoch. But as no active steps were taken for sometime towards the erection of a new church, and he became doubtful about his prospects there, he accepted, though he did not work, invitations to preach as a candidate for two other places. In both of these he failed of success. This disappointment affected his modest and sensitive mind very much, for instead of viewing it as he ought to have done, as an evidence that he might sometimes fail in a comparative trial, he looked upon it as a proof that he was not likely to succeed in this, the chief way now, of obtaining a situation in the Church. But his faith and resignation, humility and devotion, were just the more remarkably displayed under these disappointments. "I desire," said he, in a letter to a very kind and valued friend, "I desire to resign myself to the disposal of Providence. If God sees meet to continue me in some subordinate place in the Church the most humble is too great for my deserts. What good may yet flow from this disappointment it is impossible at present to say, but God bids me confide in this that it shall yet prove for good. In the meantime I would desire to improve it by seeking to be more deeply humbled under a sense of my unworthiness of any, the least office in the Church,—to be more submissive to His high and holy will, and to be more diligent in the work to which I am at present appointed. The time will soon be when we must all give in our account, and then if not sooner, perhaps, I shall see the goodness of God in keeping me in a station befitting my abilities, rather than in one more accordant with my ambitious selfish wishes. When we have to give an account of our stewardship, he who has a situation of least responsibility, and the charge of fewest souls, will find his responsibility sufficiently great." His best friends at Lochwinnoch rejoiced at this disappointment, not because they were indifferent to his feelings, but because it secured the continuance of his ministrations among them. Active measures were immediately taken to build a new church, and nothing then troubled him except the temporary apprehension of another popular election, from which he had shrunk, after the disappointments with which he had so lately met. This feeling, however, soon passed away; and I have no doubt that after the erection of the church he would have been appointed to it, and every wise and good man rejoiced in the prospect of having so able and faithful a minister of the New Testament permanently settled among them. He now addressed himself steadily and without distraction to his work, and was as happy as he was highly esteemed. Here he stood more than in any former situation upon the footing of a regular minister. He had the superintendence of the town population of the parish, which he visited not several days every week, like Missionaries in larger places, but once or twice a-week as he found it convenient. In a town containing a population of somewhat less than three thousand souls he did not meet either with the misery or crime that prevail among a larger population, but moved about among a well-

conditioned people, who respected the character and received his visits with gratitude. All the more affluent inhabitants esteemed it a great privilege to see him and enjoy his society; the families with which he was most closely connected and frequently associated, retain an impression of his character which can never be effaced, and never was a man more universally esteemed and beloved. All this, too, he could appreciate and enjoy, and he declared that he was, perhaps, never so happy during any period of his life. He felt as if it were too much, and that he wanted one mark of a Christian, that "through much tribulation we must enter into the kingdom of heaven." As if he had enjoyed a presentment of what lay before him, he wondered if his privileges and comforts would be continued. These, alas! were now about to terminate. His last illness and death, however, we reserve for a subsequent article.

### THE CONVERSION OF A HINDU YOUTH.

Extract of a Letter from Rev. W. S. Mackay to the Convener of the General Assembly's Committee.—Calcutta, 24th March 1837.

[It would perhaps be difficult, in the entire annals of missions, to find an account of the conversion of a heathen more fraught with varied interest, than that which is here submitted to our readers, and earnestly recommended to their attentive and prayerful perusal. What a precious earnest of the rich harvest of fruit that promises, ere long, to be reaped by the General Assembly's Missionaries in India! And how ought such an account to stimulate a hundred-fold the missionary zeal and active benevolence of the Christian public at home.]

The school has been visited by the Governor-General, (Lord Auckland,) and his two sisters; they staid a long time, walked round the buildings, and saw nearly all the classes examined. They seemed much interested, and expressed their high opinion of the school to Mr Charles in very flattering terms. His Lordship's visit is important, as being the first ever made by a Governor-General to a Missionary school; and thus showing that our cause is gaining ground. But it is still more important, from particular circumstances connected with Dwar-Kanath's case; for the favourable effects which it has produced on the native mind, have served to counterbalance the outcry against the school, raised by the native newspapers, and we have now about seven hundred and twenty scholars on the list.

Dwar-Kanath's baptism is a most gratifying instance of the efficacy,—not of the labours of this or that individual,—but of the system pursued in your institution. The class to which he belongs consists of about thirty scholars, and Mr Ewart and myself, for some time back, have paid particular attention to it, regarding it as in all respects the most promising class in the school. Such of them as are willing come to Mr Ewart on the Sabbath mornings; and all read the evidences three times a-week with me.

Several of the boys seemed occasionally thoughtful, and we knew that there was much discussion among themselves on the subject of religion, but Dwar-Kanath was not one of those who in any way came out from the rest. About the time of my dear wife's death he suddenly disappeared from the school, and there were vague rumours that he had been forcibly carried off by his father, but we could not get at the truth, until he himself one day walked into our house, and told us his story. It seems that in some discussions on religion, which took place in his father's house, he had expressed himself so strongly in favour of Christianity, that his relatives became alarmed, and his father determined, at all risks, to hinder him from being baptized. Accord-

ingly, one night he was seized a palankeen; while they were on board a river to put him on board a police to his aid, but his youth was mad, and they were then taken to his father's days' journey from Calcutta. cords so tightly round the neck to use his hands from the were now taken off, and iron arms. He was confined in every day by his father. But tinned inflexible. I asked him pity him, he said that the first and beaten like a wild beast, afterwards she also spoke he boy bore the cruel treatment until at length, the father, flexible determination, gave and allowed him to go back the threats and solicitations mediate returned to school, candidate for baptism. We t Charles to baptize him, and to Mr Charles once a-week We soon found that he had a of the leading doctrines of the dences, than we had imagined. sign which man could reasona been under the teaching of t while we were preparing to be carried away by his father, a house in the country, where his pare for his reception at ho Dwar-Kanath made his escape to a neighbouring Missionary; to defray his expenses to Calcu bank of the river till he found prise and delight, walked into had before determined that if h we should give it him, for we threatened his life, and we kn instance where similar threats cution. I, therefore, made a n he lived in our house, going a school with Mr Ewart. We w tized immediately as there coul fitness; but Mr Charles, to a precipitancy, wished to put off or two longer, and to this we sent.

When the father found that escaped from him a second time ing with us, his rage knew no after his son's return, he came t or five of his friends, asking to was immediately admitted, and daily for several days, having sometimes alone, sometimes in man is of a violent and deter much of the ingenuity of his e than their usual spirit. In conv dom lost temper, for we spok kindly, as we could not but pity ther, whose son was about to l what he considered to be worse t in speaking to his son, the expu nance changed at once: his wh passion, he abused him, mocked h on him with his teeth. At on with his son in Bengalee, he tu plained most bitterly that his u him in the grossest language; b their conversation, and the boy b most sensible and moderate answe

an offence against God, and unworthy of a father, to speak falsehood before his son; he immediately turned round to his friends, and said he certainly had been telling us a lie, but he would go to the Ganges, and make an atonement, which would set all right.

Seeing that violence only made matters worse, he reminded Dwar-Kanath that he was the oldest son, and that his father-in-law (for Dwar-Kanath is married) had no heir-male; he told him (and the father-in-law confirmed it) that he should inherit all they had; and he pointed out to him certain instances of Hindus, who had been baptized, and were now begging in the streets, assuring him that such would be his fate, as soon as the éclat of his baptism was over. He then ran up to him, and threw his arms round his neck, begging him not to leave his own father and mother, and all that loved him, for strangers and foreigners. It was a scene very painful to us, so painful, indeed, that we all went out, and left them together. Poor Dwar-Kanath behaved nobly. He said that he knew that there was salvation in Christ Jesus, and that he was willing and determined to leave all for him. The father then left him and came to us. His plea to us was, that the boy was quite ignorant of his own religion, and two months under age; and he promised, if we would let Dwar-Kanath go home for a year or two, and if, at the end of that time, the boy was still determined to be a Christian, that we should find no opposition from him; but if not, he would apply to the supreme court immediately for a writ of *habeas corpus*, and we should not see the boy any more. We told him that his son was free to go or stay as he pleased, and that we had not interfered, even by a word, to keep him with us. I then took him aside, and appealed to his better feelings, as a father, and as a creature of God, hastening like myself into eternity. This I could do with more effect, as he himself, in consequence of late events, had been reading the New Testament, and acknowledged its excellence. At one time he seemed to hesitate, but, after a short pause, he cried out, "No! no! it cannot be; I cannot bear to see my son a Christian!" Poor man! he was unable to conceive that there could be life or truth in our religion; and this somewhat extenuates his faults, for I verily believe that he imputes his son's conduct to obstinacy, and ours to interested motives.

He had several interviews with his son,—all equally unavailing. But the question of Dwar-Kanath's age was very embarrassing. The legal age is sixteen: and from the positive statements of the boy, of many of his friends, and even of the father himself formerly, we knew him to be fully seventeen years of age. His horoscope had been lost; and, of course, if the father chose in the supreme court, to declare he was under age, nothing that we could bring forward would be of any use. This he was determined to do; and we saw nothing before us, but losing the boy again. I consulted Mr Leith, an eminent barrister here, and was sorry to have our worst suspicions confirmed: for not only could the father take away the son, but he might legally confine, beat, and torture him; in fact, according to the law of caste, use any violence short of putting him to death. In this stage of the business, we were most agreeably surprised by a formal manifesto from the father, (in the *Chundrika*, a native newspaper, the organ of the idolatrous party,) giving up his son. The following is a literal translation:—

"TO THE EDITOR OF THE CHUNDRIKA.

"SIR,—My boy, Dwar-Kanath Bhoose, who is about fifteen years old, and has been learning the English language at Mr Duff's school for three years,—by the cunning instructions which he received in that school,—has despised my religion; and, therefore, I have cast him out. The Missionaries have not yet baptized him,

tempted me for our religion, have induced me to cast him out; and, therefore, I hope you will kindly publish this in your *Chundrika*, and thereby let it be known to the Hindu community, that I have given him up, and have no connection with him. KISHOR BHOSE.

"P. S.—This Dwar-Kanath Bhoose has no right to my property; and, moreover, shall not perform my funeral ceremony."

However, this was only a ruse to throw us off our guard: for next day, we received a letter from an attorney, warning us to give up the person of the boy whom we detained. By the advice of Mr Wilson, an elder of the Kirk, and also an attorney, I answered this letter, simply stating that the boy was at liberty, and had never been detained by us. The father, however, had no intention of carrying the case into the supreme court, partly from the hollowness of his cause, and partly from the expense: but two or three days after, Mr Ewart's carriage was stopped at eleven o'clock in the forenoon, in the most crowded street in Calcutta, his horse was thrown down; and the boy forcibly taken away by his father, and a hired band of vagabonds. Mr Ewart had recourse again to Mr Leith for advice; and we attribute much of the fortunate issue to that gentleman, who, in the hurry of an extensive practice, took an active share in the case; gave Mr Ewart the benefit of his advice; went with him to the police office; and, together with his lady, seemed as much interested in Dwar-Kanath as one of ourselves. I need scarce say that he refused all remuneration. By his advice, Mr Ewart prosecuted the father for an assault, with the view of calling for Dwar-Kanath as a witness, and thus, if possible, getting some protection for him. But it had been better ordered in the providence of God. It will scarcely be believed that Dwar-Kanath escaped a third time from the hands of his jailers; and not before time, for they had already begun to give him a drug, with the view of gradually destroying his intellect. It so happened, that a very great holiday occurred, which requires a particular conjunction of the planets, and happens only once in thirty years. Thousands and thousands flocked into Calcutta, to bathe in the Ganges; and the house where Dwar-Kanath was confined was left empty by all but a servant appointed to watch over him. The servant fell asleep; and the boy, seizing the opportunity, let himself down from a window ten feet high, and made for Mr Charles's house; because he knew that pursuit would be made in the direction of our house, and that Mr C.'s lay in the opposite direction. Mr Ewart went for him: he was produced in court, and swore that he thought his life was in danger: his father was then bound down to keep the peace towards him; and two police officers were sent to our house, to prevent his abduction. When his father got him into his power the third time, he abused him loudly, and threatened to kill him, without witnesses, so that nothing could be proved against him. Dwar-Kanath said to him, (as he tells me,) "Father, I am as determined as you are. You may kill my body, but you cannot kill my soul; and, when I am at liberty, I tell you plainly, nothing shall keep me from being baptized." I need not say with what gladness we received him back, and saw him admitted into the Christian fellowship by Mr Charles. His probation was long and painful, such as few are called upon to undergo; but his strength was not his own. I have not left myself room for reflections, nor are they needed. I know you will sympathise with him. He is now an inmate of my house, and I trust will continue to be so, until he is ready to go out as a Missionary to his brethren. During all these trying scenes, he has evinced steadiness, self-possession, and intelligence far beyond his years; and, so far as I have seen, without example among his own countrymen.

May God make him a burning and a shining light, when we are in the grave!

Another young man, (older than Dwar-Kanath, but in the same class,) of very good abilities, was often observed to be thoughtful. He was attacked by fever, and died: but, on his death-bed, he declared to some of his class-fellows, that he had something on his mind; he then told them, that he believed in Christ, and, if he ever rose from his bed, he was resolved to be baptized. He never rose; but, I hope, he is now in heaven.

ANALOGY BETWEEN THE DEATH OF MAN AND  
THE SACRIFICE OF CHRIST:

A DISCOURSE.

BY THE REV. JAMES C. BURNS,

*Minister of the Scotch Church, London Wall, London.*

"As it is appointed unto men once to die,.....so Christ was once offered to bear the sins of many."—HEB. ix. 27, 28.

It is the glorious peculiarity of the Gospel of Jesus Christ, as it is the sure evidence of its truth, that it corresponds, at all points, with the testimony of those other two witnesses, whose authority and veracity all mankind acknowledge, namely, with the testimony of experience, which may be said to represent the great world without, and with the testimony of conscience, which represents the little world within; that it not only corresponds with their respective testimonies, but that it illustrates, and reconciles, and confirms them; and, what is best of all, that whatever, in the conclusion to which they lead, or in the discoveries which they bring to us, is dark or gloomy,—whatever is fitted to overwhelm the human spirit by its mysteriousness or its terror, it relieves and eradicates by its own appropriate revelations of wisdom and mercy. For example, (as we are reminded in the words of the text,) experience teaches us, that we "must needs die," and are "as water spilt on the ground, which cannot be gathered up again;" there being no exception to the rule, which, from the beginning of the world's history, we find to have been universal, that "the dust returns to the earth as it was," that "man goeth to his long home," whatever skill or power may be used to detain him; and reason teaches us, that after death we must needs be judged, there being so much of irregularity and confusion in the present aspect of the affairs of men, that except, on the supposition of a future reckoning and adjustment, we should be compelled to doubt whether we lived under a moral government at all. But experience, though guided by all the lights of reason and philosophy, cannot tell us why it is that such a thing as death exists; why into a world, which else is so fair and beautiful, which bears on its surface so many of the monuments and emblems of immortality, and which, but for the universal gloom that covers it as the dwelling-place of the dying, and the sepulchre of the dead, would seem to contain every thing that is needed to make us happy; why into such a world as this, an intruder so unwelcome, an enemy so relentless, should have been permitted to enter, and that under the go-

vernment of a wise and benevolent God. Neither can conscience, in its clearest revelations, reveal to us, as a matter of certainty, that there is to be a final judgment, nor why it is that that has become so necessary, nor if it does take place, on what principles it will be conducted, nor to what extent it will be carried, nor what results shall follow it. Here, however, the Gospel comes in, with its supplementary and satisfying information, telling us, that death is neither an original, nor an essential, nor yet an accidental attribute of our nature, but that it is the sovereign appointment of God,—an appointment which the entrance of sin into the world, that first and worst intrusion, rendered just and necessary: and that judgment, which owes its origin to a similar cause, as it is absolutely certain hereafter, so it has been purposely delayed now; that in this world, the preliminary steps of the process only are taken, the indictment served, the warning given, the materials of probation collected and prepared, while in the world to come, the actual decision is pronounced, the sentence executed, and the allotment for eternity assigned to every son and daughter of Adam: "It is appointed unto men once to die, but after this the judgment."

In affording us this information, however, if it had done no more, the Gospel could scarcely be said to have conferred a boon: it were no boon to tell a man, labouring under a virulent disease, where, or how, he caught the infection, if you did not tell him likewise how he might obtain a cure; nor would it be any substantial benefit to an accused or guilty man, to recount to him all the particulars of his approaching trial, to tell him of the time that had been set, of the witnesses that had been summoned, of the jury that had been sworn, and of the principles of law according to which his verdict would be pronounced; if you did not point out to him also some available method of defence, if you did not encourage him by the hope of acquittal and of safety. And so neither would the Gospel have achieved any service worthy of its name, if, along with the solution of the mystery of death, it had brought no tidings of kindlier and more joyful import, or if, when it proclaimed in the ears of a slumbering world, the great and momentous fact of "a judgment to come," it had afforded no intimation of a refuge for the guilty, of a way of escape to the self-convicted and the lost. But this farther service, the text assures us, the Gospel has done; for here the apostle brings before us, as a sample of its peculiar disclosures, other two facts of corresponding magnitude to set over against those of which he had previously spoken; and not only so, but, as when a man of war, who has bravely fought and conquered, sometimes carries his victorious arms into the heart of his enemies' country, and gathers thence the proudest memorials of his triumph; he so uses and applies the otherwise appalling themes of death and judgment, as that in his hands, they are stript of half their terrors, being made not merely to present an apt and vivid

contrast to those brighter discoveries which he unfolds of atonement and salvation, but likewise to become subservient to the illustration and enhancement of their reality and glory. "For," says he, "as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation."

There is, then, in these words, an analogy traced between the appointment of God in regard to man, and his appointment in regard to Christ "the Son of Man;" there is a parallel drawn between those two events, which are the consequents of sin, and those other two which are the means of salvation. To illustrate, in the former part of it, this analogy under one or two of its leading aspects, shall be my object in the following discourse:

I. "As it is appointed unto men to die, so Christ was offered to bear the sins of many." We are thus reminded of the character of certainty by which both these facts in common are distinguished—their unquestionable reality and truth. The certainty of death, first of all, is what I need not surely stay to demonstrate to any one who hears me. You know it, brethren, and you feel it. And though, doubtless, you often contrive to live and act as if you did not believe what you knew, though there are many people in the world who could scarcely be more regardless of it than they are, though they had discovered the art of escaping it—the secret of immortality; yet it is not, you will at once admit, from the lack of proofs and of warnings, (more loud and solemn than ought which human tongue could utter,) but rather from their superabundance, that any one of you has thus been able to acquire the faculty of forgetfulness. You live in the midst of death; you have the "sentence of death in yourselves;" you are "dying daily;" you are dying now; you are advancing always nearer, never going farther from the point at which the messenger waits to meet you. You are lavishly expending every moment, never hoarding up nor increasing the strength, which, in that hour of fierce encounter, is to be laid prostrate—the breath of life which is then to breathe out, to expire. And if, than the testimony of your own experience, any could be deemed more convincing, such a testimony has recently been furnished to you and your fellow-countrymen, in the experience of one "who, if aught within the reach of human effort could have availed, would still have lived to sway the sceptre of peace and righteousness over these realms, whom God had invested with an office and a name, which is the very type and image of his own undying sovereignty, who, in the execution of his honourable, his god-like functions, was upborne by a nation's loyalty and a nation's prayer, but whom neither the dignity of his station, nor the glittering fascination of his wealth, nor the skill of his

\* To explain this allusion it may be mentioned, that this Discourse was preached on the first Sabbath after the death of his Majesty William the Fourth.

physicians, nor the love and attachment of his people, could exempt from the stroke beneath which he has fallen, or retain for one moment beyond that solemn hour, when amid the solitude of a bed of languishing, and the stillness of a midnight scene, it was "appointed unto him to die!" "I have said, ye are gods, and all of you children of the Most High; but ye shall die like men, and fall like one of the princes."

It is not, however, merely as a matter of history and fact, that you are here reminded of the certainty of death, (in that view of it, the sinner and the saint stand on a footing precisely similar,) but chiefly as a matter of faith—of faith in its certainty, as the irrevocable ordinance of God. And this is a view of it, which though less fashionable and familiar, it is far more profitable to take. God hath said in his Word, "The wages of sin is death;" and it is just because he has said so, and for no other reason, that death continues to exist; that, in the midst of all other discoveries, no discovery has ever yet been made of a specific to overcome, or of a charm to ward it off; that among the countless tribes and generations of men whom it has successively invaded, not one solitary being has, even by accident, escaped, or been able to survive its stroke. It is not that the law of nature requires a man to die, for there is no such law; the God of nature never revealed it; the works of nature contradict and disprove it; but it is that the law of God's moral government required it; and that in virtue of the sentence which by that law he has pronounced, he is bound to see that its mandate be rigidly and impartially executed. It is infidelity, and nothing else, which leads the world to talk of death as "the debt of nature,"—nature never incurred such a debt; the nature of man was created, if I must so speak, solvent and immortal; it was sin which contracted the debt, and it is the sinner alone who pays it. It is therefore, I repeat, because God is holy to hate sin, and just to punish it, and true to execute every word, whether of promise or menace, which has gone forth out of his mouth,—it is for these reasons, and for none besides, that the ordination of which the apostle speaks, was first enacted in the day when Adam fell; and that now, after ages of vicissitude and change have come and gone, no change has happened to modify or annul the declaration of the text, "that it is appointed unto men to die."

But now, my friends, let me invite you to turn your thoughts for a little to the corresponding fact, of which the apostle makes mention in the history of Christ. "So Christ was offered to bear the sins of many!" "He became obedient unto death, even the death of the cross;" "it pleased the Lord to bruise him;" and "the Lord laid on him," or caused to meet in him, "the iniquity of us all." Is that fact, think you, equally certain with the former? It is, and its certainty rests on precisely the same grounds,—not merely on the ground of historical proof, but on the ground of divine determination and appointment.



God said to Adam, "In the day that thou eatest, thou shalt die," and thus death, "entering into the world by sin, hath passed upon all men, inasmuch as all have sinned." God said also to the second Adam, "Thou shalt die," and even as in the former case, the principles of God's moral government required him to perpetuate the consequences of Adam's sin, so in the latter, they require him to perpetuate the benefits of Christ's obedience. For herein, you will observe, lies the parallel, "as it is appointed unto men to die," all of them inheriting death from Adam, and sin as its cause, so Christ died, or "was offered to bear," *i. e.*, to expiate "the sins of many," all of whom inherit life from him, the second Adam, and righteousness as its cause. It is in its vicarious character, that the death of Christ is thus represented as a real sacrifice of substitution, as that very atonement, which had been shadowed forth by type, and emblem, and prophecy, from the beginning of the world, which was first announced in the same moment that the sentence of death was recorded against the human race, and which, in like manner, as its dire effects have pervaded all time, and are destined to continue till the end, is possessed of a virtue to which there is no limit, and exerts its saving efficacy on every one of those who are the selected objects of it.

Thus certain is it, that Jesus died—that he died "as an offering and a sacrifice to God." And mark now, I beseech you, the bearing which the one certainty, spoken of in the text, has upon the other, and the bearing which both of them have upon you. "It is appointed for you to die;" the reason of that appointment is, that you are sinners, not that God "desires your death," but that you deserve it, being sinners. You are unquestionably subject, as such, to his displeasure, against whom you have sinned. The inevitableness of death, proves that, so far as you are concerned, God's anger is inevitable too; that you are at this moment, unless you have been pardoned and reconciled by a special act of grace, lying under it. You are thus in a situation of extreme danger, and, if you were fully alive to it, of extremest misery. You are liable every moment to "be delivered into the bitter pains of eternal death;" but the message which I am here commissioned to bring to you is, that Jesus has already died, and that not for himself, but for you. He has died to "bear the sin," and to bear it away, because of which it is that you suffer. If you will give him leave, he is ready to make over to you the entire benefit of his death; and though he does not promise thereby to exempt you from the stroke of mortality, he does promise to exempt you from what is immeasurably worse—from the wrath of him whose stroke it is, and to give you a share in all those "good and perfect gifts," which divine benevolence and power are able to confer upon you. "The sting of death is sin, but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

II. "As it is appointed unto men *once* to die,

so Christ was *once* offered to bear the sins of many." There is an obvious analogy here traced between the unity of these two events, as well as the certainty. Indeed, it is mainly to exhibit this feature of the atonement of Christ, that the apostle makes use of the illustration. In the foregoing verses, he had been proving from various considerations the superiority of Christ's sacrifice to those which were offered under the law; and among the other points of contrast which he mentions as subsisting between them, this was one—that whereas the Jewish sacrifices needed to be frequently repeated, because of their inherent worthlessness and inefficiency, the perfection of Christ's sacrifice gave it both a retrospective and a prospective efficacy, which superseded the necessity of any repetition of it until the end of time. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others. For then must he often have suffered since the foundation of the world; but now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, so Christ was once offered to bear the sins of many!"

The unity of these two analogous events, then, is here intended to remind us of the completeness or perfection of each,—its completeness in relation to the purpose which it was designed to serve. Brethren, you have only "once to die;" and this, so far from being an alleviation of your sentence, as you might naturally be disposed to regard it, (considering the manifold associations of a painful and a humbling kind which it brings along with it, and which, to encounter more than once, would seem beyond the limit of human endurance,) is, when rightly considered, one of its greatest aggravations,—one of the strongest proofs that could be found of the fearful amount of importance which God, at least, attaches to your solitary tasting of death. You have once to die, and,

1. Thus, you are reminded, that the sentence which condemns you is then fully executed. There is, in the single infliction, and that, too, the work of a moment, "the twinkling of an eye," such a clear and undoubted manifestation of the forthputting of God's hand, for the specific purpose of inflicting it,—such a visible and impressive exhibition of the truth, and holiness, and justice, by which he is committed to the punishment of sin, that it needs not, for any useful purpose, though the thing itself were possible, to be repeated; the demonstration could not be plainer than it is, though you were to die twice or thrice, or many times; yea, it could not be by any means so plain, for then it might be urged, with some show of reason, as it has actually, though most absurdly, been, that death is natural to man as an organized being,—that there is nothing more in it remarkable than in any of those organic changes to

which the inferior animals are subject in the different stages of their being,—whereas, in virtue of the peculiar arrangement that exists, whereby all mankind die once, and none of them more, we see in each instance of mortality that happens around us, whether it be of the little babe that inherits the mortality of its parents, along with their sin, or of the old and hardened transgressor, who is driven away in his wickedness, and sinks into a dishonoured grave, a new evidence of the faithfulness of God in executing even the severest denunciations of his Word,—a new illustration of the true saying in the text, that “it is appointed unto men once to die.” Thus, too, you are reminded,

2. That the issues depending on your death are then finally decided. Whatever be the consequences resulting from it, they are then ascertained and fixed irrevocably. As no man hath power over the spirit to retain the spirit in the day of death, still less has any man power to recall it when it is gone. If a mistake be then committed, the mistake is then irremediable. If a false step be taken, the man who takes it, can only leave a warning to others behind him, to be more wary. This, indeed, would be a matter of little moment, if, as the infidel says, death were an eternal sleep; or if, as the Romanist says, there be a place of purgatory, into which death forms the entrance, where all former errors may be corrected, and all former crimes expiated and forgiven; but if, as Scripture declares, death be the introduction of the soul into the manifested presence of the High and Holy One,—if it be the termination of its day of grace—the beginning of its changeless destiny,—if it rivet for eternity the guilt of him who dies unforgiven, and perpetuates in deeper and darker shades of moral turpitude the depravity of him, whether he be prince or peasant, Jew or Gentile, bond or free, who dies unrenewed, then the unity of death becomes a matter of vast, of incalculable magnitude. It serves to concentrate within the brief space of the hour or the moment which it occupies, all that is big with grandeur and solemnity in the countless ages that come after. It holds in its hand, as it were, the balance on whose vibration depends the decision to every man of this one important question, whether he is to spend his eternity in heaven or in hell.

But now, again, let us turn our thoughts from this unattractive, though most salutary theme of contemplation, to that other glorious truth whose brightness shines forth from amid the gloom which envelopes it. “So Christ was once offered to bear the sins of many.” “In that he died, he died unto sin once.”

1. Here, too, we are reminded, that the sentence or decree of God the Father, in obedience to which he died, was then fully executed. His death was the termination at once of his obedience and his sufferings,—it was the finishing of the work which had been given him to do. As by dying once, Adam, the father of us all, realized the penalty, so by dying once, Christ fulfilled the promise. As God’s justice was vindicated in the

one, his grace was displayed in the other—this truth was magnified in both. In like manner, too, as Adam died in his representative capacity, so that all men must be said to die along with him, so that all his posterity would have died although none of them had ever sinned after the similitude of his transgression; so “Christ, also, hath once suffered for sins, the just for the unjust, that he might bring us to God.” And in virtue of his one sacrifice, he hath perfected for ever them that are sanctified; by his single death he exhausted whatever was penal in the sentence to his people; he dissevered death from its connection with sin; he abolished it in every thing except the name, and in the place of it, he purchased “the gift of God which is eternal life through him.” And so you are reminded,

2. That by his once offering of himself, Christ not only settled all former demands, but likewise all the future consequences that were to follow from his death. His death on Calvary was the era from which all future history was to derive its origin and its name,—it was the birth-day of that new and everlasting age which then dawned upon the world,—it was the one grand epoch that is recognized in the annals of eternity! Then the ceremonial law was abrogated,—then the moral law was established on its proper basis,—then the ministry of terror ceased, and the ministry of peace began,—then the Christian Church was established, and the Christian revelation disclosed,—then the world was, for the first time, blessed with the full apparatus of spiritual renovation, and the foundation-stone was laid of that spiritual edifice which ever since God has been rearing among fallen men, and which is “to grow up into an holy temple in the Lord.” And as the Saviour’s death was thus decisive in its results to mankind generally, so likewise is it still in its results to each individual sinner who believes it. From the instant that a connection is formed between his soul and Christ, so as to participate in the benefits of his death, the whole current of that man’s history is changed: He is crucified with Christ,—he is conformed to his death,—he is also buried along with him; he ceases any longer to be a citizen, though still an inhabitant, of this earth; he becomes, by anticipation, a citizen of heaven; he is adopted as the child of God; he has his sins pardoned, and his heart renewed; and he acquires the elements of a holy character, which is to expand and brighten as he proceeds onward in his journey through this world, and which, on his entrance into another, is to reach its full development and perfection amidst the unfading glories of heaven.

### THE STING FISH.

BY THE REV. DAVID LANDSBOUGH,  
Minister of Stevenston.

WE know much less of the habits and history of the fish of the sea, than of the beasts of the field or of the fowls of the air. The beasts of the field may be

follow them to their wildest hiding-places. The fowls of the air cannot be always on the wing; and though they were, man can send after them the winged arrow or the more deadly hail-shot. But fishes inhabit an element in which man cannot exist; and though by the net, and by the hook, and by the harpoon, he can cruelly assert some of his original dominion, the poor captives cannot be removed from the watery element but at the expense of their lives; much of their beauty soon disappears, and though in a lifeless state, we may become acquainted with their form, we cannot judge of their motions and habits.

And, yet, little comparatively as we know about the inhabitants of the deep, we must be blind if we do not see the wisdom and goodness of God in various parts of their structure and history. Instead of entering into particulars, let us merely refer to the provision God has made for their defence. Were we to extend our remarks to the molluscous tribes of shell fish whose bodies are so exceedingly soft and tender, we could not but admire the protection afforded them in their shelly habitations, which God has given them the power of forming and enlarging according to their growth; and which, in many cases, are so remarkable for the richness of their colouring and the beauty of their shape. Some of them have an additional defence in the firmness with which they can cling to the rocks, or the rapidity with which, like the spout fish, (*solen siliqua*,) they can dart into the wet sand. Others there are, who, instead of burrowing in the shifting sand, have their place of refuge in a stable munition of rocks. The borer family (*pholus*) is of this description, two species of which are found in the rocks at Saltcoats. Inadequate as one would think them for the task, they can bore a hole in the rock suited to their size, as regularly as if done with a carpenter's auger; and so deep, that on any alarm they can retreat into it, and be safe.\* Others there are who bore into the hardest wood. *Teredo navalis*, the ship worm, and the scourge of shipping, is too well known to need any description, though it would save many precious lives, and much expensive copping of vessels, if we knew how to prevent its attacks. The wood-eater (*xylophaga dorsalis*) is much rarer, though occasionally found in floating wood on this coast. It has a beautiful little shell, singularly grooved and striated, and so limber that it is seldom found entire; and yet by a process which we cannot explain, as it works not only under water, but in the dark, it can scoop out a cell for itself in the hardest wood, so that the piece of timber chosen as the residence of a colony of wood-eaters, soon becomes like a honey-comb.

But ascending from invertebral to vertebral animals, from shell-fish to fishes, we shall see other means of defence provided. Not to speak of the scales which form the general defensive armature of fishes; nor of the osseous plates which, in some of the larger fishes, occupy the place of scales; nor of the formidable teeth with which many of them are amply furnished; let us advert for a little to those that have spines as defensive weapons, or rather to one of this class with which of late I became better acquainted. It is considered as rare

\* I found numerous specimens of *pholus dactylus* lately in this parish, not in rocks in the sea, their natural place of abode, but in the quarry at Ardeer, a mile from the sea. In extending the quarry, the workmen having removed five feet of soil, came to a bed of sea-shells and gravel, and under this they found a thick stratum of shale or slate-slay. This rock I found perforated in many places by the *pholus dactylus* or borer. The shell, though frail through age, was still in the mouth of the hole, and at the bottom of each hole I found a matted tuft of sea-weed, not petrified, not rotten, but still retaining some of its sap, and so uninjured, that by its puckerings, and minute reticulations, I could easily ascertain it to be *enteromorpha intestinalis*. The quarry must once have been under the dominion of the sea; but as we have no written record of this, it is not a little wonderful to find so perishable a substance as sea-weed undecomposed after the lapse of probably more than a thousand years! As far as I know, this is the first instance of sub-fossil sea-weed being found so fresh that the species could be ascertained.

many could wish, for it is far from being a favourite. By men of science, it is known under the formidable name of *trachinus draco*, by fishermen on the west coast, it is called the *souter*, from its awl-shaped spines; and by boys it is generally called the *stanger*, or *sting-fish*, and it is well entitled to the name, as we shall afterwards see.

As a juvenile party were lately catching sand-eels on the shore of this parish, and paddling in the water in search of the eels in the wet sand, a fine boy of the party feeling a fish under his foot, put down his hand, and finding, when he had caught it, that it was not an eel, he held up, with delight, his glittering prize. An elder boy, however, crying out, a *stanger*! he instantly cast it into the sea, and laughed with joy at having escaped, as he thought, unscathed. But his laughter was soon turned into weeping; for though at first he felt no pain, and saw no wound, in about half a minute the pain became so excruciating, that he was constrained to scream out, and he ran home in a state of great anguish, arising from pain and fear. And we can scarcely wonder at his fear, as he had not heard of the sting-fish before; and found when he reached home, that his acute pain still continued, and that his hand had become inflamed and swollen. He was advised to plunge the hand into hot water, and was glad to find that the pain soon subsided, and that it was nearly well next day.

This fish, when full grown, is about a foot in length, and of considerable beauty. It is silvery below, the back is a light olive colour, and the sides are marked with two or three longitudinal and numerous transverse yellow lines. The first dorsal fin is black, as is also part of the caudal or tail fin. But what we mean chiefly to notice is, its powerful weapons of defence. The black fin on the back is furnished with five spines, which it can elevate at will. There is also a strong spine on each gill cover, and two in the snout. The five back spines, and perhaps the others, are covered with a venomous substance, which it has the power of secreting; and part of this venom lodging in the wounds they inflict, causes the acute pain which those who are stung by it experience.

Instead, however, of maligning for it being clothed in armour, we would acquit it of all malice prepense, and would admire the goodness of the Creator towards it, in furnishing it amidst its numerous enemies with so many weapons of defence. The one which stung the boy was only half grown; and if it can so well defend itself when only five inches in length, how formidable must it be when it attains its full size! And it needs, poor thing, all its weapons, and all their venom, to defend it against its numerous foes. And if the perch, by its venomless spines, can keep at bay even the voracious pike, we doubt not that the poisoned barbs of our little *stinger* can inspire with terror many a sharp-toothed fish, and many a greedy gull.

Let me entreat all, and in particular the young, to remember, that there is a sting unspeakably more to be dreaded,—a sting laden with such deadly poison, that it can not only kill the body, but ruin the soul. That sting is sin. Sin will assail you in a thousand deceitful forms, and with a thousand alluring wiles. O remember that, however fair its form, and however tempting its promises, it is still that accursed thing which God hates; and that in the end it stingeth like a serpent, and biteth like an adder.

And who is there that has not suffered from the venom of its sting? And when we know that its wound is deadly, and that there is but one antidote, what bounds should there be to our gratitude when we remember, that the all-sufficient remedy which is freely offered is the blood of Christ, who died for our sins, and rose again for our justification; and that from his

and says, "Come unto me all ye who labour and are heavy laden;" look unto me, and your souls shall live.

THE CONTRAST,  
OF CHRISTIANITY AND DEISM COMPARED.

No. II.

BY THE REV. ROBERT JAMIESON,  
*Minister of Westralher.*

FROM a comparison of the principles of Deism and Christianity, let us proceed to contrast the moral influence of both on their respective disciples; and for this inquiry into the character and conduct of infidels, we are happily furnished with ample and authentic materials, both from their own correspondence, and from the lives of the most noted of them, as given to the world by their friends and admirers. "Herbert, Hobbes, Shaftesbury, Woolston, Tindal, and Chubb, were all guilty of the vile hypocrisy of lying; professing to love Christianity, while they were employed in no other design than to destroy it. Bolingbroke, besides being guilty of this odious hypocrisy, was a drunkard, and a person of the grossest licentiousness. Collins, though he had no belief in Christianity, yet qualified himself for a civil office, by partaking of the Lord's Supper; and Shaftesbury, and others, were guilty of the same baseness. The morals of Lords Rochester and Wharton were of the most depraved description. Woolston was a gross blasphemer. Blount solicited his sister-in-law to marry him, and being refused shot himself. Tindal was originally a Protestant, then turned Papist, then Protestant again, merely to suit the times; and was at the same time infamous for every description of vice, and the total want of all principle. Hobbes wrote his *Leviathan* to serve the cause of Charles I., but finding him fail of success, he turned it to the defence of Cromwell, and made a merit of the fact to the usurper, as Hobbes himself unblushingly declared to Lord Clarendon. Morgan had no regard to truth, neither had Voltaire, as is evident from a letter now remaining, in which he requested his friend D'Alembert to tell for him a direct and palpable lie, by denying that he was the author of the *Philosophical Dictionary*. D'Alembert, in his answer, informed him that he had told the lie."\* To this summary we may add, that Voltaire lived in a state of the lowest licentiousness; and, in company with his infamous paramour, used to amuse himself regularly with opening the letters of his guests, and those that passed through the village post office. When he came over to England, he was entertained by Pope, at whose table he talked with such grossness and profanity, that Mrs Pope was driven from the room. He was afterwards discovered to have come to this country in the detestable character of a spy, and, from his well known looseness of principle and practice, was shunned by every body as a person unworthy of the least confidence. † He too, like several of his brother infidels, made a solemn profession of his faith in the Roman Catholic religion; and at the moment when he was plotting the overthrow of Christianity, and spreading the horrid watchword of "crush the wretch," i. e., Christ, he had the ineffable effrontery to take the Sacrament, and with uplifted eye, and solemn ejaculations, to counterfeit all the emotions of the most fervent piety. Rousseau, who was on a level with Voltaire in his principles of infidelity, went perhaps beyond him in the profligacy and general immorality of his life. Bound in early life an apprentice to an artist, he fled from his master's house, after having robbed it. In Sardinia, whither he

\* Dwight's Posthumous Sermons.  
† Johnson's Life of Pope.

charge of theft, took a solemn oath that the stolen goods were given him by a maid-servant, and although the innocent girl conjured him with tears to reveal the truth, he persisted in his perjury, though he afterwards acknowledged the base falsehood when he was beyond the reach of punishment. The subsequent life he led was that of a notorious vagrant, launching out into one scheme of villany after another, pillaging every friend to whom he attached himself, and giving himself up at last to such open and uncontrollable licentiousness, that the most respectable families with whom he had been formerly acquainted denied him admittance to their houses. Tired of the Romish religion which he had twice embraced, he became a confirmed apostate at length, and was so zealous in the propagation of his infidel and demoralizing opinions, that he was banished from his native city of Geneva as an incendiary. The miserable children could not be expected to receive much attention and care from such a father, and accordingly, under pretext of anxiety lest they should waste after his death, but in reality to get rid of them, he was them to a poor-house during his own lifetime. Poor's moral character is thus described by a person who knew him; "He was an unprincipled and despicable traitor, who had sunk in his own estimation, as well as in that of every one else. When he fled to New York from the dungeons of Paris, every good man deserted him, and even deists, that had any regard for decency, crossed the streets to avoid him. He was the most disgusting human being that could any where be met with. Intemperance had bloated his countenance beyond description. A few of his disciples who stuck to him, to hide him from the abhorrence of mankind, had him conveyed to New Rochelle, where they supplied him with brandy till it burned up his liver." The general immorality of Hume's principles is now placed beyond all doubt, by his "Correspondence with several Distinguished Persons," and the profanity of his language in these published memorials of his intercourse with familiar friends, shows, that had he not been refined by the influence of rank and education, he must have vied with the lowest of men in the vulgar grossness of his conversational as much as he did with the most accomplished of his day in the elegance of his published style. Byron was given to the same detestable vice. On his moral character it is unnecessary to dwell, familiar as almost every one is with the incidents of his story; and although one, whose amiable heart was ever disposed to throw a veil over the faults and vices of his literary friends, has recorded it as his testimony, "that the errors of Byron arose neither from depravity of heart, nor from feelings dead to the admiration of virtue," † the impartial and Christian reader will not hesitate to trace the loose and licentious morality developed both in the prose and poetical productions, particularly the last beautiful but pre-eminently wicked production of the noble bard, to the influence of that baneful scepticism which he had imbibed. ‡

With the moral character and conduct of the most noted infidels as thus exhibited, let us now contrast the morality of the Gospel; and who that is in the slightest measure acquainted with the sacred volume requires to be told, that it is of a pure, lofty, and uncompromising character, laying claim to the government of the heart as well as of the conduct, prescribing the faithful discharge of every personal, social, and relative duty, and tending, by its applicability to every scene and circumstance of life, to foster the love and habit of universal goodness. From the inspired records, as well

\* Letter of Mr Grant Thornburn. Blackwood's Mag. 1824.  
† Sir Walter Scott. Edinburgh Annual Register.

‡ To this list might have been added the names of Coleridge, who dined in his early life, and of many others equally known, but not of room here.

that this beautiful and divine morality has been embodied in the lives of the Christian disciples—that the impious have become devout, and the sensual chaste—that the proud have become humble, and the implacable mild—that the fraudulent have become just—the covetous liberal, and the selfish benevolent—that they whose business it was to gratify every lawless passion, and whose every thought was devoted to the world, have learned to lay their appetites under salutary restraint, and to give their desires a more elevated aim—and that, in short, the highest ambition of all has been directed to the practice of whatever is just, and pure, and honest, and lovely, and of good report. It is true, that the characters of multitudes of Christians come far short of this standard of excellence, and that in following them to the privacy of domestic retirement, and amid the transactions of every day life, we find some even blackened with a catalogue of vices as gross as any that have been fastened on the infidels mentioned above; but these are only nominal Christians, and the grand and not to be forgotten distinction is, that while the vices and the crimes of the infidels flow naturally and necessarily from their principles, those of Christians are diametrically at variance with the laws whose authority they profess to acknowledge. However contradictory and flagitious may be the lives of its professed disciples, the morality of the Gospel remains in its own pure and exalted perfection; and while the infidel system, as modern history too sadly attests, is utterly incapable of inspiring one generous or elevated sentiment, but, on the contrary, uniformly tends to vitiate the understanding, and harden the heart, Christianity has the moral power of bringing all the faculties of the soul into healthful and harmonious exercise; of not only shedding a grace around the most splendid and accomplished character, but of giving to the poor and the uneducated a dignity of sentiment, and a purity of feeling, which philosophy, with all its pretensions, could never impart.

#### CHRISTIAN TREASURY.

*Covetousness.*—He who applies himself greedily to acquire and heap up earthly possessions, of whatever kind, may do so, either for the purpose of using them in the gratification of his own desires and pleasures, and the aggrandizement of himself and his family, or merely for the purpose of accumulation and amassing a treasure, without any other immediate and definite end. The sin is the same in both cases. In the former, indeed, some advantage may be derived to others, who, by their labour and skill, minister to the pursuits of the covetous man, and to his means of enjoyment; while, in the latter case, no such consequence may directly follow. But the sensualist and the miser, who, in different ways, thus pursue after their covetousness, lie, in the sight of God, under equal condemnation. The guilt, indeed, may be aggravated in certain cases, by adding to the sin of covetousness other sins to which it often leads. When David coveted the wife of Uriah the Hittite, he added to that first sin those of adultery and murder. When Achan coveted the goodly Babylonish garments, and the silver and the gold of the captives, he added to that sin both disobedience to the command of his superiors, and artful and fraudulent concealment, endangering the safety of the army. The people of Israel and Judah, whom the prophet Micah denounced for “coveting fields which they took by violence, and houses, and taking them away,” (Mic. ii. 2,) added to their greed, injustice and oppression. When Gehazi, the servant of Elisha, followed Naaman, and, under false pretences, obtained from him two talents of silver and two changes of raiment, he added to his sin of avarice the sin of lying, and the sin of dis-

when Judas, for thirty pieces of silver, sold his Master, he added to the sin of covetousness the sins of blackest ingratitude, treason, and murder. But, in all these cases, it was still the same sin of covetousness which was the root and origin of these aggravated evils and crimes. It is evident, then, that whether this passion be indulged for the purposes of pride and voluptuous enjoyment, or for the miser's gratification of penurious hoarding, and whether the acquisition of wealth is made by extortion and rapacity, or the more indirect method of fraud, or by unjustly withholding from others that which is their due, the evil and the sin are the same. The prophet thus speaks of Shallum, king of Judah: “Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows, and it is ceiled with cedar, and painted with vermilion: Shalt thou reign because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: Was not this to know me? saith the Lord: but thine eyes and thy heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it.” Jer. xxii. 13-17. Yet we see that the judgment is not less severe which is denounced by the apostle against them who hoard up their treasures of gold, and silver, and apparel, till, through accumulation and want of use, they are wasted and become corrupt. “Go to now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: Ye have heaped treasure together for the last days.” James v. 1-3.—JAMES GLASSFORD, Esq. (*Covetousness brought to the Bar of Scripture.*)

*Faith and Prayer.*—In Christ dwelleth all the fulness of the godhead bodily, that we may be complete in him. Christ is a cabinet of rich and rare jewels, that can enrich to all eternity. There are two keys that use to open this cabinet; faith is a key, for out of his fulness we receive by faith; prayer is another key. If these keys be not in your hand just now; yet surely they are in his hand, who says, “all things are mine.” Oh, bid him cast you the keys, and give you the spirit of faith and prayer.—Rev. RALPH ERSKINE. (*Discourses.*)

*On the Cultivation of the Heart.*—The jest and the levity of lawless companionship must be shunned and shrunk from, like the malignity of a pestilence; and science, and business, and innocent amusement, and all other places of escape from a hurtful and most withering infection, are so many distinct resources in this business of moral cultivation. But far the most effectual refuge is, in the contemplation of that ethereal and unclouded purity by which the throne of heaven is encircled, a lifting of thoughts to the august and unpolluted sacredness which dwelleth there, the daily and diligent consideration of that awful sanctuary which is above, where nought that is unholy can enter, and a solemn invocation to Him, before the rebuke of whose countenance all the vanities of a distempered imagination will at once flee away.—Rev. Dr CHALMERS. (*Commercial Discourses.*)

*Reading.*—The eager reading of even religious books may be dangerous, and a hinderance to those who are aiming at the true spirit of religion, if they have recourse to them instead of God.—Rev. THOMAS ADAM, (*Private Thoughts on Religion.*)

## SACRED POETRY.

## HYMN.

Flow out, my soul, in praise to God!  
Hallow His glorious name!  
Sound, sound his righteousness abroad!  
His matchless love proclaim!

Whose Son forsook the Angel host,  
Laid heaven and bliss aside,  
Came down on earth to seek the lost,  
To save the sinner died.

Rarely, but possibly, a friend  
May for a friend atone,  
In jeopardy of life defend,  
And ransom with his own.

Once in a world such gracious love  
A righteous man may win;  
Christ with the blind and thankless strove,  
And suffered for their sin!

To break the power of Satan's bands,  
To free the willing slave,  
He gave his cheek to smiters' hands,  
His body to the grave.

O may his praises evermore  
Our ransomed breath employ!  
The life He suffered to restore  
Be his, with grateful joy!

From royal hands a gift how small  
Hath subjects' peans moved;  
What owe we to the King of all,  
Who gave his Son beloved!

MRS G. G. RICHARDSON.

## A PARALLEL.

SWEET is the April morn,  
When the tender buds appear,  
And the song of birds on the breeze is borne  
In chorus loud and clear.

Rich is the robe of June,  
When the year is in its prime,  
And the sun, enthroned 'mid the splendours of noon,  
Lights up our northern clime.

Yet the calm hour of even  
Is dearer far to me,  
When the harvest moon from her path in heaven  
Looks down on land and sea.

Youth, and its pleasing toys,  
Pass rapidly away,  
And riper years, with their mingled joys,  
Are not less brief than they.

When pleasure's race is run,  
When her songs of gladness cease,  
And the harvest of life shall be hastening on,  
O! may its sign be peace!

WILLIAM PARK.

## MISCELLANEOUS.

*The effect of Christianity in ennobling the Character.*  
—A gentleman of very respectable appearance called rather early one morning at the house of the late Rev. John Cooke, of Maidenhead, and requested to see him. As soon as Mr C. entered the room, he said, "Sir, I am an entire stranger to you, and it is business of no very pleasant or ordinary kind that has brought me to Maidenhead. Some years ago, an estate was purchased, for which an adequate value was given at the time. But I find, on looking over the deeds, that although it has been in the possession of my family many years, the sale is not valid nor my title good, until it is signed

by one John Cooke, who was, at the time of sale, a minor. After much search, by the aid of my legal advisers, I have ascertained that you are that John Cooke; and now it depends on you, whether what my father honourably purchased, but your father dishonestly sold, shall continue in the possession of my family or not." The gentleman then, most frankly opened, and exposed to Mr Cooke a bundle of parchments, containing all the particulars of the sale, with the deeds that had been executed. At the time of this application, the estate, it is believed, was worth between three and four hundred pounds per annum. Mr Cooke, after looking over the writings, replied to the following effect:—"Sir, I feel for the situation in which you are placed. The estate is the just right of myself and family, and in point of law I could dispossess you and your family; but as I am satisfied, that whatever injustice has been practised on the part of the seller, you have acted honourably in the purchase, and have actually paid another the price of what is mine; to set your mind at rest, I will affix my signature, although by doing so I shall alienate from my family what they ought to possess. I do so, Sir, under the influence of those principles which the Gospel teaches me, and humbly depending on the care, and wisdom, and bounty of that heavenly Father who took me up from my youth, who has always supplied my necessities, and on whose promise I rely, that he will give me all things needful for life and godliness." He then affixed his signature and seal to the title-deeds. The gentleman went away amazed at his nobleness of mind, and admiring those principles, which had induced him so generously to concede all he could have desired, without even hinting at the necessity of a compromise, or asking any compensation.

*Be ye not Unequally Yoked.*—I called in, writes the late excellent Mrs Huntington, by accident, as we say to-day, at a miserable looking house, where I found a poor afflicted woman, of twenty or thirty years of age, whose case affected me much. She has one child three months old, and one eighteen months old; is in miserable health herself; and has an intemperate, unkind husband. She appeared broken-hearted, and almost bereft of reason. She was once the subject of serious impressions. But an imprudent marriage has ruined her, at least for this world. She is in a wretched, dirty house, with her husband's father and mother, and a flock of miserable children; all of them are addicted to drink; quarrels among parents and children, until midnight, are frequent. I saw only the mother-in-law. But the scene I witnessed was an emblem of hell. The poor young woman is in a state little short of despair. She says it is impossible for her to have a moment alone, and that her husband and mother-in-law will not let her read the Bible. She said to me, "O, if I could go and stay at your house but one night!" It seemed as if God had directed us to the place; I hope for good. I cannot keep this poor young creature out of my mind. If God sent us there to be the instruments of saving this soul from death, what a mercy it will be! O that the Redeemer would pluck this helpless one out of the jaws of the lion!

Published by JOHN JOHNSTONE, at the Office of the *Scottish Christian Herald*, 9, Hunter Square, Edinburgh, and Glasgow, 2, St. Andrew Street, Glasgow; JAMES NISSEY & Co., HAMILTON, Glasgow, and Co., and R. GROOMBRIDGE, London; W. CURRY, Dublin; and W. McCORMACK, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland, and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses with the Publishing Office there, 19, Glassford Street.

Subscription (*payable in advance*) per quarter, of twelve numbers, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four numbers, stitched in a printed wrapper, price Sixpence.

THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 85.

SATURDAY, OCTOBER 14, 1837

PRICE 1½d.

ON THE COMMON PHRASE,  
"THE LAWS OF NATURE."

No. I.

BY THE REV. W. M. HETHERINGTON, A.M.,  
*Minister of Torphichen.*

THE use of general terms, or short and comprehensive modes of expressing some general result, is of great advantage to mankind, by enabling them to communicate the leading principles of knowledge in a brief, and where the terms have been accurately defined and are well understood, in an intelligible manner. Indeed, the use of general terms is indispensable to science of every kind, physical, mental, moral, and theological. But this advantage is, as usual, attended by its own corresponding disadvantages. If such terms be not understood, they cannot convey any information. If they be misunderstood, they will convey erroneous notions. And if men do not take the trouble to make themselves masters of their meaning thoroughly, they may serve little purpose, but to be employed as cloaks to hide a culpable degree of carelessness and ignorance. There is, perhaps, no general term which has been misused, in all these respects, more commonly, or with more injurious effect, than that to the examination of which we are now about to proceed, namely, "The laws of nature." Often has it been our lot to hear some mere smatterer in natural science exclaim, "O, that happened in consequence of one of the common *laws of nature*," in order to put a stop to any further inquiry into the true character of the wondrous works and ways of God; and not seldom have we heard such replies of petulant ignorance acquiesced in, as sufficiently explanatory of the matter. Now, before men acquiesce in any answer so very vague and general, it would be well if they would endeavour to ascertain whether they had any distinct notion what they meant by the term, "the laws of nature." To this inquiry no satisfactory answer could be given, without having first considered what is meant by the word Nature, then what is meant by the word Law, and then what is meant by these words combined into one general term, "the laws of nature."

VOL. II.

By the word Nature, is generally meant *the material creation*—sun, moon, and stars, this world, with all its component parts and various productions, animate and inanimate.

Again, when we subject to a minute examination the various parts of the frame-work of the material creation which are within our reach, we find each part characterised by some permanent, and as we might term it, constitutional peculiarity, distinguishing it from every other part; and by no art or skill can we cause one natural object to assume permanently the characteristic of any other. These permanent and invariable peculiarities of character, we may term, in individual objects or productions, the *Laws* of their individual nature; and taken as characteristic of an entire class of objects or productions, we may term them the *general laws* of that class. But when we have in this manner applied the term *law*, to indicate the permanent peculiarity, or distinguishing characteristic, of any object in nature, we must not deceive ourselves, by supposing that we have obtained any knowledge of what that distinctive characteristic essentially is. All that we really mean by such a term is—that peculiar mode of existence which gives individuality of character to any object, or class of objects, in nature.

The term *law*, then, as applied to *nature*, implies in its simplest acceptation, the *mode of existence* peculiar to any object in nature, distinguishing that object from every other. But it is also applied in a more complex and extensive acceptation, to indicate *modes of action* in the material creation. It is found, for example, to be a general fact, that all heavy bodies will fall, if unsupported; that water will always flow downwards, if unobstructed, &c.; and by an extensive analytical investigation, it is ascertained that all heavy bodies tend to a fixed centre, and this uniform principle being capable of explaining all the peculiarities of such cases, is designated by the general term, *gravitation*, or the *law of gravitation*. This term is used to imply a general *mode of action*, or rather of being acted upon, in the material creation; but it, in reality, no more explains that *mode of action*, than the more simple law in the individual explains its *mode of being*. We cannot tell by what *law of nature*, as we term it, or mode of being, it is,

that gold is yellow and not white, that a rose is not a pink; neither can we tell why it is that heavy bodies do tend to a centre, though we may conceal our ignorance in either case, by asserting, that it is in obedience to a general *law of nature*. By the term, "laws of nature," we neither mean, nor can mean any thing more than the permanent modes of being, or of acting, which have been observed invariably to prevail throughout the material creation. The use of such terms may aid us in scientific researches, but the reason and origin of these laws must be sought for in another quarter.

If our inquiry be into the origin and reason of that simplest acceptation of the term, a *law of nature*, which means the mode of existence peculiar to any object in the material creation, there is no other answer can be given, than that any object exists as it is, and not otherwise, because the Creator has willed that such should be its peculiar and distinctive mode of existence. Every thing is what it is, because God made it so; and man can no more change its peculiar character, than he could have called it into being. That law of nature, then, which may be seen in any individual object, is nothing but the will of God materially expressed in that object; and the constant permanency of that law, preserving to the object its own peculiar character, is nothing but a manifest proof of the unchangeableness of God's creative will. In like manner, those more complex laws of nature, which refer to the general modes of acting in the material creation, may be proved to be nothing but the modes of acting which God has prescribed to himself in his government of the material universe; and their unvarying constancy has its being in his unchanging character and will. The *laws of nature*, then, are but the *laws*, or rather the *will of God*; and what we term their steadfast uniformity of operation, is but a manifestation of his unchangeable character and attributes. If these views were clearly apprehended, and constantly borne in mind, when men use that common phrase, "the laws of nature," instead of their employing it as a sufficient explanation of the wonders of nature, and by its means endeavouring to avoid all reference to the Author of nature, shutting, so far as their mental perceptions are concerned, God out of his own universe, it would lead them to perceive God everywhere, in every thing; and in the minutest arrangements, that contribute to form the beauty and the order of an insect's wing, or the petals of a flower, equally as in the harmonious movements of suns and systems, they would read the proofs of his unerring wisdom, his all-present and all-ruling power, his all-preserving goodness, and his all-embracing love.

But there is a very common way in which men escape from this conclusion, without being obliged distinctly to deny it; or to put to themselves the question in a plain and intelligible form, whether they mean to admit or to reject it. They admit, that every thing is what it is, because God created

it so; but the unchanging constancy with which its characteristic peculiarities are maintained instead of ascribing to the constant presence of the will of God in them, they explain by saying, "That God impressed certain *laws* on nature, in obedience to which it continues to exist, and to act, with unchanging uniformity, because these laws are invariable in their operation." The extensive employment of such an evasive attempt at explanation, even by men of scientific acquirements, is a very remarkable proof of the skill of the human mind in self-deception. The emptiness of the sophism would at once be perceived, if men would examine accurately what the language employed really meant; or whether it had actually any definite meaning at all. What is the meaning of "a law impressed on nature?" or, what, in this acceptation, does the word *law* itself mean? A law is not a thing—it has no substantive existence of its own. It cannot be seen in its own separate individuality, moulding, with powerful hand, material things into conformity with its sovereign pleasure. *Law* is merely *mind willing the exercise of its energies in some peculiar manner*. Its essential residence, therefore, must be in *mind alone*, of which it is merely an energetic modification, or the uniform operation of some governing attribute of mind.

This may easily be illustrated by reference to human law. The laws of a nation are merely the mind of the nation putting forth a governing power, according to the determination of its deliberate sovereign will. Human laws have no positive, substantial, personal existence, apart from the mind of the nation; and should the mind of a nation change in any point, the law would of necessity on that point, and by that change, immediately disappear. The permanence of human laws depends upon the fact, that the human mind possesses a remarkable consimilarity in all its leading elements, and under similar circumstances will almost always operate in a similar manner. We are accustomed, indeed, to talk of human laws, as if they possessed an embodied being, and were endowed with powers of independent, self-enforcing energy; whereas, their only embodiment is in the persons of those human agents, whose own minds being actuated by these laws, impel them to put forth their personal energies for the enforcement of attributes and determinations purely mental. A law cannot be impressed on a nation, and modify its conduct by *external* influence; but it may be infused into the mind of a nation, and guide its conduct by *internal* influence. The simple truth is, that *law* is a term applicable to *mind alone*: it exists only where *mind is*; in *mind alone* it has its *essential being*, and by *mind alone* it acts and governs.

By this we may see the absurdity of saying, that "certain laws have been impressed on nature in obedience to which it continues to exist and to act." It cannot surely be meant by those who use such language, that law has been externally applied to the material frame of creation, like a



seal to softened wax, and has there left an indelible impression, which has ever since characterised, and for ever will continue to characterise, the universe. This would, indeed, be to compress the universe under the spell of a more stern and despotic fatalism, than ever was dreamt of by the blindest advocates of the most direct and irresistible physical necessity. But those who use such language, have no intention of conveying any such idea. They merely wish to escape from the recognition of God, as the only omnipresent Ruler of the universe; and for that purpose, they represent Him as calling nature into existence, impressing upon it certain laws for its future government, and then leaving it to the operation of these laws,—like a machine constructed after a certain plan, set in motion by some biasing impulse, and then left to the blind operation of its internal structure, and its external impulse, without the presence or the guidance of any intelligent controlling principle. Is not this at once to deny to God the government of his own creation, and to worship those visionary “laws of nature,” which are to them in the room of God? Is not this at once atheism and idolatry of the vainest, blindest, and most infatuated kind? Such vain and weak fancies were less unpardonable, when uttered by the unenlightened Epicurean philosophers of ancient times; though not the less reprehensible, as derogatory to the character of the Supreme Being, and degrading to man: but what shall we say of men who can, even in our own times, set forth such antiquated crudities with a solemn and self-important air, as if they were the perfection of philosophy, and that too, a philosophy hitherto unimagined?

THE LAST ILLNESS, DEATH, AND CHARACTER, OF  
THE LATE REV. ROBERT WHYTE,

BY THE REV. ROBERT SMITH,  
*Minister of Lochwinnoch.*

MR WHYTE had a severe attack of jaundice in the end of 1836, and though he recovered from it, he was ever after liable to indigestion and bilious complaints. In the course of the summer of 1836, he complained occasionally, and became thinner and less robust than formerly. A cough, which had troubled him from his childhood, was increased, and he was apt to become exhausted and feverish from cold or fatigue. In the end of November, after encountering a severe storm, he became unwell and feverish, but preached, though with great difficulty, on the forenoon of the first Sabbath of December, to his own people. He was so fatigued that he could hardly reach home, and he never entered the pulpit again. The fever was indeed soon reduced, and his strength so far restored, that he could visit some of his friends in private; but his recovery was so slow, that a brother who came to see him urged him to return for some time to his father's house. Unwilling to quit the scene of his labours, he resisted the proposal till it was suggested that his native air might, as it had done before, expedite his recovery, and thereby enable him to resume the sooner those labours in which his heart was so much engaged.

To this suggestion he yielded, and set out for Dykesgroft in the beginning of 1837, saying to his friends

in Lochwinnoch he hoped to return very soon. Still, when he moved away from his peaceful and happy residence, he looked wistfully round on all he was leaving behind, as if he had felt a presentiment of what actually happened, that he might never see them again. He reached his native place in safety, and did not suffer much from his journey; but he did not recover as he expected. Soon after his return, his affectionate and beloved mother was taken ill, and died rather suddenly and unexpectedly. The grief and fatigue occasioned by this event, produced a relapse and return of fever, from which he never completely recovered. His strength, however, was so far restored, that he could take some exercise in the open air: and in the hope of restoring his strength more rapidly, he accepted an invitation to visit the comfortable and hospitable mansion of Viewfield, near Mauchline, where he recovered the society which he had enjoyed so much at Dreghorn. His medical friends, however, soon perceiving, that his case had become hopeless, apprised the family of this, and it was deemed expedient to make him acquainted with his situation and prospects. As the consumptive patient is often, by hectic excitement, and the insidious nature of his disease, inspired with false hopes of recovery, so Mr Whyte does not seem to have altogether escaped this delusion, for he did not till about this time resolve to resign his situation in Lochwinnoch; and then he did it in terms as expressive of attachment to his people, as of fidelity to the Master whom he served. “After much serious thought,” said he in a letter to me from Viewfield, “and not, I trust, without the guidance of the great Head of the Church, I have come to the resolution of resigning my charge in Lochwinnoch. This, the state of my health renders imperatively necessary. Even under the most favourable circumstances, I could not hope to be able, for many months, to undertake my duties; and even then, I fear, they could be discharged only in such a manner, as would neither satisfy my own conscience, nor edify the people. With these views, I feel myself bound in justice to them, and in faithfulness to that Master whom I desire to serve, to resign my charge; and now only regret, that my attachment to them, and the hopes I was led to entertain of a speedy recovery, by which I would have been restored to my former pleasing duties, should have prevailed with me to defer so long taking this most painful step. In announcing my resignation to the committee of management, I beg that you will express to them my sense of the many obligations I lie under to them for the kindness which I have uniformly experienced at their hands. Had the Lord of the Vineyard so willed it, I could have wished to spend and be spent among the people of Lochwinnoch; but He has otherwise determined, and His holy will be done. And now that I am about to bid adieu to this pleasing scene of my labours, my prayer to God is, that He would send such a one to labour in my room as, by the grace given to him, may labour with more ability and faithfulness than he who now demits his charge, and may have his reward in a far more abundant harvest of success.”

This resignation was not accepted; but it was more from affection to him, and a reluctance to think of any other person so long as he lived, than from any firm hope of his ultimate recovery.

When informed of the serious aspect of his disease, though perhaps for a little disappointed and solemnized, he was neither shocked nor overwhelmed. He preserved his usual equanimity and resignation, and just laboured harder to make sure of his interest in Christ, and to prepare for eternity. He was solicitous to avoid converse upon every subject except those which were of a religious nature, and delighted in no book so much as his Bible. His friends in Viewfield had much serious and improving conversation with him, of which I can

only give a few specimens. He remarked on one occasion, "how well fitted to purify and elevate the mind, was the frequent contemplation of heaven, and looking forward to it." At another time, after noticing the great variety that was to be found of one flower, he observed, "if this world, upon which God in his Word has stamped vanity, be so beautiful and excellent, what must heaven be!" Speaking of the example of Christ, he said, "that in reading his life, he had been struck with this circumstance, He never resented any personal indignity offered to him, but where the glory of God was concerned he shewed his indignation." When one said to him, "that the nearest idea we could form of the happiness of heaven was derived from the society of believers on earth," he answered, "next to communion with God; but a believer's communion with God must furnish us with the nearest idea of the happiness of heaven." The same person said, "that the precept, 'Love thy neighbour as thyself,' was less understood and obeyed than any other," to which he replied, "To love God is still less attended to. How much kindness is there to be met with; and that, even from persons not living under the influence of religion!" And to illustrate this, he said, "What would you think of a child who should show all manner of kindness, and behave in the most amiable way, to the other children of the family, and yet should neglect or show disrespect to his own parents!"

It might have been supposed, that one so amiable from his earliest years, whose character and conduct had been so uniform and consistent, and who had been so diligent and faithful in the discharge of every duty, would have experienced great comfort and joy under sickness, and at the approach of death; and yet the exercises of his mind were rather entire resignation and holy tranquillity, earnest desire and humble hope, trembling faith and fervent prayer, than the full assurance of faith and joy unspeakable and full of glory. Should any wonder at this, I would remind them, that this is not an uncommon thing even in the experience of eminent Christians. I shall produce one example of this from a memoir of the life of the late learned and talented, pious and zealous Dr Hamilton of Strathblane. "From the time," says he, "that I knew the value of religion, I wished to enjoy assurance of my personal salvation; and often in the course of my ministry, I urged my hearers to secure the knowledge of their own relation to the Redeemer. I was hopeful that on my death-bed I should be blessed with joy, or at least filled with good hope, and honoured with peace. I was, therefore, exceedingly surprised and disappointed, both in 1826 and 1833, when I believed myself dying, to find that I was deprived of that high hope and joyful expectation which I had so much coveted, and so long prayed for. I was blessed with peace and hope, but I had no joy." Now as this was the confession of one much older, and in various respects still more eminent, than Mr Whyte, it need not be wondered at if he made a similar confession. He was reduced to a state of great weakness, and had only spiritual life, to sustain him. He was naturally extremely modest and diffident of himself, and withal was very jealous of any mistake in a matter of so momentous a nature. "It was always my practice," said he, "to speak cautiously of the final destination of others, and now I must speak with great diffidence of my own." Accordingly, he complained to many who visited him, of weak faith and want of assurance, of the coldness of his love to God, and his remaining corruption. Still he appeared peaceful and resigned—declared his persuasion that he had passed from death unto life—and was sustained by a humble hope, and sometimes enjoyed as much comfort as he expected. He was earnest in his desires, and assiduous in his endeavours to live near to God, and to enjoy fellowship and communion

with him. To accomplish this, he not merely presented frequent and fervent prayers, but sometimes took a particular subject and meditated upon it, in order to fix his mind; and when, through infirmity of the flesh or spirit, his thoughts wandered after vanities, he mourned over it.

In addition to his own prayers, he solicited the prayers of others, saying, "He had much need of the prayers of the faithful." His soul followed hard after God; and if he was sometimes afraid to say, "Lord, thou knowest all things, thou knowest that I love thee," I am sure he could adopt the characteristic language of J. Earle, "I cannot say that I do love thee; but I am sure I can say, that I would love thee. This thou knowest that knowest all things. I can appeal to thee, that, if I might have my wish, I would love thee better than any saint on earth, yea, than any angel in heaven does. I had rather love thee as I ought to love thee, than be master of all the treasures on earth, rather than have all the monarchs of it at my feet, rather than have all that the world admires at my disposal. I had rather (Lord, thou knowest!) die in an ecstasy of holy love, and breathe out my soul into the arms of the holy Jesus, than live ten millions of years, yea, to all eternity, in the fullness of all created enjoyments."

In spite of his modesty and self-diffidence, the evidence of Mr Whyte's love to God sometimes broke out unconsciously. He acknowledged to his friends, that he had great pleasure in thinking of the love of God, remarking, "It is not merely said, God loves, but God is love, even love itself." When he became so feeble and exhausted before death, that he dosed away much of his time in sleep, he mourned over this misspending of time, as he called it, saying, "If he loved his Saviour more, he would not sleep so much." The spirit truly was willing, even when the flesh was weak.

After he had been fully apprised of his danger, he resolved to leave Viewfield and return home, to spend his last days and close his eyes under his father's roof. On a day fixed, his medical adviser, Dr Aitken of Kilmarnock, who was an early and devoted friend, and not more remarkable for his skill in treating the case, than for the affectionate care with which he watched over him till he was laid in the grave, as well as for his solicitude that his memorial should not perish when he was gone,—this faithful friend accompanied him in the carriage on his way home, that he might administer to him such assistance as he required. He said little for several miles after they left Mauchline, as if he had been looking out upon every house and field, tree and stream, for the last time. And it was not till they came to the neighbourhood of Loudon churchyard, where his mother had lately been buried, and in which he was soon to be laid, that he was roused from his musings. After some remarks upon the fineness of the scenery, and the sentimentality which it was calculated to awaken, he addressed his friend, not in a sentimental, but solemn and serious strain, about the value of the soul and the interests of eternity, which he thought the best requital he could make for all his kindness, and the best legacy he could leave him. At Dykescroft he was visited not merely by many of his former friends, from Kilmarnock and Lochwinnoch, but by his early companions from different parts of the country, with all of whom he conversed in a manner agreeable to the view which has been given of the frame of his mind, asking counsel and encouragement from his seniors and fathers in the Church, and tendering advice and warning to his companions and early friends. But the members of his father's family were the objects of his special solicitude and care. He often spoke to them in a very impressive manner of their mother's death, and exhorted them to improve it. Adverting to the precarious state of his own health, he said, "If it had been the will of God, he could have wished to

recover, but he hoped he could submit to his destination." "It is a small matter," added he, "whether we be taken away early or at a late period; if early, we are removed from trials and temptations." When requiring the attention of his friends, and obliged to observe the regimen of the physician, he said, "It is a pity that this vile body, which is just sinking into the grave, should often demand more sollicitude than the precious and immortal soul." He told them he saw more and more the vanity of every thing in this world, and the necessity of preparing for another and a better. He declared there was no book to him like the Bible, and he delighted especially in the Epistle to the Hebrews. He made them read the Scriptures to him, and often expounded the passage read, going over all the leading topics introduced. He complained, sometimes to his friends, as well as to others, of obscure apprehensions and weak faith, a cold heart and languid affections, but said he was labouring to get above these imperfections; and so far did he succeed, that he declared, in the end, he did not wish to return to the world, but was willing to depart out of it. Though he had been happy, too happy, in his last situation, as he thought, to live sufficiently above the world, yet he was just as happy now. Accordingly, during many long and sleepless nights, when asked if he was getting any sleep, he would have said, "No, but I am resting well;" at other times his answer was, "I am passing the time very pleasantly;" or, "I am sorry I sleep too much. If I loved my divine Master as I ought, I would not sleep away my precious time." Allied to this feeling was a desire he expressed for heaven, "because it is a place of perfect purity." When one of his brothers said to him, "I think your situation enviable," he replied, "Yes; you are entering on the world; soon you will be in the middle of life, and in a little old age will overtake you. This is only a world of trouble; there is no real happiness here." Two nights before he died, when his friends were all gathered around him, he gave them a solemn advice to prepare for their latter end. When he became feeble towards the close of life, he sometimes breathed forth this short aspiration, "Lord Jesus, receive my spirit." And after a considerable struggle with pain and bodily anguish, which ceased some time before death, I am satisfied the prayer was answered, and on the morning of the 22d April, his soul passed into glory.

The following notice of him by an early friend, who knew him well, and could appreciate his talents and worth, appeared in the Ayr Advertiser a few days after his death:—"Died, on the 22d April, at his father's house, Dykescroft, in the parish of Kilmarnock, the Rev. Robert Whyte, preacher of the Gospel. He was a young man of high attainments and great Christian worth. At the university he was distinguished for his proficiency in classical, in mathematical, and theological learning. Afterwards as an assistant to the late Rev. W. Wodrow of Dreghorn, as town missionary in Kilmarnock, and finally in Lochwinnoch, he discharged his allotted duties with such fidelity, such Christian wisdom, and such a high regard to the welfare of souls, as showed that he was one who might have adorned any station in the Church, and proved an eminent blessing to any people. In him were found exalted piety, a thoroughly Christian character, great knowledge of the doctrines of Scripture, and great ability in unfolding them. In the full exercise of faith he met the appointment of his divine Master, to whose will he had ever sought to render a meek submission, and from whom alone he expected or could receive his reward."

The leading features of Mr Whyte's character may be easily gathered from the outline of his history which has been given. His understanding was naturally acute and vigorous; it was improved by assiduous and persevering industry, and enlarged by varied and extensive

acquirements. His was the merit of being indebted still more to patient culture than to original endowment. His intellectual powers were more remarkable than his imagination or fancy, and yet his taste was accurate and refined, being improved by his classical acquirements. But it is his highest praise to say that his heart was still better than his head. Better regulated and more equable affections are seldom to be found in a human breast. Indeed, he was so faultless from his childhood, and so conscientious in every thing that he did, that I am inclined to think he feared God from his youth; for such amiable dispositions and inoffensive conduct do not naturally flow from the corrupt heart of man. I am aware, however, his own opinion was, that he did not pass from death unto life till he arrived at the years of maturity; yet, modest and jealous of himself as he was, he did not deny that he had experienced a saving change; and I have seen few persons who afforded more evidence of it. His piety towards God was evinced in a habitual regard to his approbation and zeal for his glory. When told of the esteem which he enjoyed, he said it was a comparatively easy matter to please men, but he felt it a very different matter to walk so as to please God. He delighted in his Word and ordinances, and, we have seen, was so eager to be restored to his labours in the Church, that he could enter, in no ordinary degree, into the sentiments of his divine Master: "My meat and my drink is to do the will of my heavenly Father, and to finish his work." Whilst he was sometimes afraid to say he loved God, and often complained of the coldness of his heart, yet he evinced the reality of his affection, not merely in longing and striving after divine communion, but in the complacency and delight which he felt in meditating on the love of God. His prayers afforded striking evidence of his piety and devotion. There was, indeed, no display in them more than in any other public duty that he performed, and nothing very palpable and impressive to obtuse worshippers, but there was a solemn earnestness, and rich variety, that struck the intelligent and experienced Christian. I never could trace the least sameness in his prayers; and the variety and unction which they contained evinced an ever wakeful exercise, both of the understanding and the heart, in the performance of the duty. Another proof of his piety was his conscientious discharge of every duty, and perfect resignation under the heaviest afflictions. No person could be more regular and methodical in attending to every thing committed to his care, nor more scrupulous and conscientious in performing every duty as in the sight of God. But it is still more difficult to suffer than to do all the will of God, to submit with cheerful acquiescence to the greatest disappointments and the sorest trials; and this attainment was his. Mr Walker of Truro, in his "Christian," represents the rebellion of the human will against the holy will of God as the very essence of human depravity, and an entire resignation of our will to his as the perfection of Christian character. Now, if we are to judge by this test, Mr Whyte had attained great perfection of character. His faith and patience were long and severely tried by the alternation of hope and fear during his protracted illness, but this produced no rebellion of mind. He had laboured to prepare himself for the work of the ministry by extraordinary exertions and fervent prayers for divine grace; had made great acquirements, and enjoyed encouraging acceptance. He had just reached his thirty-first year, was fixed in a situation, where he was singularly happy, and was furnished with the prospect of entering upon the fruit, and reaping the rewards of those labours in which he had expended so much, when, by the hand of God laid upon him, his prospects were blasted for ever; and yet the calm and complacent expression never departed from his countenance,

only give a few specimens. He remarked on one occasion, "how well fitted to purify and elevate the mind, was the frequent contemplation of heaven, and looking forward to it." At another time, after noticing the great variety that was to be found of one flower, he observed, "if this world, upon which God in his Word has stamped vanity, be so beautiful and excellent, what must heaven be!" Speaking of the example of Christ, he said, "that in reading his life, he had been struck with this circumstance. He never resented any personal indignity offered to him, but where the glory of God was concerned he shewed his indignation." When one said to him, "that the nearest idea we could form of the happiness of heaven was derived from the society of believers on earth," he answered, "next to communion with God; but a believer's communion with God must furnish us with the nearest idea of the happiness of heaven." The same person said, "that the precept, 'Love thy neighbour as thyself,' was less understood and obeyed than any other," to which he replied, "To love God is still less attended to. How much kindness is there to be met with; and that, even from persons not living under the influence of religion!" And to illustrate this, he said, "What would you think of a child who should show all manner of kindness, and behave in the most amiable way, to the other children of the family, and yet should neglect or show disrespect to his own parents!"

It might have been supposed, that one so amiable from his earliest years, whose character and conduct had been so uniform and consistent, and who had been so diligent and faithful in the discharge of every duty, would have experienced great comfort and joy under sickness, and at the approach of death; and yet the exercises of his mind were rather entire resignation and holy tranquillity, earnest desire and humble hope, trembling faith and fervent prayer, than the full assurance of faith and joy unspeakable and full of glory. Should any wonder at this, I would remind them, that this is not an uncommon thing even in the experience of eminent Christians. I shall produce one example of this from a memoir of the life of the late learned and talented, pious and zealous Dr Hamilton of Strathblane. "From the time," says he, "that I knew the value of religion, I wished to enjoy assurance of my personal salvation; and often in the course of my ministry, I urged my hearers to secure the knowledge of their own relation to the Redeemer. I was hopeful that on my death-bed I should be blessed with joy, or at least filled with good hope, and honoured with peace. I was, therefore, exceedingly surprised and disappointed, both in 1826 and 1833, when I believed myself dying, to find that I was deprived of that high hope and joyful expectation which I had so much coveted, and so long prayed for. I was blessed with peace and hope, but I had no joy." Now as this was the confession of one much older, and in various respects still more eminent, than Mr Whyte, it need not be wondered at if he made a similar confession. He was reduced to a state of great weakness, and had only spiritual life, to sustain him. He was naturally extremely modest and diffident of himself, and withal was very jealous of any mistake in a matter of so momentous a nature. "It was always my practice," said he, "to speak cautiously of the final destination of others, and now I must speak with great diffidence of my own." Accordingly, he complained to many who visited him, of weak faith and want of assurance, of the coldness of his love to God, and his remaining corruption. Still he appeared peaceful and resigned—declared his persuasion that he had passed from death unto life—and was sustained by an humble hope, and sometimes enjoyed as much comfort as he expected. He was earnest in his desires, and assiduous in his endeavours to live near to God, and to enjoy fellowship and communion

with him. To accomplish this, he not merely presented frequent and fervent prayers, but sometimes took a particular subject and meditated upon it, in order to fix his mind; and when, through infirmity of the flesh or spirit, his thoughts wandered after vanities, he mourned over it.

In addition to his own prayers, he solicited the prayers of others, saying, "He had much need of the prayers of the faithful." His soul followed hard after God; and if he was sometimes afraid to say, "Lord, thou knowest all things, thou knowest that I love thee," I am sure he could adopt the characteristic language of J. Earle, "I cannot say that I do love thee; but I am sure I can say, that I would love thee. This thou knowest that knowest all things. I can appeal to thee, that, if I might have my wish, I would love thee better than any saint on earth, yea, than any angel in heaven does. I had rather love thee as I ought to love thee, than be master of all the treasures on earth, rather than have all the monarchs of it at my feet, rather than have all that the world admires at my disposal. I had rather (Lord, thou knowest!) die in an ecstasy of holy love, and breathe out my soul into the arms of the holy Jesus, than live ten millions of years, yet, to all eternity, in the fulness of all created enjoyments."

In spite of his modesty and self-diffidence, the evidence of Mr Whyte's love to God sometimes broke out unconsciously. He acknowledged to his friends, that he had great pleasure in thinking of the love of God, remarking, "It is not merely said, God loves, but God is love, even love itself." When he became so feeble and exhausted before death, that he dosed away much of his time in sleep, he mourned over this mispending of time, as he called it, saying, "If he loved his Saviour more, he would not sleep so much." The spirit truly was willing, even when the flesh was weak.

After he had been fully apprised of his danger, he resolved to leave Viewfield and return home, to spend his last days and close his eyes under his father's roof. On a day fixed, his medical adviser, Dr Aitken of Kilmarnock, who was an early and devoted friend, and not more remarkable for his skill in treating the case, than for the affectionate care with which he watched over him till he was laid in the grave, as well as for his solicitude that his memorial should not perish when he was gone,—this faithful friend accompanied him in the carriage on his way home, that he might administer to him such assistance as he required. He sat a little for several miles after they left Mauchline, as he had been looking out upon every house and field, tree and stream, for the last time. And it was not till they came to the neighbourhood of London church-yard, where his mother had lately been buried, and in which he was soon to be laid, that he was roused from his musings. After some remarks upon the fineness of the scenery, and the sentimentality which it was calculated to awaken, he addressed his friend, not in a sentimental, but solemn and serious strain, about the value of the soul and the interests of eternity, which he thought the best requital he could make for all his kindness, and the best legacy he could leave him. At Dykescroft he was visited not merely by many of his former friends, from Kilmarnock and Lochwinnoch, but by his early companions from different parts of the country, with all of whom he conversed in a manner agreeable to the view which has been given of the frame of his mind, asking counsel and encouragement from his seniors and fathers in the Church, and tendering advice and warning to his companions and early friends. But the members of his father's family were the objects of his special solicitude and care. He often spoke to them in a very impressive manner of their mother's death, and exhorted them to improve it. Adverting to the precarious state of his own health, he said, "If it had been the will of God, he could have wished to

recover, but he hoped he could submit to his destination." "It is a small matter," added he, "whether we are taken away early or at a late period; if early, we are removed from trials and temptations." When requiring the attention of his friends, and obliged to observe the regimen of the physician, he said, "It is a pity that this vile body, which is just sinking into the grave, should often demand more solicitude than the precious and immortal soul." He told them he saw more and more the vanity of every thing in this world, and the necessity of preparing for another and a better. He declared there was no book to him like the Bible, and he delighted especially in the Epistle to the Hebrews. He made them read the Scriptures to him, and often expounded the passage read, going over all the leading topics introduced. He complained, sometimes to his friends, as well as to others, of obscure apprehensions and weak faith, a cold heart and languid affections, but said he was labouring to get above these imperfections; and so far did he succeed, that he declared, in the end, he did not wish to return to the world, but was willing to depart out of it. Though he had been happy, too happy, in his last situation, as he thought, to live sufficiently above the world, yet he was just as happy now. Accordingly, during many long and sleepless nights, when asked if he was getting any sleep, he would have said, "No, but I am resting well;" at other times his answer was, "I am passing the time very pleasantly;" or, "I am sorry I sleep too much. If I loved my divine Master as I ought, I would not sleep away my precious time." Allied to this feeling was a desire he expressed for heaven, "because it is a place of perfect purity." When one of his brothers said to him, "I think your situation enviable," he replied, "Yes; you are entering on the world; soon you will be in the middle of life, and in a little old age will overtake you. This is only a world of trouble; there is no real happiness here." Two nights before he died, when his friends were all gathered around him, he gave them a solemn advice to prepare for their latter end. When he became feeble towards the close of life, he sometimes breathed forth this short aspiration, "Lord Jesus, receive my spirit." And after a considerable struggle with pain and bodily anguish, which ceased some time before death, I am satisfied the prayer was answered, and on the morning of the 22d April, his soul passed into glory.

The following notice of him by an early friend, who knew him well, and could appreciate his talents and worth, appeared in the Ayr Advertiser a few days after his death:—"Died, on the 22d April, at his father's house, Dykescroft, in the parish of Kilmarnock, the Rev. Robert Whyte, preacher of the Gospel. He was a young man of high attainments and great Christian worth. At the university he was distinguished for his proficiency in classical, in mathematical, and theological learning. Afterwards as an assistant to the late Rev. W. Wodrow of Dreghorn, as town missionary in Kilmarnock, and finally in Lochwinnoch, he discharged his allotted duties with such fidelity, such Christian wisdom, and such a high regard to the welfare of souls, as showed that he was one who might have adorned any station in the Church, and proved an eminent blessing to any people. In him were found exalted piety, a thoroughly Christian character, great knowledge of the doctrines of Scripture, and great ability in unfolding them. In the full exercise of faith he met the appointment of his divine Master, to whose will he had ever sought to render a meek submission, and from whom alone he expected or could receive his reward."

The leading features of Mr Whyte's character may be easily gathered from the outline of his history which has been given. His understanding was naturally acute and vigorous; it was improved by assiduous and persevering industry, and enlarged by varied and extensive

acquirements. His was the merit of being indebted still more to patient culture than to original endowment. His intellectual powers were more remarkable than his imagination or fancy, and yet his taste was accurate and refined, being improved by his classical acquirements. But it is his highest praise to say that his heart was still better than his head. Better regulated and more equable affections are seldom to be found in a human breast. Indeed, he was so faultless from his childhood, and so conscientious in every thing that he did, that I am inclined to think he feared God from his youth; for such amiable dispositions and inoffensive conduct do not naturally flow from the corrupt heart of man. I am aware, however, his own opinion was, that he did not pass from death unto life till he arrived at the years of maturity; yet, modest and jealous of himself as he was, he did not deny that he had experienced a saving change; and I have seen few persons who afforded more evidence of it. His piety towards God was evinced in a habitual regard to his approbation and zeal for his glory. When told of the esteem which he enjoyed, he said it was a comparatively easy matter to please men, but he felt it a very different matter to walk so as to please God. He delighted in his Word and ordinances, and, we have seen, was so eager to be restored to his labours in the Church, that he could enter, in no ordinary degree, into the sentiments of his divine Master: "My meat and my drink is to do the will of my heavenly Father, and to finish his work." Whilst he was sometimes afraid to say he loved God, and often complained of the coldness of his heart, yet he evinced the reality of his affection, not merely in longing and striving after divine communion, but in the complacency and delight which he felt in meditating on the love of God. His prayers afforded striking evidence of his piety and devotion. There was, indeed, no display in them more than in any other public duty that he performed, and nothing very palpable and impressive to obtuse worshippers, but there was a solemn earnestness, and rich variety, that struck the intelligent and experienced Christian. I never could trace the least sameness in his prayers; and the variety and unction which they contained evinced an ever wakeful exercise, both of the understanding and the heart, in the performance of the duty. Another proof of his piety was his conscientious discharge of every duty, and perfect resignation under the heaviest afflictions. No person could be more regular and methodical in attending to every thing committed to his care, nor more scrupulous and conscientious in performing every duty as in the sight of God. But it is still more difficult to suffer than to do all the will of God, to submit with cheerful acquiescence to the greatest disappointments and the sorest trials; and this attainment was his. Mr Walker of Truro, in his "Christian," represents the rebellion of the human will against the holy will of God as the very essence of human depravity, and an entire resignation of our will to his as the perfection of Christian character. Now, if we are to judge by this test, Mr Whyte had attained great perfection of character. His faith and patience were long and severely tried by the alternation of hope and fear during his protracted illness, but this produced no rebellion of mind. He had laboured to prepare himself for the work of the ministry by extraordinary exertions and fervent prayers for divine grace; had made great acquirements, and enjoyed encouraging acceptance. He had just reached his thirty-first year, was fixed in a situation, where he was singularly happy, and was furnished with the prospect of entering upon the fruit, and reaping the rewards of those labours in which he had expended so much, when, by the hand of God laid upon him, his prospects were blasted for ever; and yet the calm and complacent expression never departed from his countenance,

and far less did the voice of complaint proceed from his lips. He was scarcely conscious of the stirring of a rebellious feeling within him. His conversation and letters were full of expressions of patience and resignation. And when a kind friend, who thought he might want comfort and encouragement regarding this matter, told him of an eminent Christian who, notwithstanding the patience which he seemed to possess, had to struggle with many a rebellious feeling, this simple-hearted believer replied, "He could not say *that*, but said he thought he could cheerfully resign every earthly tie, were he sure of an interest in Christ; but, he added, he felt a great want of love to God, and of the fruits of the Spirit," which he repeated, and then burst into tears, and continued depressed for some time. These, I venture to believe, were precious tears, and evinced a longing after God, which is always gratified; for a blessing is pronounced upon those who are in this condition by the faithful and true Witness: "Blessed are they that mourn, for they shall be comforted."

His kindness and charity toward men, neither he himself nor any other person could doubt. No malign feeling was harboured within him, and no uncharitable word or action proceeded from him. I do not remember to have ever seen even anger stirred up in him by any provocation; and though his earlier or older friends may have seen this, yet I am sure they have seldom seen any one obey better the precept: "Be ye angry and sin not, let not the sun go down on your wrath." I never heard him utter a severe sentence, nor knew him do an unkind thing. He was a dutiful and affectionate son and relative. One reason why he expressed a wish to live, was that "he might be a stoop to his aged and bereaved father in his declining years;" and we have seen how much tender concern and kindness he showed to all his friends under sickness and at the approach of death. He evinced his benevolence to others, not in expressions of affection, for he was not profuse in these, but in substantial acts of kindness. He was always amiable and obliging, gave no offence, and missed no opportunity of doing good. He complained of no trouble, and arrogated no merit for any thing he did. He never consulted his own ease or indulgence, but was always ready to do cheerfully whatever he could to gratify or oblige those around him. His best acts of kindness, however, were shown to the souls of men, not merely in public instruction and private conversation, but in visiting the sick and dying. To them he showed the greatest attention, exercised great patience and assiduity in communicating instruction, correcting their errors and removing their difficulties; in warning them to flee from the wrath to come, and to lay hold on the hope set before them in the Gospel. In consequence of all this his memory is very precious to this part of his people.

I shall only notice, further, the extreme modesty and humility of his character. One might have supposed that the talents and acquirements which he possessed would have made him vain and ostentatious, but he was far removed from this. Like many more of real talent and learning he was humble and unassuming, and I have often thought his diffidence would have embarrassed him, if his quick sense of propriety had not kept him from every thing that was awkward. This feature of his character was noticed by every person who knew him, and led some to offer him that encouragement which they thought his modesty required. But so humble was he that he was more apt to resent this than any other kind of treatment. When it was suggested to him that perhaps it was granted to him to be the means of as much good, in the few years he was a preacher, as if he had been ordained and had enjoyed a long ministry, seeing God could work through his ministrations, as much in a short, as in a long period; he replied, with great humility, that "he had little to

encourage him in reflecting upon his ministrations; there had been too much self-seeking, and too little done for the glory of God." As an apology for the suggestion, it was added he had always displayed great singleness of heart, and needed to be encouraged; he replied, "He needed no encouragement, but required to be humbled to the very dust." A similar conversation took place between him and one of his brothers, when he was mourning that his ministrations had been barren and unprofitable. His brother said the best of men had the lowest opinion of themselves, and he thought he was too severe in judging himself, but he checked him, saying, "He ought not to flatter him, for he had great need to be humbled." He not merely walked before God "in all lowliness and meekness," but "in lowliness of mind, esteemed others better than himself." I have heard him speak of a friend as so decidedly superior to himself that they were not to be compared at all, while that friend would just as readily have acknowledged his superiority in various acquirements and accomplishments. His modesty did not appear to embarrass him in the performance of public duty, during the time that I knew him, but it perhaps fettered him and made his instructions less palpable and expressive than they ought to have been, and at one time, it was very painful to him. When he commenced his labours at Dreghorn, he wrote one of his earliest friends that "he ascended the pulpit trembling, and left it blushing;" and he told me he was ashamed to meet any person on retiring from Church, as if he had been liable to be reproached for handling the Word of God unworthily, and trifling with the souls of men; and it was not till he was told of an intelligent person leaving his own parish to hear him, and found that he enjoyed the general esteem of those to whom he ministered, that his mind was re-assured and he gathered a little confidence in the performance of public duty. So much, however, was he at first humbled, under a sense of the unworthy manner in which he had performed it, that a person in the family in which he resided, has noticed him continue visibly depressed for a day or two afterwards. This circumstance led to another display of delicacy and propriety of feeling. This kind friend, observing his sadness, suspected that he found something uncomfortable in his situation. And when he again saw the pain he was giving, he was constrained to explain the cause of his depression, and to tell that it did not proceed from any thing in his situation, nor even from mortified pride, because he had not acquitted himself well before men, but because he had been able to do so little to promote the glory of God, and the edification of the people committed to his care.

I shall not mention any other single feature of character, but notice the remarkable combination and union of talent and acquirement, wisdom and worth, in Mr Whyte. You might meet with individuals of still greater abilities and learning, taste and accomplishment, ardour of mind, and affection of heart, and whose general character was more marked and eminent, but you would find few indeed who combined all these excellencies in so high a degree.

Still, I do not mean to say that he was perfect. I have quoted many acknowledgments of imperfection and corruption in his own words, and do not allege that they proceeded altogether from humility. He was, indeed, one of the most irreproachable men in the eye of the world, but in many things we offend all in the sight of a holy God. His excellencies were not fully seen at first, and he remained always averse to professions of kindness and a display of talent. This he carried to a fault. His modesty and reserve, extreme prudence and caution, prevented him sometimes from expressing what he knew and felt, when he might have done so with propriety and advantage. This accuracy and fastidiousness hampered him, both in his

less interesting and impressive than they ought to have been, to ordinary hearers. At first, I thought the severe affliction with which he was visited was intended to correct the imperfections of his character and instructions. It was calculated to arouse him, and lead him to burst the fetters by which he had formerly been straitened, and to make him preach the Gospel with more than his wonted earnestness and affection. I expected that after having looked death in the face, and looked forward into eternity, he would have spoken with the plainness and power of a dying man addressing dying sinners; and I am aware that this was his own impression and purpose. He declared that if he was restored to his ministrations he hoped to preach the Gospel with greater simplicity and godly sincerity, fidelity and fervour, than he had ever done before. He likewise told his predecessor that he would conduct himself in a different manner in visiting the sick, though he had recommended himself very much by his discharge of this duty. He could not, indeed, direct them to any other Saviour, nor communicate any other kind of instruction, but he resolved that his conversation with them should be more entirely and exclusively serious. He seems to have felt, more than ever, that the redemption of the soul is precious, and that its eternal interests are not to be trifled with by unprofitable introductions, nor the effect produced by a solemn address to a dying man, to be effaced by being followed with secular or trifling conversation. He evinced the sincerity of those declarations by complaining of those who talked about worldly affairs in his chamber of sickness, and by the faithfulness and fervour, unlike his former modesty and reserve, with which he addressed some of those who visited him during his last illness.

But it was not the will of God to restore him to his labours in the Church. His divine Master had prepared him early for the general assembly and church of the first-born whose names are written in heaven, and therefore came to him and said, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." He was not however, cut off suddenly, and in an appalling manner. He lived several weeks after he had become extremely feeble and emaciated, to exhibit the faith and patience, peace and hope, which the Gospel inspires. And it was not till his life had been spun out to the last thread, that the immortal spirit winged its way to that purity and felicity, communion and joy, after which it had longed so much in this world.

I saw the precious dust after the spirit was fled, and there was nothing revolting in the sight. Though only the skin covered the bones, the features were calm and pleasant; and the fixed eye was turned up towards heaven, as if the soul had been breathed forth in prayer, and the body looked after its glorified companion, and longed to follow it and be reunited to it again,—an event which awaits it. For we are not left to sorrow over the death of believers, as others who have no hope, for if we believe that Jesus died and rose again, even so them who sleep in Jesus will God bring with him.

"Calm on the bosom of thy God,  
Fair spirit, rest thee now;  
E'en whittle with us thy footsteps trod,  
His soul was on thy brow.  
Dust to its narrow house beneath,—  
Soul to its place as high;  
They who have seen thy look in death  
May never fear to die."

## HOME.

BY CHARLES MOIR, Esq.

IN A former paper, I sketched out some of those ties that bind the heart of man to his native country; I

attach him to home.

By every one, in whatever station in life he is to be found, whether in the abode of poverty, or in the stately mansions of the great, this feeling is acutely experienced. Over home, however homely, there rests a sacred halo, whose beams radiate from the heart. It is to man, like a fertile island rising amid the troubled waters of life; a haven, where the tempest-tossed mariner finds a secure footing; where the wanderer through the desert of life, can rest himself in peace.

I am ever jealous of the man whose heart warms not at the recollections of home. For it is there where the fire-side pleasures have their own peculiar domain; where, separated from the external world, heart meets heart in sacred communion; where no deceit is known, and joys and griefs alike are shared. What being, separated from his kindred, sighs not, as memory conjures up from her secret hiding places those happy hours over which time and distance only throws a more bewitching charm; those long winter evenings, when the storm without only gave an additional delight to the smugness of the social circle; the happy faces beaming in the glow of the reddening hearth, while the mother or sister reads from the sacred volume the touching tale of Joseph and his brethren, or the beautiful pastoral of Ruth and Boaz? These are the bright remembrances which the life of every one, from the peer to the peasant, hoards up among the heart's choicest treasures. In the hour of trouble, the memory reverts to them as a soothing balm to the wounded spirit; for they speak of other and more happy days; they breathe of youth and health, of peace and happiness.

Sacred, indeed, is the very name of home to many; how sad it is to think it is not so to all! But there are some instances, and in justice to my country I must say these are few, where that influence is not sincerely felt. To those miserable abodes, where vice and intemperance are daily inmates, rooting out those social pleasures, and that sweet communion of feeling, so essential to the happiness of home, what remembrance can attach but that of rooted aversion? Poison domestic happiness, and you kill one of the heart's best affections. Shut out from home, deprived of that which proves a healing balm to his brethren around him, man feels like a weed cast carelessly on the ocean of life. The world is indeed before him where to choose; but there is no spot more beloved than another round which the affections entwine, and he feels himself lonely, and an outcast indeed. Like the prophet of old, his heart in very truth "falleth him." How much indeed of the real happiness of man springeth from the sacred fountain of home! And knowing this, what dreadful responsibility attaches to those who would shut up to us this one great source of happiness—a pious household, and contented minds!

In Scotland, more especially, where the influence of religion and morality has been greatly felt, the tie of home is peculiarly binding. Round the clean swept hearth of the peasant's abode, what sight can be more interesting than that of a family met after the toils of the day, holding sweet communion together; and their simple repast over, kneeling down, in company, to offer up their united prayers to Him who has provided so much good for them. And He who loves to look upon the grateful heart,

"Will hear their prayer, and bless their home with peace."

This is no fanciful picture. It is happily yet to be met with in many of the cottages of our industrious peasantry. Long, indeed, may the blessed influence of religion shed its light into the homes of our poorer brethren, rendering them the abodes of contentment, joy, and peace.

"May the hearth of their childhood be sparkling and bright,  
Where their earliest footsteps trod gaily and light;  
Where they offered their prayers to the Father above,  
With a father's blessing and mother's love;  
Where, in seasons of trial and tempests of pain,  
They may long to shelter from trouble again:  
For, like mariners escaped from a stormy sea,  
'Tis there the wandering frame would be."

Heaven is spoken of in Scripture as the home of the Christian. "In my Father's house," (or home) says our blessed Saviour, "are many mansions." And what can be more beautiful than the opening lines of the forty-third paraphrase of the 25-28 verses of John xiv.

"You now must hear my voice no more;  
My Father calls me home;  
But soon from heaven the Holy Ghost,  
Your Comforter, shall come."

Whether treated figuratively or otherwise, home is ever chosen to express some sacred spot over which the affections hover with ceaseless solicitude. There, our earliest impressions are formed,—the first dawns of intellect penetrated our infant mind. Within the little circle of its walls we received those pious instructions which, well-grounded in a heart too apt to turn from the truth and seek after evil, has coloured all our after-life, and made us useful members of society. There our best affections were rooted, and the waters of our corrupt inclinations turned into fountain-heads of goodness. The tender ties of brother and sister, of parent and child, are there felt in all their endearing earnestness.

What are all our after friendships to those formed within the happy circle of home? Will the cold forms of worldly acquaintanceship, for I can give it no warmer title, having for its basis self-interest, and standing on the insecure footing of worldly prosperity, atone for the loss of that sacred endearment of early communion, when heart meets heart in kindred sympathy? We may profess to look back with little solicitude over the opening years of life, and on the home of our infancy, while we are still lingering amid the scenes of our boyhood, and prosperity smiles upon our lot. But should the dark hour come, and that too when separated by leagues of land and ocean,—for the true touchstones are distance and privation,—to what direction will our thoughts and affections tend? Let sickness lay its paralyzing hand upon us in a foreign land, and the silence of our sick chamber be broken only by the voice of strangers, and in that hour of suffering, will all their proffered kindness atone for the absence of familiar faces,—for the loss of those offices of kindness, and of that real solicitude with which the mother's heart yearns towards her child, or the wife for the object of her choice; when man feels his strength decay, and his body is bowed down by disease? Then, indeed, is home most precious. In the time of trouble—in the days of sickness, when the world is shut out, and the heart turns within upon itself for consolation; in these times of secret communion, how will it brood over happier hours, call up from the dust faces long since passed away from earth, trace on the tablet of memory, if distance intervenes, that sacred spot of earth,

"Where the home of our infancy stood; "

once more gather its little circle together, con over the pious instructions of a deceased parent, and invest the solitude of the darkened chamber with all the cheerfulness of the place of our youth!

Montgomery, the author of some of the best sacred lyrics in the language, in the opening of one of his more elaborate poems, thus alludes to home:—

"There is a spot of earth supremely blest,  
A dearer, sweeter, spot than all the rest;  
Where man, creation's tyrant, throws aside  
His sword and sceptre, pageantry and pride,  
While in his softened looks benignly blend  
The sire, the son, the husband, brother, friend:

¶ Slightly altered from an anonymous Poem on Home.

There woman reigns; the mother, daughter, wife,  
Strews with fresh flowers the narrow way of life:  
In the clear heaven of her delightful eye  
An angel-guard of loves and graces lie:  
Around her knees domestic duties meet,  
And fire-side pleasures gambol at her feet.  
Where shall that land, that spot of earth be found?  
Art thou a man? a patriot? look around:  
O thou shalt find, how'er thy footsteps roam,  
That land thy country, and that spot thy home!"

Well may we bless the Author of all good, that we live in a country where the endearments of home are felt to their fullest extent. Over the length and breadth of our land the blessed light of religion is spread. By the unceasing efforts of a ministry untired in the work of goodness, and with the powerful aid of our admirable *parochial system*, pious instruction, hand in hand with liberal education, has penetrated the dwellings of our poorer classes. And that home is ever most loved from which the light of truth has banished the darkness of ignorance. With how much truth the poet says,—

"For as refinement stops, from sire to son,  
Unaltered, unimproved, the manners run,  
And love, and friendship's finely pointed dart  
Falls blunted from each indurated heart."

It is the light of education, founded on "that knowledge that maketh wise unto salvation," that yields us added charm to our domestic pleasures. Take youth brought up in the house of idleness and profligacy, into whose ear the wholesome lessons of pious instruction were never poured, whose early years had been neglected, or, if attended to, the only education imbibed, that of the easiest method of over-reaching his neighbour, and by petty frauds accumulating the perishable things of time, and contrast such a character with the modest and unassuming man, trained up in the path of duty, taught to fear God, which is the beginning of wisdom, well grounded in the sacred truths of religion, and whose mind has been strengthened and enlarged by an enlightened education, and say which will prove the most useful member of society. Undoubtedly the latter. How much, then, do we owe to that Church which, under its admirable economy, spreads such blessings among the homes of our poorer brethren! Long under its paternal care may the hearts of our peasantry be encircled by a pious and God-fearing people, with whom the Bible may be a constant companion, as well in the day of prosperity as in the dark season of adversity; whose stay may be placed on the Father of all good, for wherever true piety, and wholesome early instruction, well grounded in the hearts of a family, are to be found, depend upon it that there domestic happiness and social comfort are experienced in an equal degree, and that within its walls will be found much of that true patriotism,

"Whose first, best country ever is at home."

As the hours we pass in the bosom of our family are those that dwell longest in the memory when the hour of separation comes, let us, as far as lies in our power, endeavour to spend them, so that their after recollection may be unmixed with bitterness. We must ever bear in mind that every good gift comes from God, and that to Him we are accountable for all we think and all we do. Whatever degree of domestic felicity we enjoy, let us not forget the Source from whence the blessing sprung; whatever social endearments are ours, let us remember the liberal hand that dispenses them. When the sunshine of prosperity has set in upon our dwelling, and every thing prospers in our hands, and all that the heart can desire is ours, let us be thankful, for He who gives us all things has great pleasure in a grateful heart. And should the dark night of adversity settle down, and our prospects blacken, still let us say unto ourselves, "We have received good at the hand of the Lord, and shall we not receive evil? blessed be the name of the



rod;" and bow ourselves cheerfully beneath his chastening rod.

Thus tempered, home will be ever dear to us. Separation from its peaceful pleasures will only make us the more earnestly desire them. The world, with all its manifold enticements, will fail to interest us. To one little spot, as to a common centre, will all our affections tend, and as our domestic pleasures increase, so will our heart melt within us, and we will feel charitably inclined to all our brethren. For pleasing, indeed, should it be for us at all times, more and more, by salutary discipline, to subject our minds and our affections to the influence of that blessed injunction of our divine duster, "to love our neighbours as ourselves."

THE CHARACTER AND THE PEACEFUL DEATH OF  
THE RIGHTEOUS.  
A DISCOURSE.

BY THE REV. ROBERT SMITH,  
Minister of Lochwinnoch.

'Mark the perfect man, and behold the upright, for the end of that man is peace.'—Pa. xxxvii. 37.

THE exhortation contained in this verse, is at all times as necessary as it is important; for we naturally look to any period of life, rather than to its latter end, and we too often turn away from that event which we are here commanded to mark and improve. The young do, indeed, look before them, but it is not to death and eternity. It is to the maturity of life, and the consummation of their hopes; when they expect to have reached those honours, and accumulated those riches, or acquired those accomplishments, and gained those rewards which they admire and envy in others. On the other hand, those who have reached maturity, and, it may be, have enjoyed some degree of prosperity in the world, and yet have not derived from it that satisfaction and happiness which they expected, again look back upon their early life, and long for the health and hilarity of youth which will never return, but they will not lay their latter end seriously to heart. Although you had hitherto derived from the possessions and enjoyments of this world all that you expected, yet no man can be pronounced happy till death. For Solomon says, "Though a man live many years, and rejoice in them, yet, let him consider the days of darkness, for they will be many." In a word, though you had the security of complete felicity during your whole life on earth, if you are to be miserable throughout eternity, it would be but a poor portion after all. "For what would it profit a man though he could gain the whole world and lose his own soul." But the truth is, the possessions and enjoyments of this world are as unsatisfactory as they are transitory; and depravity and sin are always the procuring cause of misery. Solomon was the wisest and richest, the most peaceful and prosperous king of his day; and yet how much shame and suffering did the criminal indulgence to which he was tempted by wealth and prosperity entail upon him before he died! Take another example from a different source. It is recorded of a heathen prince, proverbial for his riches, that he displayed all his affluence and

magnificence to an ancient sage, with the vain hope of being pronounced the happiest man living. But he was disappointed with this uncourteous reply, that no man can be pronounced happy till he die; a statement which he found fearfully verified in his own experience, by the calamities which soon befel him. I hope the words of the text will be found peculiarly suitable to the circumstances in which we are at present placed, as they are remarkably descriptive of the character and latter end of one who was last week consigned to the silent tomb, \* who was very valuable to you and very dear to me, and regarding whom I will say, in the language of Scripture, "I am distressed for thee, my brother. Very pleasant hast thou been to me," and very amiable and faithful in all thy behaviour. In the illustration of the passage before us, I shall, with an humble dependence upon divine grace, attempt to illustrate,

I. The character spoken of in the text; the man whose latter end is peace, is said to be perfect and upright. It is of importance to notice this circumstance, because all are not warranted to die in peace. The unregenerate may say, "peace, peace, to themselves, but sudden destruction cometh upon them." But it may be said, that if perfection be necessary to secure peace and salvation, who then can enjoy these blessings, "for there is no man that liveth and sinneth not." In many things we offend, and in all come short of the glory of God. It is necessary, therefore, to explain in what sense believers may be said to be perfect and upright; and I remark,

1. That they are perfect with regard to their justification and acceptance with God.

As soon as, under a sense of their guilt and depravity, misery and danger, they are led to look to Jesus Christ for the pardon of sin and justifying righteousness, and cleave to him in the exercise of a faith, which is of the operation of God, they are freely and fully forgiven all their past iniquities, and accepted as righteous before God, on account of the imputed righteousness of the Redeemer. They are lovely through his loveliness put upon them. They are as completely acquitted in the eye of the divine law, as if they had never broken it; and are no more liable to final condemnation, than if they had been always perfectly innocent and highly meritorious. For there is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. God cannot, indeed, forget their past sin, but he will no longer impute it to them. He is not blind to their future offences, and on account of them, "he may visit their transgressions with the rod, and their iniquity with stripes; nevertheless, his loving-kindness will he not utterly take from them, nor suffer his faithfulness to fail. His covenant will he not break, nor alter the thing that has gone out of his mouth;" and it is this: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son,

\* Preached after the death of the late Rev. R. Whyte, Preacher of the Gospel at Lochwinnoch, a Memoir of whom is published in the present and immediately preceding number.

that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

2. A believer may be said to be perfect, inasmuch as he is sincere in his profession, and upright in his conduct.

The second feature of character, then, mentioned in the text is distinctly exhibited by him. He is upright in heart and life. Though imperfect and corrupt, erring and sinful, so long as he remains in this world, yet he is sincere in his devotion to the service of God, and conscientious in the discharge of all the duties incumbent upon him. True Christians really believe those things which they profess to believe. They unfeignedly hate every evil thought and affection, are sincerely desirous to love God and man, and to cultivate all the graces of the Spirit. They abhor the guilt which they condemn, and approve of the righteousness which they practise. They know they are not perfect, but no man laments and condemns this so much as they do themselves; and "the evil which they do they allow not." They strive against all sin, and have an honest and earnest desire to walk in all the commandments and ordinances of the Lord blameless; and their frequent and fervent prayer is, that "the very God of peace would sanctify them wholly, and that their whole spirit and soul and body may be preserved blameless to the coming of the Lord Jesus Christ."

3. A believer may be said to be perfect and upright, because he is impartial in the culture of every grace and in the discharge of every duty.

There are men who are willing to mortify many corruptions, and to forsake many sins, but there is some favourite propensity which they will not mortify, and some darling sin which they will not forsake. There are others who cherish much that is good in their hearts, and perform many duties substantially important in themselves. But there is some one thing to which they cannot reconcile their minds; and they do not consider all the commandments of God concerning all things to be right. Herod heard John the Baptist gladly, and did many things which he enjoined upon him, but when he reproved him for his favourite indulgence, he cut off the head of his reprove, instead of cutting off the right hand that offended him, and that occasioned his perdition. The young man in the Gospel, unlike Herod, was free from all gross sin, but he loved the world more than God, and we have reason to believe that his avarice was the ruin of his soul. How many, alas! in every age and country, perish by the same sin; and there are others who plead for some other secret fault or positive sin, saying, "O spare this one; is it not a little one!" Some, again, cannot bring their minds to the discharge of one or another painful and humiliating duty. Naaman the Syrian, after he was cured of leprosy by Elisha, the prophet in Israel, resolved hence-

forward to offer sacrifices to no other god except Jehovah; but he would not abandon an honourable and lucrative situation, and refuse to enter an idol's temple, and bow before a false god. He thought it enough, perhaps, to do so with mental reservation, and without religious homage, though he was countenancing idolatry, and encouraging others in the practice of this sin; and he felt his conduct to be so equivocal and dangerous, that he said, "The Lord pardon thy servant in this thing." Now, no perfect and upright man would act in this manner. No honour nor emolument could tempt him to live in the habitual neglect of any duty, nor the habitual commission of any sin. I do not mean to say that he does not feel the peculiar strength of some corrupt propensities, and powerful temptations to the commission of some sin, or the neglect of some duty; for every man has what is called in Scripture his own iniquity, the sin that doth most easily beset him: but instead of pleading indulgence for this sin, or abandoning any painful duty, he is just most jealous and watchful against his own iniquity, and most afraid of the neglect of unpleasant duties. I have only to add,

4. That every true believer aims at perfection.

I have already spoken of his impartiality in abhorring every thing that is evil, and cleaving to all that is good; but I am now to bring before you a higher object. He aims at perfection in all things. Instead of pleading indulgence in any corruption or sin, he is solicitous to be in all respects perfectly holy. If he might obtain his desire and an answer to his prayers, he would never harbour an evil thought, nor cherish an unholy affection, utter a foolish word, nor commit a sinful action; and one of the things which makes heaven supremely desirable to him is, that there he will sin no more. He is grieved that his heart is so cold and corrupt, that he loves his God and Saviour so little, and does so little to promote his glory, and the best interests of his brethren of mankind. He never cherishes the feeling which corrupt nature is apt to suggest, that it is enough if he be pardoned and justified, and his soul safe for eternity. No man wishes to go to hell, but the unregenerate want no more religion than is enough to qualify them for heaven. He has no sympathy with such persons, but he sympathises with the great apostle of the Gentiles, when he said, Phil. iii. 12-16, "Not as though I had already attained, either were already perfect; but I follow after, if that I may attain unto for which also I am apprehended of Jesus Christ. Brethren, I count not myself to have attained: but this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, (in the sense explained,) be thus minded; and if in any thing ye be otherwise minded, God shall reveal unto this unto you." Religion is not, with a perfect and upright man, merely a question of happiness.

ither in this world, or in that which is to come, out of holiness in heart and life: and, therefore, he would labour to perfect holiness in the fear of the Lord, irrespective of any advantage derived from it, either in time or through eternity. There is no *measure*, then, as there is no *mercenary* motive in his culture of holiness, and he will never sit down satisfied till he attain perfection. Thus he will never attain in the present life, but at death he will be made perfect in holiness, and then pass into glory, where he shall be for ever with the Lord. This leads me to direct your attention,

II. To the blessedness spoken of in the text,—"the end of the perfect and upright man is ease."

I might show, that he dies at peace with God and man, and often enjoying peace of mind and good hope through grace of everlasting salvation; but I suppose the last of these ideas is chiefly intended in the text. As soon as a man is justified through the imputed righteousness of Jesus Christ, he enjoys peace with God, and does not need to look forward to the end of life for this blessing: but he does not at once enjoy peace with his fellow-creatures, nor peace of conscience; and even after these have been attained, they are not uniformly enjoyed throughout life. The very perfection of a Christian's character provokes the envy and hatred of the wicked, and his uprightness in reproving their sin, and urging upon them the discharge of duty, embitters their hostility. But he may in the end overcome evil with good, acting upon the rule laid down in Scripture: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire upon his head." If, in some instances, he should fail, after all this, yet the approach of death and eternity may accomplish what he has not been able to accomplish in the course of his life. His enemies are not likely to pursue him with their hatred to the very grave. When their consciences tell them that it was a sense of duty which moved him to do what offended them, and they see him dying full of faith and hope, their hearts must be hard, indeed, if they be not melted into feelings of compassion and kindness.

But whatever be the feelings of others towards him, he cherishes no resentment towards them. A true Christian never hates any man, and can always forgive and do good to his worst enemy. And there is no time when his heart is more likely to be expanded with mercy and love, than when, through the mercy of God, and the righteousness and grace of Jesus Christ, he has the near prospect of escaping all the sin and misery of this world, and entering upon that state where "the wicked cease from troubling, and the weary are at rest." He, therefore, dies at peace with all men.

But it is obvious to remark, that there is here a special reference to that peace of *mind* which the perfect and upright enjoy at the approach of death. This is not always attained as soon as a

man passes from death unto life. For some time the faith of the Christian is weak, and he experiences much anxiety regarding his character and prospects. His peace is often broken, and his fears alarmed. But in proportion as he goes on towards perfection, he often rises above his fears, and is "built up in holiness and comfort through faith unto salvation." Instead of being alarmed at the approach of death, he sometimes experiences a blessed tranquillity and holy joy, fervent love, and heavenly hope. I admit that this is not universally nor uniformly the case. There are some believers who are much troubled at the approach of death, and have fearful apprehensions in the prospect of eternity. And even those who rise above these fears, are occasionally disturbed and alarmed, and complain, with the Psalmist, "Why standest thou afar off; wherefore hidest thou thyself?" Some of the oldest and most eminent believers are fearfully assaulted by Satan upon the approach of the king of terrors, as if God meant thereby to afford encouragement to young or less perfect Christians. He leaves his most distinguished servants to engage in a contest for which he has given them grace and strength, that by their victory they may cheer on those who are more unequal to the struggle. These, however, are rather exceptions than the general rule with regard to his dispensations of providence and grace. When Christians walk in darkness, and struggle with fears and difficulties under sickness, and at the approach of death, they may not have been perfectly sincere and upright in the course of their lives. They may not have maintained, with sufficient zeal, a warfare against corruption and sin, nor attained that perfection of character at which they should have aimed. It is no doctrine of mine that men must look to any attainment of their own as a ground of acceptance, or source of comfort, either through life or at death, for all our confidence and hope at all times must rest wholly on the mercy of God, reigning through the righteousness and grace of Jesus Christ. But God is equitable in the dispensations of his grace as well as of his providence; and, therefore, those who have most simply and zealously devoted themselves to his service, and have done and attained most in the divine life, usually enjoy the greatest peace and hope, light and joy, in the prospect of eternity. And, oh, what a sight is this, my brethren, to behold a man, especially if he be in the prime of life, and when about to enter on the fruits of his labours, looking round on all he is leaving with perfect complacency and resignation, and looking forward to death and the grave, to an unseen and endless eternity, with peace and joy! The world and all that it possesses have lost their charms for him, or rather he can give them all up cheerfully for the sake of higher possessions and enjoyments. Death has been disarmed of its terrors, for Christ has taken away its sting and enabled him to adopt the triumphant language of the Apostle Paul, "O death, where is thy sting; O grave, where is thy victory? The sting of death is sin, and the strength of sin

is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ." Similar to this is the song of joy and triumph, in the words of the Apostle Peter, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed in these last times." The death-beds of such persons have no terrors. One, in this sinful and miserable world, might be tempted to envy them, and to wish that his soul was in their soul's stead; "Let me die the death of the righteous, and let my last end be like his." Turn aside, then, my brethren, and contemplate a scene of this kind. "Mark the perfect man, and behold the upright, for the end of that man is peace."

This is the duty enjoined in the text, and I have now only, in this application and improvement of the subject, to impress the duty upon your minds. You are here enjoined to mark the perfect and behold the upright, not that you may detect some remaining corruption in them, as a ground of condemnation,—not even as the subjects of barren admiration and useless praise, but that you may imbeibe their spirit and imitate their conduct; that you may choose their God for your God, and their Saviour for your Saviour,—may be as zealous and useful as they were through life, enjoy as much peace and hope in death, and the same glory and felicity throughout eternity.

But as every lesson is more powerfully enforced by example than precept, I cannot better improve the lesson taught in the text, than by reminding you of the example of him, who for sometime laboured in this place in holy things, but "has now rested from his labours, and his works do follow him." I am sure that every one of you must have felt how suitable all that has been said was to his character and conduct. "Integrity and uprightness preserved him." Never did you meet with a more sincere and simple hearted Christian, nor one more steady and conscientious in the discharge of his duty. And seldom, if ever, have you seen one attain greater perfection of character. I feel that what was said after the death of my much loved and dearly lamented friend, the late Rev. Mr Geddes, was eminently applicable to him. "No doubt," said Dr Brown, in his funeral sermon, in some such words as these, "No doubt, he must have had his imperfections and corruptions, his errors and sins, like every fallen son of Adam, but, I confess, I never saw them." In like manner, I am bound, in justice to Mr Whyte, to say, that after the closest and most frequent intercourse with him, so long as he lived among us, I never saw any thing offensive either in his conversation or conduct, and the longer and more intimately I knew him, the more he rose in my admiration and affection. And how agreeable to all this was his death! The language of the text describes it most

accurately and graphically; "The end of that man was peace." He complained occasionally of weak faith and cold affections, but the serenity of his mind and its habitual tranquillity beamed through his very countenance, and prognosticated his transition to that place where there is fullness of joy and pleasures for evermore.

SKETCH OF THE  
HISTORY AND CHARACTER  
OF THE ANCIENT CULDEES.

NO. II.

BY THE REV. DONALD FERGUSSON,  
Dunnichen.

HAVING briefly described in our former article the doctrines, the habits, and the ecclesiastical policy of the ancient Culdees, we now proceed to inquire into the success which attended their labours.

The centuries which have elapsed, and the assiduity with which, at an after period, the partisans of the Romish Church attempted to efface all memorial of any system purer than their own, render it a matter of some difficulty to trace out the progress of these primitive missionaries; nor does it appear necessary for our present purpose to do any thing farther, than barely to enumerate some of the districts where they had planted settlements, and acquired an almost unlimited authority.

Columba had done much during his life of devotion, for the cause of Gospel diffusion, among the tribes of Caledonia; and we require no stronger testimony of the ardour with which his successors prosecuted the same grand object, than the widely ramified interests of their body. We have only to glance at the number,—the widely separated situations and the importance of their religious establishments, to be convinced both of their energy and of their sagacity; for traces of their exertions are to be discovered in almost every important station and commanding locality, from the Pentland Frith to the Solway.

Abernethy, long the seat of the Pictish court, seems to have been one of the most important of the Culdee establishments on the mainland, as early as the beginning of the 7th century. Next to it, perhaps, in dignity was Dunkeld, which rose to importance under Constantine, King of the Picts, about a century later; and on which the honour of the Culdee primacy was conferred, after the repeated desolations of Iona by the Danes. Situated in the gorge connecting the southern and the northern districts of Scotland, it had a hold upon both; but never, until episcopised by Rome, does it seem to have assumed any dignity, or exercised any authority, except those which it had received by translation from Iona.

Monasteries were at different periods reared throughout the whole country; of which the most prominent were those of St. Serf in Lochleven, founded about the commencement of the 8th century, Dunblane, Brechin, Mortlach and Monimusk in Aberdeenshire, St. Andrews, Kirkcaldy, (*Kirk Culdee*), Dumfries, Mailross, Cranond, Kirkcudbright, (*Kirk Culbert*); having its own religious establishment, alone with the light of Christianity, like so many bright jewels in an ocean coronet.

The exertions of the Culdees, however, were by no means confined to Scotland. At a very early period there are accounts of Christians existing in the South of England, resembling the Culdees in character; and who disclaimed communion with those Romish emba-

series, who were crossing over from the continent for the purpose of reducing Britain to an acknowledgment of the supremacy of the holy See. About the commencement of the 7th century, however, we have authentic evidence of a Mission of the Culdees into England. Oswald, king of Northumbria, established a monastery in Lindisfarne,—and having been himself educated by the Culdees, he invited the abbot of Iona to supply a superior for the infant institution. From that time forward, Lindisfarne served as a nursery for Christian teachers to disseminate the truth of God throughout the less enlightened districts of the south; and through the exertions of Missionaries from that monastery, England seems to have been Christianized nearly as far South as the Thames. The era of Culdee ascendancy in England, however, does not seem to have been of long continuance, after this period. The Romish Church was making strong efforts to gain such a fair province to her spiritual empire,—and as the Culdees refused to defer to the Papal authority, either in point of doctrine or discipline, its partisans employed all their subtlety to undermine the authority of the native clergy among the people, and to destroy their influence with the nobles and the king. And at a synod held at Whitby, for the purpose of debating their points of difference in the presence of king Oswy, Colman, at that time the head of the establishment in Holy Island, “perceiving that his doctrine was rejected, left his bishoprick at Lindisfarne, and returned into Scotland.”

There are abundant proofs, in the history of these times, of the irreconcilable differences, in form and doctrine, that existed betwixt the native Church and Romanism, and of the unbending resistance which the Culdees opposed to the encroachments of Papal supremacy. Almost all the Culdee clergy in England resigned their livings, and returned with Colman to Scotland, and many of them afterwards bore the brand of excommunication, some even the flames of martyrdom, rather than apostatise from the faith of their fathers. Nor does this opposition seem to have existed in Britain merely, but in Ireland also, where the aid of a foreign tyranny was found necessary, in order to establish a throne for Popery, over the ruins of the native faith.

Such being the doctrines and dispositions of the Culdees, it was not likely that a policy, so unscrupulous as that of Rome, would long brook such a rivalry, without putting every engine in exercise for overthrowing opposition. At an early period, measures were planned for the purpose of subjecting the Culdees of Scotland to the Papal sway; but unhesitating and unprincipled as the partisans of Papacy have ever been, in the measures which they have adopted, yet were their schemes, in their origin, generally characterized by a caution, which, although it might render their movements more tardy, did not, by any means, render them less fatal;—affording sufficient evidence of their possession of a full share of the *serpent's wisdom*, however slender their claims to the *harmlessness of the dove*. Perceiving that the public mind would not brook the immediate and violent expulsion of a religious body on whom the nation had looked for centuries, as their spiritual directors, the Romish policy at first tended rather to undermine than to overthrow—to weaken gradually, in order the more effectually to exterminate. The simplest mode of procedure, and one to which the sagacity of the Papal agents failed not to have recourse, was to employ all those arts, (and nobody knew better how to exercise them than they,) which appeared most favourable for seducing the simple minds of the British clergy from the primitive faith. The success of this plan seems to have been very limited. Adomnan, indeed, at one period abbot of Iona, was during a visit to England, A. D. 702, in-

duced to conform to the rites and doctrines of the Church of Rome. Upon his return to Iona, he used every endeavour to induce his brethren to follow his example, but without success; “for,” says a Papal writer, “he (Adomnan) was not able to reduce to a better mind the monks who lived in the island of Hi, over whom he presided as ruler.” Some instances may be found, in after times, of leading Culdee ecclesiastics, who joined the Romish Church, but these both rare and isolated; so that we read of David I. being necessitated to appoint foreigners to vacant benefices, as the native clergy would not conform to the Church which he was determined to uphold.

Failing thus in the attempt to allure the family of Iona to apostasy, the next expedient tended to weaken the hold which the native clergy had on the public affection and the national esteem. And this the Popish emissaries attempted to effect, by lessening the temporal power of the Culdees,—by divesting them of their public influence,—by increasing the number of Episcopal Sees,—and by presenting an incessant contrast bewixt the unostentatious simplicity of the native forms, and the imposing pomp of the Romish ritual. When, however, these gentler measures failed of effecting the purpose intended, the Romish priesthood began to employ means less congenial to the spirit of that Christianity, of which both parties were professors.

It is recorded that some few years after the death of Adomnan, Nethan, king of the Picts, the third of that name, instigated by one of the Popish ecclesiastics, “expelled the family of Iona beyond Drumalbin,” (the Grampians,) “and established at Iona an abbot and monks more submissive to the Papal authority.” Several years afterwards, however, upon the demise of Nethan, the family of Iona, (as the original Culdees were styled,) seems to have recovered their ancient residence and privileges, and to have enjoyed comparative tranquillity, until, during the 9th and 10th centuries, the Danes, by repeated descents, once and again ravaged the island, plundering the monastery and murdering the ecclesiastics, after which the remains of Columba were removed from Iona to a more secure resting-place; and although notice is found of Culdees resident there, until about the beginning of the 13th century, yet had the importance of the establishment declined, until nothing remained except the expiring twilight of its once glorious sunshine.

But in thus pursuing the fate of Iona, we have somewhat overstepped the regular progress of the history of the Culdees. The reign of David I. seems to have been the most disastrous to their power. From the moment of his accession to the throne, his leading object was to crush the native form of worship, and erect the Papacy upon its ruins. For this purpose, he loaded the Romish ecclesiastics with favours, and the Romish establishments with grants of land to such an extent, that he also well earned the title of *being a sore saint to the crown*: and that he might accomplish his purpose the more effectually, he introduced *canons regular* into all the Culdee abbacies, in order to lessen the influence of the primitive possessors, in those districts particularly, where their authority was predominant.

By degrees the canons, protected by court influence, and with the sanction of the royal authority, began to assume the internal management of the convents; for David I. enacted, that where the Culdees conformed to the Romish rule, they might be allowed to retain quiet possession of their benefices, but that in the event of their resisting, they should either be summarily ejected, or at least that, whenever vacancies occurred, these should be supplied by ecclesiastics inimical to the Culdee interest.—Such was the course pursued in the different Culdee establishments, particularly those of Monimusk, Abernethy, Brechin, Dunkeld, and St. Andrews; and to such an extent was the practice per-

sisted in, that the Culdees, at last, feeling themselves degraded, by continuing as mere subordinates in situations where their right to rule had formerly been undisputed, not only retired in great numbers from their charges, but withdrew altogether from the ecclesiastical profession, so that the bishop of St. Andrews addressed letters to clergy and laity throughout the realm, prohibiting them from countenancing or harbouring such as had thus returned to the secular life.

But subtle and vigorous as were the measures employed by the Papal power, to crush Culdeeism and gain ascendancy in Scotland, yet such were the spirit and intrepidity of the native preachers, and such besides was the hold which they had of the affections of the great mass of the community, that bridled and curbed as they were by the influence of the court and the nobles, yet did they long repel with success the yoke of Papal superstition: nor have we any evidence of the authority of Rome being acknowledged, or any Papal legate being received in Scotland, until De Crema came in that capacity as far as Roxburgh, where he received the submission of the monarch himself, and a few of the nobles; but even at that time, very few indeed of the people of Scotland seem to have participated in the act; nor does there appear any instance of an appeal being made, by the clergy of Scotland, to the See of Rome, until the meeting at Norham, to decide the question of the claim of the archbishop of York, to be metropolitan of Scotland. Even then the clergy of Scotland seem to have adopted submission to Rome, as the least dangerous of two alternatives; and young Murray, while claiming the protection of the holy See, hurled against England the charge of ingratitude with great power, and with most honourable reference to the former exertions of the Culdee preachers: "It is true, English nation, thou mightest have been noble, and more noble than some other nations, if thou hadst not craftily turned the power of thy nobility, and the strength of thy fearful might, into the presumption of tyranny, and the knowledge of liberal science into the shifting glosses of sophistry; but thou disposest not thy purposes as if thou wert led with reason, and being puffed up with thy strong armies, and trusting in thy great wealth, thou attemptest, in thy wretched ambition and lust of domineering, to bring under thy jurisdiction thy neighbour provinces and nations, more noble, I will not say, in multitude or power, but in lineage and antiquity; and to whom, if thou wilt consider ancient records, thou shouldst rather have been humbly obedient, or at least, laying aside thy rancour, have reigned together in perpetual love; and now with all wickedness of pride that thou showest, without any reason or law, but in thy ambitious power, thou seekest to oppress *thy mother, the Church of Scotland*, which from the beginning hath been catholic and free, and which brought thee, when thou wast straying in the wilderness of heathenism, into the safeguard of the true faith and way unto life, even unto Jesus the author of eternal rest. She did wash thy kings, and princes, and people, in the laver of holy baptism; she taught thee the commandments of God, and instructed thee in moral duties; she did accept many of thy nobles, and others of meaner rank, when they were desirous to learn to read, and gladly gave them daily entertainment without price, books also to read, and instruction freely; she did also appoint, ordain, and consecrate thy bishops and priests; by the space of thirty years and above, she maintained the primacy and pontifical dignity within thee on the north side of Thames, as Bede witnesseth. And now, I pray, what recompense renderest thou now unto her, that hath bestowed so many benefits upon thee? is it bondage, or such as Judea rendered unto Christ, evil for good? It seemeth no other thing. Thou unkind vine, how art thou turned into bitterness? We looked for

grapes, and thou broughtest forth wilde grapes—for judgment, and behold iniquity and crying."

After this, however, appeals to Rome became more common, and nearly a century afterwards, we find an appeal carried thither by the Culdees themselves, against the canons regular, regarding the management of St. Mary's Church, in St. Andrews; which, as might have been anticipated, terminated in the success of the popish party, and tended to hasten the overthrow of the already tottering fabric of Culdeeism. Their submission to Rome seems only to have been extorted, after the body had been so stunned by the violence and duration of the contest, as to be almost on the point of expiring; and after the close of the thirteenth century, they ceased altogether to be spoken of as a distinct and separate society.

Isolated and petty establishments may have existed,—and a few of the youth may even afterwards have continued to be trained up in the "good old way of their fathers," and some expiring struggles for independence may have been attempted; but they were only the struggles portending dissolution, hourly becoming fainter and fainter, until the living principle became at last utterly extinguished.

Almost at the moment, however, that the crafty and crooked policy of Rome had compassed their ruin, and trampled on the purity of the primitive faith and worship in Scotland, we are furnished with a striking evidence of the wisdom of the great Head of the Church, in not "leaving himself without a witness," in any land.

The Culdees, as we have seen, ceased not to exist as a body, until nearly the beginning of the fourteenth century. By that time the great Reformation was dawning on the continent, and even in England, and at a very early period afterwards made its appearance in the more remote districts of Scotland: men, professing scriptural opinions, appearing, in great numbers, and testifying against the corruptions of the Church of Rome. May we not suppose, that although, to all outward appearance, the Culdees had been exterminated, yet had there been preserved a goodly residue, "who had never bowed the knee to Baal;" and whose children trained up in the purity of the faith, took the earliest opportunity of uprearing the banner of the Reformation? And may we not also consider it probable, that the remains of that spirit, which had induced their fathers to contend so gallantly for the independence of their Church, and the simplicity of her worship, may have been the spark, which, at a future day, awoke all the national energies of Scotland to resist the yoke of Prelatic servitude?

Thus have we touched briefly upon the early establishment of Christianity in Scotland by Columba,—of its progress under his successors, and of the subjugation of the ecclesiastical independence of the nation to the Papal Supremacy. We hope to prosecute the subject still farther, by inquiring into the history of the reign of Popery in Scotland, and of the moral and spiritual darkness which, under its tyranny, overspread our land. In the meantime we rejoice if, in any degree, we have assisted in recalling to memory a page in our history not inglorious or uninteresting, because almost forgotten,—but well stored with details of the struggles and triumphs of our ancestors, in the cause of the "faith once delivered to the saints;" or in leading attention to a body of ecclesiastics, who have been traduced by Papists, misrepresented by Prelatists, and too much neglected by Presbyterians.

We look back proudly, and with good reason too, to the age of our Reformation struggles, and boast of the faithfulness which characterized the martyred defenders of our Covenants;—we need not however be ashamed to extend our researches beyond such modern limits, but may find our Church's annals emblazoned with records

of earlier triumphs and of earlier toils, and read registered therein the name of many a spiritual hero, whose memory ought to be embalmed in the hearts of their grateful posterity.

## A CHRISTIAN PHILOSOPHER'S VIEW OF PRAYER.

EULER, a highly gifted man and true philosopher, gives many excellent warnings against pretenders to science, who go adrift, having no anchor for their soul:

"Or, shipwrecked, light upon the coast  
False fires that others may be lost."

We are not the inhabitants of a forsaken and a fatherless world. Our God is the hearer and the answerer of prayer. The following extract from Euler's Letters to a German Princess, shows how simple a thing it is for a mind truly enlightened to believe, not only that God is, but also that he is the rewarder of all them that diligently seek him.

"Before continuing my remarks on philosophy and physics, it is of the last importance to show your Royal Highness their connection with religion. However absurd and foolish the sentiments of a philosopher be, he is so headstrong that he will not admit of any religious sentiment or doctrine which is not conformable to his system of philosophy; thence most of the sects and heresies in religion have arisen. Many systems of philosophy are really in contradiction with religion; but divine truths might well bear down human reveries if the pride of philosophers offered no obstacle.

"If true philosophy sometimes appear contrary to religion, that contradiction is only apparent, and we must never allow ourselves to be blinded by objections. I am going to lay before your Royal Highness an objection which almost all philosophical systems furnish against prayer. Religion prescribes to us this duty, with the assurance that God will grant our wishes and prayers, provided they be conformable to the precepts he has given us. On the other hand, philosophy teaches us, that all the events of this world happen conformably to the course of nature established from the beginning, and that our prayers cannot cause any change unless it be maintained that God works continual miracles in favour of our prayers. This objection is all the stronger, since revelation itself assures us that God has established the course of all the events in the world, and that nothing can happen which God has not foreseen from all eternity. Is it then credible, say they, that God will change this established course in favour of all the prayers that the faithful address to him? It is thus that unbelievers try to shake our confidence. But I observe, first, that when God established the course of the world, and arranged all events which were to happen, he had respect at the same time to all the circumstances which should accompany each event, and in particular to the dispositions, to the wishes, and prayers of each intelligent being, and that the arrangement of all events was made quite in accordance with all these circumstances. When, therefore, a believer now addresses a prayer acceptable to God, he must not imagine that that prayer has only now arrived at the knowledge of God. He has already heard that prayer from all eternity, and since this merciful Father has judged it worthy of being regarded, he has arranged the world expressly in favour of that prayer, in such a manner that the fulfilment might be a consequence of the natural course of events. It is thus that God grants the prayers of believers without working miracles, although we have no reason to deny that God has worked and may still work true miracles. This fact, that the order of the world is fixed, far from rendering our prayers useless, as free-

thinkers affirm, rather increases our confidence, teaching us the consoling truth that all our prayers have already been presented, from the beginning, at the foot of the throne of the Almighty; that they have their place in the plan of the world as data, according to which, events should be ruled agreeably to the infinite wisdom of the Creator. Would they suppose that our condition would be better, if God had no knowledge of our prayers before we offered them, and then to reverse the order of nature in our favour; that would be very contrary to the wisdom of God, and would weaken his adorable perfections. Would there not be reason, then, to say that this world was a very imperfect work? That God might indeed wish to favour the petitions of the faithful, but that not having foreseen them he was obliged to interrupt the order of nature every moment, if he would not altogether neglect the wants of intelligent beings, who form the most important part of the world. For to what end create this material world, full of the greatest wonders, if there were not intelligent beings capable of being attracted to the adoration of God, and to the closest union with their Creator, in which, without doubt, their greatest happiness consists? Hence, we must absolutely conclude that intelligent beings and their welfare must have been the principal object with God in fixing the arrangement of this world, and we may be assured that all the events which take place in the world are in the most wonderful union with the wants of all intelligent beings, in order to conduct them to true happiness. No constraint, however, can take place, on account of the liberty which is as essential to spirits as extension is to matter. Thus, we must not be surprised if there are intelligent beings who never arrive at their happiness. It is in that union of spirits with the events of the world that divine providence consists, in which every one has the consolation of participating; so that every one may rest assured that from all eternity he is included in the plan of the world, and that even all that happens to him is in the closest connection with his most pressing wants, and which tend to his safety and salvation.

"How much should this consideration increase our confidence in, and our love for that divine providence, on which all religion is founded! Hence, your Royal Highness will see, on these grounds, philosophy can make no successful assault on religion."

## CHRISTIAN TREASURY.

*Resignation.*—Real heartfelt submission to the will of God in pain, sickness, crosses, every thing, never was the work of a man's own spirit; and when it comes from above in answer to prayer, is full amends for all we can suffer. By pain God drives me to prayer, teaches me what prayer is, and inclines me to pray. Why should a man complain, or think his lot hard, when he has God to live with, and order all his affairs in this world, and to do so when he dies? Submission to the will of God, with experience of support in pain, sickness, affliction, is a more joyous and happy state than any degree of health or worldly prosperity. If chastisement is a token of God's love, why should I faint under it, or so much desire release from it, till it has done its work? I must suffer and die,—with the help of God I will suffer and die.—ADAM. (*Private Thoughts.*)

*A true saying.*—Better men reproach thee for thy conversion, than conscience reproach thee for thy obstinacy. The reproaches of an awakened and wounded conscience, will be very terrible, not to be denied, not to be answered, not to be endured. As long as Job's heart did not reproach him, but witnessed his integrity, he could bear his unfriendly friends' censures and reproaches the better.—An Old Author.

## SACRED POETRY.

## HEART NOTES.

BY THE REV. DAVID LANDBOROUGH,  
*Minister of Stevenston.*

A CORD unseen binds to the natal son  
Our willing hearts. Than thread of gossamer,  
Though finer far, we own its mighty power.  
Nor yields the harpsichord to beauty's touch  
More rapturous response, than yield our hearts,  
Whene'er in after-life this cord is struck,  
Though earth's diameter should intervene  
Betwixt us and the spot that gave us birth,  
Where first a mother's cherished name we lisped,  
Or clomb a father's knee; or waxing strong,  
Strove in the wave, or on the sunny plain,  
In sportive rivalry with loved compeers;  
Or in the village school, the path of lore  
Delighted trode, and grasped the wished-for prize.

More blessed be whom cord of heavenly love  
Binds to the world unseen. Thrice blest the man  
Whose heart the Lord has touched, and touching said,  
"A wake, awake, dead heart!" and as he spake,  
The quickening SPIRIT breathes, the soul awakes,  
And 'scaped the doom of death, now pants for heaven.  
Yielded the heart till then but jarring sounds;  
Or if at times a dulcet strain was struck,  
The stunted strain spoke but of earth and time.  
But now, like harp new strung, in nobler lay,  
The heart can tell of HIM who taught its cords  
Strains which might stay an angel on the wing,  
On radiant pinions poised, to lend an ear  
To sweeter hymns than sung in Eden's bowers  
The primal pair, the loveliest work of God.  
Of goodness infinite, of boundless power,  
Of wisdom wonderful in all his works,  
Enraptured they would sing. But man renewed  
Can strike a loftier note than ever thrilled  
In sinless Paradise th' unsullied heart,  
Or woke the infant echoes as they lay  
In peaceful slumber near the tree of life.  
For man redeemed can sing of mercy; sing  
The blissful song which angels cannot learn,  
Which cheers his pilgrimage, and fits the heart  
For sweeter symphonies in Zion's land.  
Feeble, indeed, his song while here below;  
And yet, at times, burns not the holy flame,  
When in the sanctuary His praise he hears,  
Who died, though Prince of life, to save from death,  
And lives, that we may live for evermore?  
These joys are preludes of the bliss to come.  
See you these swallows, now that autumn's breath,  
And shortening days, proclaim a winter near,  
How thick they congregate on turret-top,  
With twittering song to cheer each other's heart,  
And prune the willing wing for timely flight  
To lands of brighter sky and balmy breeze?  
Even so believers up to God's own house,  
As travellers Zion-ward, delight to go,  
To hear and sing of Christ, and trace the way  
Which leads the ransomed to Emmanuel's land.  
As beats the pilgrim's fainting heart with joy,  
When in the wilds of some far distant land,  
Remote from early friends, he sudden hears,  
In accents sweet of Scotia's Doric tongue,  
Some tuneful lay, erst heard by classic Tweed,  
Or splendid Clyde, or lovely banks of Ken,  
Recalling now the distant and the past,  
With all the vividness of life and truth,—  
Even so at Jesus' name, our Saviour-God,  
Th' enraptured soul, rising on wings of fire,  
Transcends the little bounds of earth and time,

Mounts to heaven's portals, scans the realms of joy  
Beholds the martyr band,—the anthem hears  
Of saints in light, once known and loved below,  
And, rapt in beatific vision, cries,  
"How long! how long! when shall I be with Christ!  
When shall I strike these glorious golden harps!  
When shall I join your holy, happy throng!  
Even now fulfil thy promise, Zion's King.  
Come, quickly come! Amen, even quickly come!  
He comes! he comes! I hear his chariot wheels!  
O mercy infinite! He comes to save!  
I see his radiant smile! I hear his voice!  
His voice is love! His promise is fulfilled,  
And, bliss ineffable! I am the Lord's!"

## MISCELLANEOUS.

*Talent combined with Piety.*—Ann Baynard, descended from a very ancient and respectable family, was born at Preston, in Lancashire, in the year 1672. Her parents perceiving her lively genius, joined with a natural desire for learning, gave her a very liberal education, which she improved to the best and noblest purposes. She was skilled in the Latin and Greek languages, in mathematics, and philosophy. Her compositions in Latin displayed uncommon facility and elegance of expression. She had a strong and exact memory, a comprehensive and exalted mind, coveting more and more knowledge. "In this particular alone," she would often say, "it is a sin to be contented with a little." But, with all her genius and her acquirements, she was free from vanity and affectation. With profound humility and prostration of mind, she testified with Paul: "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." She used often to say, "that human learning is of little worth, unless, as a handmaid, it leads to the knowledge of Christ revealed in the Gospel, as our Lord and Saviour." "What avails," said she, "Solomon's skill in the works of nature, if we do not discern the God of nature? Of what advantage is it to be versed in astronomy, if we never stand by our holy practices, to arrive at the blessed region; or to be so skilful in arithmetic, that we can divide and subdivide to the smallest fraction, if we do not learn to number our days, that we may apply our hearts unto wisdom? or to understand the diseases of the body, if we do not know where to find the balm of Gilead, the wine and oil of the good Samaritan, the Lord Jesus, to pour into the wounds of our souls?"

*A Deaf-Mute.*—A gentleman in Paris, superintendent of an institution for the instruction of deaf and dumb children, was asked by a friend permission to propose an inquiry to the children under his care, with a view to ascertain the extent of their mental improvement. Having received permission, he wrote the question on the wall, "Doth God reason?" One of the children immediately wrote underneath, "God knows and sees every thing. Reasoning implies doubt and uncertainty; therefore God doth not reason."

\* \* \* Separate Numbers from the commencement may at all times be had to complete sets.

Published by JOHN JOHNSTONE, at the Offices of the *SCOTTISH CHRISTIAN HERALD*, 2, Hunter Square, Edinburgh, and 18, Glasgow Street, Glasgow; J. NISBET & Co., HAMILTON, ADAMS & Co., and R. GROOMBRIDGE, London; W. CONRY, Junior, & Co., Dublin; and W. M'COMA, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Fortobello will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher. Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 18, Glasgow Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, contain two Numbers each, stitched in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 86

SATURDAY, OCTOBER 21, 1837.

PRICE 1½d.

TAKE HEED WHAT YOU THINK.

By JAMES GLASSFORD, Esq., ADVOCATE.

It is a common saying, and, under due limitation, expresses an acknowledged truth, that "thought is free." But an important distinction must be attended to. For, in its more common and popular acceptation, the saying includes two things very different in their nature and effect, namely, that our thoughts are independent of control from our fellow-men, and also that, being spontaneous in their rise and exercise, they are, in like manner, withdrawn from our own jurisdiction, and are among the number of those operations and agencies for which we are not properly accountable. Now, the former proposition is true, but the latter is not, except in a very qualified sense, otherwise we should be placed in a very different situation from that in which we actually stand. If we had no power to regulate the train of our thoughts and imaginations, which are the material as well as instrument employed in reasoning, or to govern the early suggestions of affection and desire, which lead to action, the ground of that responsibility which we feel, both for our intellectual judgments and our moral conduct, would, in a great measure, be removed and taken away. But we have the testimony of conscience, as well as the authority of revelation, that we are answerable for our evil thoughts as well as for our evil deeds. And a moderate degree of attention to the actings of his own mind will satisfy every one that this responsibility attaches not only to such thoughts as have acquired the character and force of intentions and settled purposes of action, which is the most important acceptation of what is called in Scripture the thoughts of the heart, but also to the preceding steps of their progress while they yet remain as apprehensions and suggestions of the fancy. And the reasons are sufficiently obvious. For experience shows how intimate is that connection between the first rising of sinful or of idle imaginations and their unfolding into act, which is described by the apostle, (James i. 15,) how directly the indulgence of vain and foolish thoughts leads not only to vain and foolish words, but to forbidden and sinful actions.

VOL. II.

What are the declarations of Scripture upon this point? We read there, in the description of the early wickedness of man upon the earth, that God saw "that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5. In the prophet's rebuke of Judah for their sins, he charges them with the "vain thoughts" which lodged within them. Jer. iv. 14. Our Saviour, in describing those things which, proceeding from the heart, defile a man, mentions, in like manner, first, "evil thoughts." Matt: xv. 19. The Psalmist declares that he hates "vain thoughts." Ps. cxix. 113. And the apostle gives a catalogue of good and virtuous thoughts, to be understood, of course, as in contrast to those which are evil and forbidden. Phil. iv. 8.

The inference which must obviously be drawn from these and similar declarations and warnings in the Word of God is, that men shall be called to account, not only for their deeds, and for their words, but for their habitual and indulged thoughts also. And the supposition, too often entertained, that we have not the power of governing this part of our frame, rests on a mistake, as these passages of Scripture sufficiently prove. Our own experience, in like manner, bears testimony to the fact. It is true, indeed, that we cannot suspend, much less stop, the current of thought. Its course proceeds uninterrupted, like the breath we draw, and the blood that circulates in our veins. It is true, also, that the conception and imagination of what is sinful arises often in the mind without concurrence of the will, and may return again and again without making us partakers of the sin itself and guilt. For, as strongly, and perhaps not very warrantably, expressed by the poet,

"Evil into the mind of God or man  
May come and go, so unapproved, and leave  
No spot or blame behind."—PAR. LOST, B. v.

The intrusion of such conceptions may be altogether involuntary. It is only when accepted and harboured that they defile and corrupt. But the question is, how far, and in what manner, their inroads may be checked, and their perpetual or frequent recurrence prevented.

There are various ways in which evil thoughts have their origin in the mind of an individual. They spring up from the native and inward cor-

ruption of his heart. They are excited by outward objects acting through the sense upon that favourable soil. They may be insinuated by contagion and example of others, through books which he reads, or conversation of those with whom he associates. But in whatever way they do arise, their influence may be counteracted, and their direction regulated. In some of these cases, a repetition of the occasions which have induced them may be avoided; and where this cannot be done, or done effectually, where they have as it were a spontaneous birth, that is to say, through means unexpected or unobserved, still it is in our option either to lodge and entertain, or to exclude and banish them. For, as every thing will minister occasion of evil to him who is inclined towards it, so may that influence in every case be resisted, and rendered of no effect by the will. Evil and corrupt thoughts may be supplanted, by calling in those which are harmless and pure. As he who discovers a serpent in his path will seek refuge from it by flight, so he who is surprised by evil imaginations, if aware of the danger, will retreat, in mind, to a position of safety. Christ, when tempted by the adversary of man to thoughts of presumption and worldly glory, repelled him by the Word of God. And this weapon is still possessed of all its power. In this inward temptation, as in every other, the command is, "Resist the devil, and he will flee from you." So likewise the dangers arising from "evil communications" are to be avoided by the choice of proper associates; according to the example of the Psalmist, "I am a companion of all them that fear thee." Psalm cxix. 63. And the precept of the apostle is to the same effect, 1 Cor. v. 11.

But, independently of the positive sinfulness of certain trains of thought, the power and habit of governing this part of our frame is an attainment of great importance, and the cultivation of it an evident and necessary duty. As in all other mental exercises, a strong effort is requisite in the beginning; but when persevered in for a little time, the difficulty vanishes. This is a part of education inferior in value to no other; but which, being less obvious than the rest, and operating inwardly, is apt to be overlooked. We seldom think of putting a curb on these secret movements of the mind, or consider that there is any danger from their unlimited indulgence, so long as they do not break into outward and irregular acts. Yet the restraint in question is a necessary and important branch of self-denial; that great moral as well as religious principle and discipline, applicable to the intellectual part, as well as to the affections and desires. The exercise of what we call imagination, or that rapid flow of conceptions and images which pass in succession through the mind, and by means of which we draw so great a variety of airy pictures, is a source of pleasure permitted, like all the other gifts of God, for benevolent purposes, and designed for important ends. But like other mental as well as bodily powers,

it requires its particular culture; a culture, however, in the present case, not so much of incitement as restraint. Christianity forbids not any exercise of the intellect, but only an undue measure of indulgence, or the application to improper ends. That character of mind to which we give the name of imagination, may be directed & uses not merely agreeable but excellent. The sacred writings abound in sublime and beautiful examples of rich compositions, which add both variety and charm to the instruction conveyed: but this tendency of the human mind, if not restrained and chastened, leads rather to evil, or at all events to excess. It is an important lesson, therefore, which ought early to be taught, and which it is the object of these remarks to enforce, that every one may, by habitual effort and attention, obtain a control over his thoughts, no less than over his actions; and that the exercise of this power is productive of the most important results. Let any one who is harassed by the intrusion of idle and unwelcome conceptions, or any one who doubts the possibility of commanding those daily thoughts and imaginations which spring up involuntarily, and of regulating their course, and turning them into other channels at his pleasure, make the experiment sincerely, even without external aid, but exerting a resolute effort of the mind to call in another train, and he will soon be convinced of the extent to which this mastery may be acquired.

Outward means are, however, most frequently resorted to for the purpose of changing the current of inward suggestion, and often prove effectual. Every one is aware of the influence which the objects and scenery of nature possess in relieving the mind, and putting to flight; sometimes even at once, the irksome and painful images which have haunted him. The balm of the air, the breath of flowers, the green robe of the earth, or leafy thicket, with other charms of natural sights and sounds, will often exercise a sovereign influence in dissipating thoughts of gloom. Or the resources of art may be called in for a similar purpose. When the evil spirit came upon the unhappy king of Israel, he had recourse to the harp of David. And they who, like Saul, may be visited with dark imaginations, will not seldom find a measure of consolation and calm to their troubled fancy in the sweetness of musical concord. Other helps of an outward kind will be no less availing; such as social intercourse, change of pursuit or study, and still more, engagement in the appointed duties of life. Or where the habitual train of thought does not run to the extreme of anxiety and fear, but in the opposite and more usual direction of carelessness, levity, there, of course, the remedy must be sought in a treatment directly the reverse. But against the whole of the methods now referred to one exception lies, or at least one qualification is applicable, that they are attempts at cure, not at prevention,—palliatives only, not effectual correctives; that they do not go to the root of the evil. In order to keep this important part of our

frame in a healthy state, the duty must be early inculcated, and the lesson learned of subjecting it to authority, and taking heed what we think. Where the impression of this duty is strongly made in the beginning of life, and this habit of command has been formed, no outward circumstances or events, neither the bustle of business nor the retirement of solitude will have power greatly to disturb the mind, or turn aside and alter its course against our own consent.

And here, above all other authority, the Bible affords both the rule and the example. "Turn away mine eyes from beholding vanity," says the inspired Psalmist; "Search me, O God, and know my heart; try me, and know my thoughts;" thus seeking the divine direction and guidance in this as well as other parts of duty. And that the result corresponded in his case to the excellence of the method, and the earnestness of the suit, is sufficiently plain. "In the multitude of my thoughts within me," he says elsewhere, "thy comforts delight my soul." "When I awake I am still with thee." "I hate vain thoughts, but thy law do I love." Jeremiah, habituated to prayer, still calls upon God from the dungeon; and Paul and Silas, in their prison-house, still praise him. And as to the method by which vain and evil thoughts may be habitually excluded and repelled from the mind, it is pointed out, among others, by the apostle, namely, by lodging and giving entertainment to thoughts that are good; whatsoever things are true, and honest, and just, and pure, and lovely, and of good report, in which there is any virtue, and any praise, to think upon these things. Phil. iv. 8.

Let it always be remembered, then, that the regulation of our daily thoughts is an important duty, no less than the regulation of our speech and behaviour. In one respect, indeed, the former requires even greater watchfulness and care than the latter, because on these secret actings of the mind there is no restraint from the knowledge and observation of our fellow-creatures, and a respect for their opinions; which, though they are motives of a secondary kind, have a considerable influence in controlling both our actions and our words.

BIOGRAPHICAL SKETCH OF  
THE REV. HENRY VENN,  
RECTOR OF YELLING.

BY THE REV. J. HENDERSON,  
*Minister of St. Enoch's Parish, Glasgow.*

THE name of VENN has long been well known; but it is of late only, and chiefly through means of a Memoir written by his son, and published by his grandson, that we have become acquainted with the particulars of his life and character. These cannot be made too extensively known. The admirer of his writings has, in his case, no cause to fear, that intimacy with the author will dissipate the charm, or damage the moral impression they have produced. In the author of the "Complete Duty of Man," he will see the most finished and attractive exemplification of the living power of those

principles and precepts, which he has in his work so successfully expounded and enforced.

Henry Venn was born at Barnes, in Surrey, in March 1724. In his youth he was, like most other boys of spirit and talent active, and impetuous, and imprudent; the subject of keen and violent tempers and prejudices, but withal of kind and generous dispositions, and a favourite with his friends and companions. His early education was conducted at home, his father being his teacher. At this time he experienced a remarkable preservation, which, as displaying God's signal care over the life of his future servant, is worthy of being recorded. "When perfect in his lessons, he had always freedom to go out to a small court roofed with heavy tiling, until his father had leisure to hear him. On one occasion, having asked leave to go out as usual, his father refused it. Supposing his request, which was easily denied, to have been misunderstood, he shortly after renewed it, but was again peremptorily refused. Soon after, his mother came into the room, and seeing him looking out at the window, she, of her own accord, asked if he might be allowed to play, but her request also was refused. She thought this extraordinary; but her surprise was changed into astonishment and gratitude, when, a few minutes afterwards, the roof fell in, under which, had her request been granted, her boy must have been crushed to death. His father acknowledged that he had no particular reason at the moment for denying the wonted permission, but having once refused he thought it proper to persist in the refusal." This reminds us of a similar interposition in the case of John Newton, afterwards an eminent Christian and an honoured minister, but at the time a profligate sailor boy on the coast of Guinea. When making his way to the boat with which he was sent stately ashore for a supply of water, the captain of the vessel said to him, with a peremptory and angry tone, "You don't go, sir!" The boat, which of course set off without him, was upset on returning to the ship, and all on board of it were drowned. Newton's captain, like Venn's father, acknowledged that he had no reason for issuing the interdict. In both cases, we see the caprice, as well as the wrath of man, fulfilling God's purposes, and strikingly overruled by him for the safety of his servants. To regard as accidents such events, in which, as the results manifest, the interests of individuals, and of the Church of Christ, are so extensively involved, were strangely irrational: the proof, not enlarged, but of limited views of God's wondrous providence, which is over all our goings, and numbers the very hairs of our head.

The ancestors of Henry Venn, for many generations, had been clergymen of the Church of England; and, though discovering no symptoms of a serious or spiritual mind, he was early destined by his parents to perpetuate the succession, by entering the Church. His education was accordingly directed so as to accomplish him for the ministry; and although a stranger to the power of spiritual religion, the whole of his school and college life seems to have been marked by the highest propriety of outward conduct. In the year 1747, he received orders, and soon after entered on the functions of his sacred office. His state of mind at this time is thus described by his biographer: "Religion had made no particular impression on his mind. He was moral and decent in his conduct, regular in his attendance on public worship, but he was a stranger to that influence of religion which gives it a predominance in the mind over every thing besides, and to those views of the benefits and excellence of the Christian dispensation which render the Saviour the object of the highest regard and affection." At the same time, he possessed high ideas of clerical decorum, and was scrupulously conscientious in acting up to his convictions of duty. Under this feeling, as his biographer conceives,

from the day he entered the pulpit, he renounced cricket, at which he was a dexterous and devoted player, throwing down his bat and saying, "Let who will take it, because I am to be ordained on Sunday, and I will never have it said of me, Well struck, parson!" If we are not mistaken, a more accurate analysis of the motive or principle manifested on this occasion might discover less of conscientious feeling, than of a mere proud regard to his official dignity. In after life, he himself ascribed very much to this step, saying, he owed his salvation to it, and characterising it as an act of resolute self-denial. How far it might be a means to his preservation we know not; but it was not any act of self-denial, it was denying one part of self to indulge or magnify another—he sacrificed his love of amusement to his pride of character. The time when he passed from the state of nature into the state of grace, seems to have been, not when he threw away his cricket bat, but when, in the exercise of his ministerial function, he was arrested by an expression in the Form of Prayer, which he had been accustomed to employ, without, however, apprehending its true import. "That I may live to the glory of thy name," was the expression. As he read it, the thought forcibly struck him, "What is it to live to the glory of God's name? Do I live as I pray? What course of life ought I to pursue to glorify God?" The prosecution of the inquiries thus suggested led to a juster conception of "the chief end of man," which, with characteristic conscientious energy, he straightway followed out by a corresponding change in his mode of life. We can imagine with what depth of sympathy and interest this circumstance would be listened to by Lady Glenorchy, who, at a later period of his life, was Venn's intimate friend, and whose religious life, like his, was dated from her serious attention to the noble answer given to the question which stands first in the Assembly's Shorter Catechism, "Man's chief end is to glorify God, and to enjoy him for ever."

The sequel of Venn's life presents an instructive and attractive illustration of this lofty aim of human existence. Above many who are in the main animated by a sincere regard to it, he lived to the glory of God's name. Having got the true idea of Christian life, he sought, and watched, and laboured to embody it. He gave himself much to reading and meditation, to prayer, and fasting. He did not, indeed, make these things his religion, as too many do; but he used them with all diligence as means, in the neglect of which true religion cannot prosper in the soul. The adoption of these habits separated him from the gay world, with which he had been till now intimately associated; and under their practical effects, he became speedily formed into habits of active usefulness in the work of the Gospel. For four years, he held the curacy of West Horsley, in Surrey. There he was the instructor of the ignorant poor. His parsonage, at the hour of prayer, was, not we own, much to our taste; the resort of some thirty or forty of his parishioners, who joined in his family worship. A great increase took place in the number of stated communicants in the parish; and his zeal and success in the work of the ministry, provoked very many of his brethren—the more slothful, to envy and reproach; the more serious, to love and to good works. It was during his residence at Horsley, that he gave one of the finest proofs of noble disinterestedness and devotion to the honour of his Lord that we remember to have read or heard of: "Sir John Evelyn was patron of the living of Wotton, in the neighbourhood of Horsley, a living worth between two and three hundred pounds a year. He was very anxious to keep up the due knowledge and worship of God in his parish. It was an object of importance to him to have at Wotton a clergyman of exemplary character. The Squire of Horsley applied for the living to Sir John for Mr Venn,

as a man who would suit Sir John's views; and when the patron's mind was all but made up to appoint him, Mr Venn turned the decision in favour of Mr Bryer Broughton, secretary to the Society for Promoting Christian Knowledge. Having a high esteem for this man's Christian character, and judging him to stand more in need of the preferment than himself, though he had not at the time above eighty pounds a-year, he wrote an anonymous letter to Sir John, giving a true and faithful account of his friend's character, and recommending him to the living. Sir John, after due inquiry, presented Mr Broughton; and Mr Venn found satisfaction in the promotion of his friend, and in the service done by his faithful ministry to the cause of Christ, which was ample compensation to himself for his own arrested preferment.

It is remarkable that while he was acting in this spirit of noble disinterestedness, his views of evangelical truth were very imperfect and confused. He was a disciple of Law, aiming at a high perfection, but not yet acquainted with the true secret of successful progress in the Christian life. Law's errors, however, by and by, served to wean him from his undue leaning to his mystical sentiments, and to bring him more simply to the Scriptures as the standard of truth; and by this means he was taught to rely, undividedly, on the merits of Christ, and the power of his Spirit. His preaching, taking its tone from his own increasing light, became more than it had yet been, the preaching of Christ, of his sacrifice, his righteousness, his spirit, and it is instructive to observe, that it was now accompanied with greater efficacy and a more abundant blessing. In 1754, Mr Venn undertook the curacy of Clapham, which he served, as the English phrase is, for five years. In this charge he seems to have become in labours more abundant, and here, too, he began to be the object of that opposition to which, in England, more than with us, and in England then, more than in England now, the preacher of the doctrines of grace is more than usually subjected. To these trials connected with his publication, were added, at this time, the heavy affliction: to an active and zealous servant of Christ, of eight months' sickness. But these trials of his faith and patience were more precious than gold. They were the means, in the hand of the refiner, of purifying his soul of Levi. So great was his advancement in this season of his affliction, in Christian knowledge and experience, that he found his former sermons no longer sufficient to express his views and sentiments on many of the more important subjects of divine truth,—a blessed fruit of affliction which afflicted servants of Christ should earnestly watch and look for, and which, as with the truly devout of his servants, a common fruit of trouble, should serve to reconcile their people, to the temporary privation of their public ministrations.

In 1757, Mr Venn was married to a lady of congenial principles and character, and in 1759 he was translated from Clapham to the vicarage of Huddersfield in Yorkshire. This change was not attended with any improvement in his income, the living of Huddersfield being under a hundred pounds a-year, but it was a large and important parish, and this, after what we have seen of him, we will allow, was the ruling motive. Its importance as a sphere of ministerial labour, was soon apparent. His ministry was very popular: his church was the place of crowded resort and of intensest interest. At this time the Gospel was preached in few pulpits of the English establishment. The word of the Lord was rare in those days. It came, therefore, with the power of an unheard-of novelty upon the minds and hearts of those who heard it, and became in his mouth the wisdom of God, and the power of God, unto the salvation of many of his flock. The account given of the effect or impression of his preaching upon his hearers, is deeply interesting. They were not accustomed, in retiring from church,

to cavil and criticise, or to commend the preacher. "They went home in silence, musing seriously on what they had heard, and of those who went to scoff, many remained to pray." One remarkable instance of this effect of Mr Venn's preaching is recorded by his biographer, which is too instructive to be omitted. "A club, chiefly of Socinians, in a neighbouring market-town, having heard much censure and ridicule bestowed upon his preaching, sent two of their body whom they considered the ablest to detect absurdity, and the most witty to expose it, to hear this strange preacher, and to furnish matter of merriment for the next meeting. They went accordingly, but could not but be struck, as they entered the church, to see the multitude that was assembled together, and to witness their anxiety to attend the worship of God. When Mr Venn ascended the reading desk, he addressed his flock as usual, with a solemnity and dignity which showed him to be deeply interested in his work. The earnestness of his preaching, and the solemn appeals he made to their conscience, deeply impressed them, so that one of them observed, as he left the Church, surely God is in this place, there is no matter of laughter here. This gentleman, a Mr Kershow of Halifax, immediately after called on Mr Venn, told him the purpose for which he had come, and begged his forgiveness and his prayers. He separated from the Socinian congregation, and from that time to the hour of his death, became one of Mr Venn's most affectionate and faithful friends."

While thus growingly honoured in his ministry, he was suffering under severe trials; his income was inadequate to his expense. In addition to the support of a growing family his narrow means were taxed by the claims of a hospitality which they could not meet, for his house was the resort of all, in a wide extended neighbourhood, who wanted counsel or conference on the concerns of their souls. His anxiety arising from pecuniary embarrassments seems for some time to have overcome his faith, or at least to have sorely disturbed his peace. In these times his wife's counsel was of essential service in helping him to cast his care on God, and his conduct and experience in these circumstances present remarkable evidence of the triumph and reward of his faith, at a time when the severity of the trial was enhanced by the symptoms of incipient consumption in his own body, and so presenting the painful prospect of his leaving a fatherless and unprovided family behind him. He was given to understand that a lady to whom his ministry had been singularly blessed, had been pleased to requite her obligations by making him heir to her property, which was very considerable. And we may not doubt that he gladly accepted the intended favour, and persuaded himself that it was a seasonable gift from God, for the relief of his mind, and for the comfort of his family. Perhaps he *might* have so reasoned and felt, in regard to it, but the following letter which he addressed to the lady, on hearing of her kind intention, will show in what a pure lofty sphere his spirit moved: "My very dear Friend,—I understand, by my wife, your most kind and generous intention toward us in your will. The legacy would be exceedingly acceptable, and I can assure you the person from whom it would come would greatly enhance the benefit. I love my sweet children as much as is lawful, and as I know it would give you pleasure to minister to the comfort of me and mine, I should, with greater joy, accept of your liberality. But an insurmountable bar stands in the way,—the love of Him to whom we are both indebted, not for a transient benefit, for silver or gold, but for an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for us. His honour, His cause, is, and must be, dearer to his people, than wife, children, or life itself. It is the firm resolve of his saints, yea, doubtless, I count all things but loss for the excellency of the knowledge of

Christ Jesus my Lord. To be, therefore, a stumbling-block in the way of any that are seeking him,—to give the least countenance to any that would be glad to bring his followers into contempt, and call in question their sincere and disinterested attachment to him would grieve me while in health, darken my mind in sickness, and load me with self-condemnation on a bed of death. How would it also render all my exhortations feeble, and make them be accounted only as pulpit declamation, if, when I was pressing that solemn truth upon my people, 'Love not the world, neither the things in the world,' they could say, our minister, however, was careful to secure the favour of this rich proselyte, and, at length, to gain sufficiently by her! After the most mature deliberation, therefore, it is our request, which we cannot permit you to refuse us, that you will not leave us any other token of your regard than something of little value, but what it derives from the giver. If it should please God that our connection should be prolonged some years, we shall, in our hearts, still more abundantly enjoy your friendship when we are sure that we are not in danger of being influenced by a regard to our own interest. And if we must soon have the cutting affliction of losing you, you may depend on it, we shall not less affectionately make mention of your name, and your unfeigned love for us both in Christ Jesus, than if we had what the world esteems the only substantial proof of your regard. As for our children, whom many will think that we have not the love for that we owe them, by refusing your great favour, I would say only this, we both know of no inheritance equal to the blessing of God; and the certain way of securing it, as far as means can avail, is to be found ready to love or suffer any thing sooner than to incur the appearance of evil."

We can readily believe that the part which Mr Venn acted in this matter, will, in this selfish and money-loving world, be judged unnecessarily fastidious, not demanded by any law of God, and scarcely defensible on the ground of common prudence. But supposing that you do not vindicate his wisdom, who but must admire his jealousy of God's honour,—his zeal for God's cause,—his confidence in God's goodness? Such extreme delicacy and elevation of feeling recalls to our mind the conduct of Ezra, who would not ask human help, as Venn refused to take it, lest it should bring reproach upon the God of Israel; "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken to the king, saying, the hand of our God is upon all them for good that seek him, but his power and his wrath against all them that forsake him."

This trust in God, under which he was thus led to refuse the gift, which he dreaded might weaken his ministry, and bring reproach upon God's cause, was strengthened in the mind of Mr Venn, by much signal experience of God's faithfulness to him. His instant wants were often supplied, from unknown sources. He had frequent proof of the old saying, that man's extremity is God's opportunity. On one occasion, when pressed by a tradesman for payment of a bill, he saw and sought no refuge but in making his wants known unto God, and when yet upon his knees, an anonymous letter was brought to him inclosing a bank note of fifty pounds.

While at Huddersfield, in 1763, Mr Venn published his well known and valuable work, the "Complete Duty of Man." It had been begun in an earlier part of his ministry. We have understood that it was written with the view of superseding a work which had long been held "needful for all families,"—"The Whole Duty of Man." This last book, though the production of a mind of much greater vigour and richness than Mr Venn's, is miserably low and defective in its views of Christian doctrine and, from its exten-

give use in England, served to extend and perpetuate its own legal views and spirit. Mr Venn's work was an effort, and a successful one, to substitute a manual of Christian duty, which should deduce duty more directly from evangelical doctrine, and tend to form the character of men on principles and motives more decidedly scriptural. The happy application of Christian truth to Christian duty forms the charm and value of his book, and it has proved not only very popular, but very useful. It has passed through twenty large editions. On its first publication, the instances were frequent in which the reading of it became the means of saving conversion; and some of these, which are recorded, must have yielded to its author some of the most luxurious moments of delight. One case may be mentioned, as in itself interesting, and, in the manner of its discovery exhibiting one of the finest displays of his Christian self-denial:—"Whilst at Helvoetsluis, waiting for a fair wind to convey the packet to England, he was walking on the sea-shore, where he saw a person who, from his dress and manner, he supposed to be an Englishman, and whom, therefore, he addressed in English. The gentleman informed him that he was a Swede, though he had lived long in England, and was well acquainted with the language and manners of that country. This circumstance induced him to enter into conversation with him. The subject of religion was soon introduced, when, to Mr Venn's great pleasure, he found his companion to be a decided Christian. The stranger invited Mr Venn to sup with him, and then, after much interesting conversation, took out of his portmanteau a book to which, he said, he owed all his impressions of religion, and presenting it to him, asked if he had ever seen it. This was his own work; and it cost Mr Venn no little effort to suppress those emotions of vanity which would have induced him at once to discover that he was himself the author of it." A man under the power of vanity would not have made the attempt to conceal himself in such circumstances, or would have failed in it; and Mr Venn, in this instance, demonstrated as convincingly that of men he sought not glory, as before he had made it evident that he used not his religion as a cloak of covetousness.

In 1767 Mrs Venn died, leaving him in charge of five children, over whose education he watched with judicious, and kind, and pious care. About the same time his own health began to give way, under the rack of unceasing and exciting labour. And though with many scruples in his own mind, and against the strong and tearful remonstrances of his much loved and loving flock, he left Huddersfield, and accepted the rectory of Yelling, in Huntingdonshire. It is interesting to know that the effects of his ministry at Huddersfield did not vanish with his departure from it. Much fruit remained; and many years after, when his son visited this scene of his father's labours, he found many still alive adorning, by their Christian conversation, that Christian doctrine which had first been communicated to their consciences under his father's faithful and efficient ministry.

His cure at Yelling formed, in every respect, a great contrast to that which he had left. Yelling was a small country parish. The congregation, at first, consisted of some twenty or thirty rustics; and though there is enough in the interests of as many immortal souls to bring out all the energies of the simple-minded minister of Christ, it was altogether natural that the change should deeply affect the mind of Mr Venn, who seems to have felt that he had both fallen back into obscurity, and withdrawn from the means and opportunities of usefulness. These feelings seem to have painfully lain upon his spirits. They were yet more deeply felt when his health was restored, and he saw little evidence of God's countenance being given to his labours among the few to whom they were now con-

finied. It is not for us to venture any conjecture as to the reasons in Providence for this turn in the way by which Mr Venn was led. It might be, in the first instance, to beat him off from a spirit of self-sufficiency, which success is but too apt to engender in the best, even of good men. However, Mr Venn was ultimately not less useful in Yelling than in his former more active field of exertion. By and by his flock came to value his ministry, and derived from it much profit. Besides, he was now advancing to that period of life when a man's usefulness is altered in the manner of it rather than diminished in its extent. The activities of youth, which bulk most in the public eye, and sound loudest in the public ear, were over, but the not less powerful, though more peaceful and unobserved influence of established character, and of matured experience, had now come in place of these; and from his proximity to Cambridge, it was most advantageously brought to bear upon the principles and character of many of the students at that university. Mr Robinson of Leicester, Mr Simeon of Cambridge, the most eminent patron of the cause of religion and of religious ministers in the Church, Professor Farrish, and many more, whose names are since honourably known as faithful and successful ministers of the Gospel in the Church of England, were brought acquainted with him from his vicinity to the place of their studies, and have owed themselves, under God, debtors to his Christian instruction, and counsel, and example, for their own knowledge and love of the truth. In this light, the step which threatened to limit has been overruled to extend the Christian influence of this good man. And he is entitled to be regarded as one great instrument in that rise or revival of evangelical ministrations in the English Church which, in the commencement of Mr Venn's ministry, was all but banished from her pulpit.

At the age of sixty-eight Mr Venn retired from active duty, and lived in the bosom of his family, who had grown up in those Christian sentiments and habits to which it had been the object of his instructions and prayers to form them, and who requited his pious care by every becoming expression of filial affection. His latter days were full of peace and honour. In contradistinction from the old age of too many religious professors, whose hearts become cold, and their mind vacant, and their temper fretful and unhappy, he continued to bring forth all the fruits of grace in old age; his temper, though naturally keen, was subdued to the gentleness of Christ; his affections, always warm, were now meliorated and sanctified by the influence of spiritual and heavenly objects, and he seemed to exhibit more of the purity, and the love, and the peace of heaven as daily he drew nearer to it.

We cannot omit to mention here the prosperity of his family in the world. We have seen that he would not, to secure a provision for them, hazard injury to the cause of Christ, by bringing suspicion on the purity of his own motives as its minister. The history of his family is a delightful fulfilling of the promise, that those who thus honour God, God will honour; and a proof that Mr Venn, in thus refusing for his family what appeared to him a suspicious benefit, took the best way to secure for them a better inheritance. So far as appears, they were all heirs of the best inheritance,—the favour God bears unto his own,—and besides, they were not suffered to want any worldly good. His eldest son, the Rev. John Venn of Clapham, was an esteemed and useful minister of the Gospel, and his daughters were both, during his life, married to gentlemen of Christian reputation, and high worldly respectability. Does not the good man leave an inheritance to his children?

With the exception of "The Complete Duty of Man," Venn's works, so far as we know, have not been much read in Scotland. From the extent of their sal-

they would appear to have been popular, and, it may be presumed, useful in England. His "Letters," which have been added to his memoir, and compose the greater part of the volume, are, to our taste, most admirable. Sound in principle, devout and benevolent in feeling, they exhibit their author as one who was as strict and enlightened in self-denial, as highly superior to the world, as simply and nobly devoted to God, as any man we remember to have read of.

## THE CONTRAST,

OR CHRISTIANITY AND DEISM COMPARED.

No. III.

BY THE REV. ROBERT JAMIESON,

*Minister of Westruther.*

WE have in the two former papers endeavoured to exhibit the contrast between deism and Christianity in their principles and moral influence. One important point of comparison still remains, and that is, to contrast the opposite systems as to the comfort and support they give to their respective disciples at the hour of death. The materials for this part of our subject are, of necessity, not so ample as those which relate to the principles and moral conduct of infidels; for the last moments of such persons being witnessed, in general, only by their immediate friends, whose natural tenderness or prudence would suppress any circumstances of a painful nature, very little is known concerning them except what is favourable to their reputation, or if otherwise, what has been gleaned from the testimony and reports of those whose professional character or other circumstances, gave access to their chamber and bed-side. Nevertheless, busy curiosity, or perhaps a better motive—a zeal for the honour of the Gospel, and for the best interests of humanity, has drawn aside the veil, and revealed to us scenes and incidents in the winding up of the life of many of the most noted infidels, which it may be useful to place in contrast with those that characterize the death-bed of the genuine disciples of Christianity. Rejecting all communications of this kind which rest merely on vague and unfounded rumour, or whose authenticity is not established by unimpeachable testimony, we submit the following to the notice of our readers. Referring to some of the celebrated disciples and abettors of deism in modern times.

Hobbes, who has been already mentioned in the course of these papers as an inveterate infidel, indulged in very bold and presumptuous language when speaking of God, of Christ and his Gospel. Yet this apparently courageous unbeliever was, in private and when alone, the victim of ungovernable fears. During the night he constantly had a candle burning at his bed-side, and when through any accident it had been extinguished, and he found himself awaking in the dark, he was overwhelmed with terror till it was again lighted. He attained the great age of ninety, and his last days were so cheerless, and his whole mind had become so completely blank as to futurity, that with a sigh, he confessed to a friend, he was going to take a leap in the dark.

The Honourable Francis Newport, who unhappily imbibed infidel opinions at an early age in 1692, was a member of a small society, whose only object was to qualify one another for dexterity and skill in inventing wickedness. A severe illness, the consequence of long and unrestrained intemperance, reduced him not only to extreme bodily weakness, but to a state of the most intolerable mental horror. His expressions were the most terrific that it is possible to imagine, and in whatever circumstances he was, he drew only presages from every thing around him, of his certain ruin for ever. Looking towards the fire-place, he exclaimed; "Oh! that I was to lie on that fire for a

thousand years, to purchase the favour of God, and be reconciled again. But it is a vain wish, millions of years will bring me no nearer the end of my tortures. O eternity, who can paraphrase these words—for ever!" His death overtook him in this dreadful state, and indeed the whole of this unhappy man's closing life, was a scene of such unutterable misery, arising not so much from bodily pain as from anguish and remorse of conscience, that the account is one of the most deeply affecting narratives anywhere to be met with.

Mr Emerson, an eminent mathematician, was an infidel, and a person unhappily of immoral life, miserably addicted to drunkenness and profanity. During his last and severe illness, he would often crawl about the floor; sometimes praying, sometimes cursing, and at last died in a most melancholy state, uncheered by a single ray of hope.\* Voltaire, the brilliant leader of the light literature and sceptical philosophy of the last century, took suddenly ill on returning home after having been elated with the plaudits of the theatre, where one of his dramatic pieces had been acted. The attack proved of so serious and obstinate a character, as to baffle all the skill and energies of the physicians, who were obliged to announce to the unhappy patient, that he had nothing to expect but a fatal result. The news came upon him like a thunder-bolt; and immediately his courage forsook him, and he became the prey of the most horrid remorse by which a human being perhaps was ever racked. The scene cannot be described so well as in the language of the Abbé Barruel, who relates it in his History of Jacobinism: "Immediately," says the historian, "on the news being spread that Voltaire was on his death-bed, his friends crowded around him, and his brethren of the Illuminati exhorted him to die like a hero. In spite of their admonitions, he sent for the curé (the parish priest) of St. Gervais; and, after confession, signed, in the presence of the Abbé Mignot, his nephew, a recantation of his former principles. After this visit, the curé was no more allowed to see him. His former friends having obtained possession of his house, interdicted all access to him. It has, however, crept out, by means of the nurse who attended him, that he died in unutterable agony of mind. D'Alembert, Diderot, and about twenty others who beset his apartment, never approached him without receiving some bitter execration. Often he would curse them, and exclaim, 'Retire! It is you who have brought me to my present state. Begone! I could have done without you all, but you could not exist without me; and what a wretched glory have you procured me!' These reproaches were succeeded by the dreadful recollection of his own part in their conspiracy against religion. He was heard, in anguish and dread, alternately supplicating and blaspheming that God against whom he had conspired. He would cry out, in plaintive accents, 'Oh Christ! Oh Jesus Christ!' and then complain that he was abandoned by God and man. It seemed as if the hand which had traced the sentence of the impious king of old, now traced before his eyes his own blasphemies. In vain he turned away from the contemplation of them. The time was coming apace, when he was to appear before the tribunal of Him whom he had blasphemed, and his physicians, particularly Dr Tronchin, calling to administer relief, thunderstruck, retired. His associates, no doubt, would have willingly suppressed these facts, but it was in vain. The Marechal de Richelieu fled from his bed-side, declaring it to be a sight too horrible to be endured; and Dr Tronchin observed, that the furies of Orestes could give but a faint idea of those of Voltaire."†

\* D'Alembert, his companion in infidelity, died  
† The above account is confirmed by the eminent philosopher M. de Luc.

in a state of mind equally distressing. The chamber of Condorcet was strictly guarded, that no one might enter; a circumstance that proves he was afraid of disclosing the painful remorse that agonised him. Diderot and Gibbon laboured hard to occupy their minds deeply with the most trifling amusements.

The close of Paine's life was a scene of horror. During the paroxysms of his suffering, he would cry aloud to the Saviour, whom he had blasphemed by his writings, in a tone of voice that alarmed the household, and at length, he expired unregretted and despised by his adopted countrymen.\* The day preceding Hume's death was spent by him in an affected indifference about that momentous event, playing a game at whist, reading Lucian's dialogues, and making puerile witticisms on the interview he expected soon to have with Charon—the heathen ferryman over the river of death. These facetious attempts of the departing sceptic can scarcely allay the rising and obdurate doubt, that they were forced to keep up the sinking spirits; and if we may credit reports circulated at the time, and believed by Wotherspoon and others,† who, we may be assured, would not adopt them on slight or equivocal evidence, the closing scene of this arch-infidel was clouded by a remorse and despair, scarcely, if at all, different from that which had characterised the death of the philosopher of Ferney. Percy Shelley, a friend of Lord Byron's, who was a professed atheist, was expelled from Oxford for publishing a silly pamphlet "On the Necessity of Atheism," and was as much noted for the looseness and irregularity of his life, as for the undoubted strength of his genius. While sailing with Byron and other friends, on a pleasure trip to Sicily, suddenly the sky lowered, and a tremendous storm arose, during which their slender yacht was tossed about in a manner that gave them little hope of being able to weather the tempest. To increase their misery, they descried breakers a-head, and his Lordship, always the last to yield to the influence of fear, exclaimed, "Cry to God for mercy, we are all lost." What a change took place on the manners of all, who, a little before, had been amusing themselves with all sorts of impious and blasphemous witticisms. Shelley, in particular, who had been the foremost of the infidel band, appeared to have lost all energy, and the horrors of approaching death made him weep like a child; he now called upon God, in moving accents of serious prayer, and implored the protection and mercy of that Being, whose existence he affected to disbelieve.‡

Whilst the principles and views of the infidel prove such miserable comforters at the hour of death, let us see how bright is the hope of the Christian. In that momentous crisis, when the wisdom of the philosopher forsakes him, unable to dispel his doubt or remove his anxiety, when the scepticism of the infidel resigns his bosom to darkness and despair, the Gospel holds out to the believer a holy and substantial joy, with which a stranger cannot intermeddle. It inspires him with a serenity which no sufferings can discompose, communicates a peace which sustains his departing spirit, and enables him sometimes to rise into an ecstasy of triumph, which the happiest on earth might envy, and the brightest angel admire. While there is not one solitary instance of any having regretted, at the hour of death, embracing the hopes and promises of the Gospel, the page of Christian biography records many a splendid trophy over the power of death, in the case of some who having had, during life, their conversation in heaven, were cheered, and animated, and blessed, during the hours of a calm and patient departure, and of others who exulted amid the blaze of the fagot

\* Horne's Introduction. † Professor Silliman's Travels.

‡ Many other notices of the death-beds of notorious infidels might have been added, but enough has been related for the purposes of a contrast. In the Spectator, Connoisseur, and Dr Young's Centaur, the reader will find additional notices.

and the gloom of the grave, as if they were already treading on the confines of heaven, and breathing the gales of immortality. And what was the principle which could thus sustain them amid the shock of expiring nature? Listen to their dying testimonies, and these will tell you that nothing but unshrinking confidence in a crucified Saviour could diffuse over the departing spirit the waters of heavenly consolation. It was the knowledge of that life and immortality which the Gospel has brought to light,—it was the possession of that sovereign antidote against the fear of death, that, through faith, it would be swallowed up in victory.

Reader! look on this picture and on that; think of infidelity unhooking all the principles of reason, and setting the mind adrift on the boundless sea of uncertainty, blackening the life with the deep hues of universal moral depravity, exulting in the distance in the gloomy prospect of annihilation, but resigning its disciples, on the verge of death, to hopeless, irremediable wretchedness; then think of Christianity, pointing to a Being of the purest and most gracious character as its author, prescribing duties which God only can require, holding out promises which God only can execute, refining and elevating the tone of the moral feelings, and inspiring such good hope through grace, that not one has ever had reason to allege that it has disappointed or deceived him; and, after this contrast, you will, and must, adopt the conclusion of the poet,

"That if we trace the globe around,  
And search from Britain to Japan,  
There shall be no religion found  
So just to God, so safe for man."

#### THE PEACE OF GOD AND THE MEANS OF ITS PRESERVATION IN THE SOUL:

#### A DISCOURSE.

BY THE REV. WILLIAM MUIR, D.D.,  
Minister of St. Stephen's Parish, Edinburgh.

"Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."  
—PHIL. iv. 6, 7.

THE precept with which the text opens is inseparable from the promise with which the text closes; and the precept is united to the promise in such a way as intimates that submission to the one is preliminary to the fulfilment of the other. "Be careful for nothing: but in every thing by prayer and supplication, make your requests known unto God." Follow that precept; and, as the result, this promise is accomplished in your experience,—"the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The reference, however, made by the text, is not to the beginning of a privilege, but to the prolonging of it. The privilege is supposed to have actually had a beginning in your experience; and the direction is given to the means which will preserve it free from interruptions, and fix it in the soul. This circumstance ought to be well considered; because, in practically using the text, it might prove fatally erroneous, were all who hear these words permitted to think that, indiscriminately and without inquiry, they may hear them as applicable for comfort and encouragement



to themselves. Some are still ignorant of the first principles of the Gospel. Others do not see distinctly the revealed plan of a sinner's pardon and acceptance; or, whatever be their degree of speculative knowledge in the Christian truth, have not embraced with seriousness the proposals of the Christian salvation; or, under the signs of a religious profession that is outwardly consistent, have never cultivated the sentiments of evangelical piety, and are, indeed, estranged from the habits and the spirit of devotion. They, whom these descriptions answer, cannot be addressed by the words of the text; for *that* were to speak to them of a privilege "keeping hold of their hearts and minds" which they have not yet received. They must be addressed in other language. Let them come to the first principles of the Gospel. Let them consider the value of the divine favour, and their need of it, and the revealed method of introducing them to the enjoyment of it. Let them behold the character and the work of Him who is styled "the Prince of Peace," and whose appearing was celebrated as "peace on earth." Let them look to the Saviour, as appointed by God the Father for the purpose of reconciling sinners to himself. Let them weigh deeply the nature and demerits of sin, of their own sin, which render the atonement of the Saviour exclusively the way of their reconciliation to God. And being "persuaded, both by the mercies and the terrors of the Lord," to "cast down the weapons of their spiritual rebellion," let them enter with humility and thankfulness into the design of the covenant of grace through Jesus Christ. It is alone thus that they shall experience the beginning of the "peace of God," and have the prospect of its "keeping their hearts and minds." For, "being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand." Whoever "standeth in this grace" is called on to receive the privilege of "peace," and is exhorted to employ the means of continuing the privilege free of interruptions. But the text, in prescribing these means, does not become applicable to us till we have received the privilege itself.

Doubtless, this is a soothing injunction,—“Be careful for nothing.” And who would not follow it; and thus leave far behind him what vexes the heart, and knits the brow into wrinkles, and drops poison into the cup, and plants thorns in the securest place of repose? But, is this counsel to be given to him who is ignorant of the Gospel? or to him who, not yet convinced that he needs the salvation offered in the Gospel, is indifferent to the proposals of its grace? or to him who is living in sin,—if not in flagrant iniquity, who is living in worldliness, unprepared for the great change that awaits him, when his soul is to be removed hence,—living on earth, as if earth were his home, the end of his being, his portion? Is the man of this character to be told, that he may drive off every intrusion of fear, and lay his head

down on his pillow quite secure, as if all were well? To speak to him thus, were to commit the very crime against which the teachers of Israel were warned, of "saying peace, peace, where no ground of peace is." A great preliminary has to be gone through, both in the duty of teachers, and in the concern of hearers, before this soothing counsel may lawfully be given or taken. There must be the descending into "the root of the matter." The deep, original spring of human disquietudes must be reached. Sin, as the substantial quarrel in the highest relationship which man occupies; sin, as the seditious influence that has wrought on all the powers and affections of the mind, and excited them to rebellion against their Framer; sin, as the serpent that has infused venom into our nature, and troubled it with the fear and curse of death; sin, as the cause of all the misery that has flowed over the soul; sin, as such, must be reached, and brought to light, and exposed. And till sin be thus discovered in its native character and effects, the reconciliation to God which the Gospel proposes will never be sought, and, consequently, the high privilege that arises in this reconciliation never be gained.

Consider how engagingly this privilege is here described.

I. It is "peace." Strong excitements produce in the soul a feverish and unhealthful action. Violent emotions are transient in the measure of their vehemence. Real happiness does not consist in these. Enjoyment is lasting only as it is calm. And what is placid and mild in its influence; what soothes rather than transports; what rests in the stillness of satisfaction, rather than in the throbbings of ecstasy, is alone what is suited to "keep the mind and heart." The privilege of the Gospel, therefore, is named "peace."

II. It is "the peace of God," or the portion of the man who is brought back to God. His soul enters into a divine rest. He is satisfied. He is satisfied with the plan of redemption, by which, out of the state of enmity to God and moral pollution, he is restored to the state of friendship with the Creator, and resemblance to his purity. He is satisfied with the doctrine of grace, by which his native pride is abased, and by which he finds himself cast, without a vestige of righteousness, at the feet of redeeming mercy. He is satisfied with the whole discipline which the Word and the Spirit of God carry on for the purpose of freeing him from his connection with a sinful world, and preparing him for the society and joys of a holy world. He is satisfied with the way through life along which the divine hand is leading him, and, though many a trial be thrown across the path, though suffering follow suffering, and unexpected bereavements of most innocent comforts be inflicted, yet the persuasion that this, and no other than this, has appeared to infinite wisdom as the fitting way along which to conduct him, forms the plea that overpowers every murmur, the argument that answers every objection, the blessed assur-

ance that quiets every fear. Here is "peace," beginning with reconciliation to God, the special effect of faith in his Son, proceeding from the influence of his Spirit, and ever growing while the soul rests on the wisdom, and holiness, and mercy of his character and plans;—"Peace," that is experienced more than words can declare, that is felt rather than seen, that is unobtrusive, deep, and smooth, a stream from the heavenly throne, and rich with heavenly consolation.

III. It "passeth understanding." It is not accessible to worldly wisdom. It cannot be appreciated either in the source or in the effects of it, by the dull perception of men, who have immersed themselves in the dregs of sensuality. It cannot now be fully seen or prized in all its excellences, even by the most sagacious and spiritual of those who have "chosen the good part which cannot be taken away from them." It is infinitely more valuable, as a subject of study and an object of pursuit, than any thing that ever occupied human thought and zeal. And, when the thousands of schemes of good are proved to be as fallacious and airy as the wishes that give rise to them, this possession survives the wreck of all, and can never fade. In its origin, in the power that maintains it, in its hidden blessings, and in its stability, it "passeth understanding."

IV. It is to "keep the heart and mind." Those gratifications, on the other hand, which by numberless arts, are sought after in the world, exhibit their vanity, not only by the transient term of their enjoyments, but by their unsuitableness to the soul. They are at best only partially acceptable. They are condemned and loathed in the after thought. The reflection of "the mind," upbraids with terrible reproofs the indulgences of "the heart." But this is embraced by the whole soul. The "mind" employing every power of research into the grounds and ennobling qualities of Christian peace, is satisfied with their sureness and perfection; and under the sanction of enlightened reason, of reason confirmed in its decision by the authority of its Framer, the "heart" receives and enjoys the portion "through Christ Jesus."

How precious, then, the privilege to which the Gospel proposes to raise us! But Christian believers do not always experience the privilege to which they have access, or do not fully experience it. Owing to various causes, their enjoyment of it is interrupted. Now, one of these causes is over solicitude for the things of the present life; the changes and evils of the world serving to distress us, not only at the time, but by means of anticipation, long before they arrive. What may befall us; the events that, by a sudden stroke, may blight the branches and stem of our prosperity; the sickness that may enter our families, and wither away our children one after another; the disease that may attack ourselves, and destroy the hand of exertion, and reduce us to want; the premature death that, causing our "sun to go down at noon," may leave in

darkness and poverty those cherished beings for whom we prayed to be spared a little longer to provide shelter to them when we should have gone hence: these, and other incidents in the human lot, become the materials of solicitude to "the mind and heart."

We are so constituted, that a tendency to see the future, is a part of our mental frame. When sufferings are anticipated, the feelings of anxiety and dread are unavoidable. Who of us can say, that painful suggestions of what may come, have not at times, agitated and racked the soul as in the season of tempests? We have stood gazing as on the troubled sky; and, while, from the casement of our dwelling, we have seen the heaven clouded and vexed, miserable forebodings, as flashes of lightning, have gleamed over all our earthly prospects. Yet, we must not wish for a state of apathy; nor try any means of attaining that indifference which folly would substitute for peace; neither are we to be too much cast down by our experiencing the fears of coming evils, which make the frame of man shrink. In so far as these fears arise from the principles of our constitution, which turn us to self-preservation as a first duty, so far the experiencing of them is not sin. We all know who it was that said, "If it be possible, let the cup pass from me." The portion of our cup, indeed, is, even at the bitterest, a mere drop of gall, when compared with the full draught of sorrow and suffering which, for our sakes, he condescended to receive. And, therefore, the unparalleled greatness of his distresses gives a reason, as well as an emphasis, to those words, which makes the use of them by us, in the view of any sufferings of ours, allowable, only in the way of a very distant accommodation. But still, He was a gracious pattern to us in all things. And, hence, His expression of fear, in the prospect of suffering, is to us a sufficient warrant for believing that, it is not the least measure of insensibility to distresses that is asked of us; that patience is not apathy; that resignation is not the want of feeling. "Thy will be done," are the words that followed the prayer, "If it be possible, let the cup pass;" and these words were the token of perfect resignation; a sign that, even amid the storm of the most awful sufferings, the peace of God reigned in the heart.

And this is the great attainment which we are to long and aim after, that, whatever be the sufferings which we either bear, or have cause to anticipate, we may still, as the token of resignation, as the sign of peace within, be enabled to say, "Thy will be done." But, alas! our difficulty lies here: It is our own will, and not his, that we secretly would see accomplished. We have laid out our scheme for ourselves and our families. We have, no doubt, anticipated difficulties; but, as we think, have provided against them. We have considered the whole plan so long and so maturely, that we do not see how our welfare is to be rightly advanced, unless it be

accomplished. This project in business is to go forward *thus*, and to end *thus*. This possession is to be disposed of, and that possession is to be gained. One of our children is to be set out in this department, and another is to occupy that. It will take a certain number of years before our designs can all be closed. But as soon as they are terminated, there will be a securing to ourselves of a placid life; an evening of old age, tranquil and at rest; surrounded and cherished by those whom we brought up, and aided, and bound to ourselves by endearing ties. Such are our dreamings. A single item is left out of the calculation; that the reverse, even of to-morrow, may break the whole enchantment, and awaken the dreamers to the clear sight of their desolateness. But we become so pleased and engaged with our plannings, on what we think is best for us, that even when we set fully before ourselves the hazards which our plans may encounter, we are yet averse to relinquish them; we do not cease to cherish them; and so we nourish a will of our own into such strength, that it is prepared to contend even with the will of God. Hence our troubles, and anxieties, and miseries, in the anticipation of reverses. The very notion of a hand being stretched out to derange, or to remove any part of our favourite devices; the thought, especially, that the whole may be overturned, and swept aside, is vexatious; it is abhorrent; we cast it away; it must not be; we could not bear it. Still we are not able to blind ourselves to the fact, that it may be, and that we must bear it. This perception, again, is the cause of a thousand distresses, and of innumerable schemings. How shall we sustain the adversity? Will it not leave us in utter destitution? What shall remain on earth worthy of our care, when that is withdrawn? But, perhaps, the evil may yet be prevented. What new devices, therefore, shall we contrive, in order to ward off the dreaded blow? If we follow *this* path, shall we avoid it? Or, turning, perhaps, into *that* other, may we have the prospect of escaping it? Whither shall we move? How shall we conduct ourselves? We cannot tell: Futurity is all dark: Its chances are appalling: Its possibilities are distracting! O! the fears of this vain and sinful world! What do they work in the soul but death!

Wherever these fears intrude, the mind, to the extent of their dominion, is bereft of "peace." And their intrusion, and their dominion, again, are always in the measure in which the will is averse to the will of God. Remains of this aversion do spring up in the minds even of those who, relying on the promises of Christ, have actually experienced true peace. And, in proportion to the degree and continuance of that aversion is the degree and the continuance of harassment and distress. To bring the mind, therefore, to an humble resignation of itself unto God,—to bring it to form and to pursue its plans, always under the lowly, but just consideration, that "no one knoweth what is good for him in this life, which passeth as

a shadow,"—to be brought to say, not in the mere formality of expression, but in the conviction, that there is the highest of reasons for establishing the wisdom of the acquiescence, "Thy will be done;" such is the desirable consummation for us,—such is the height of faith's exertion, upon the events and objects of life. Now, it is this very point to which the apostle would lead us, when he exhorts "Be careful for nothing; but, in every thing by prayer and supplication, with thanksgiving, make your requests known unto God." You who have received the source of true peace, by receiving into your mind and heart, the promises of Christ Jesus, the Saviour of sinners; you who have, in some degree, tasted that the Lord is gracious, and that verily there is even a present reward in his service, how would you prolong to yourselves that privilege of your faith,—that last, and holy legacy, which Jesus bequeathed to his disciples, in his ever memorable words, "My peace I leave with you?" How? "Be careful for nothing." Whilst you are allowed to make such prudent calculations and arrangements as your own wants, and the wants of those that depend on you, may require; whilst you are diligent in business, and provide for your selves and others, and act with thought and due concern in the several circumstances and relations of life, yet, still beware of indulging that vain solicitude, that restless and vexing anxiety which, passing away from immediate duty, exercises itself in a distant province, the wants and exertions of which, whatever they are to be, do not yet belong to you. The present is alone what you have to do with. In the view of a future time use the lawful means for the lawful ends, but bear it in mind that the result lies with another Hand than yours. Do your present duty in His strength, and under His authority, and consign events to His arrangement. You may foresee events which, as evils, you dread: but, instead of being thrown into despondency by the prospect of them, go to God in "prayer" and ask that he may avert them from you; or, if that may not be, that he may sustain you under them. You may experience wants which you cannot but feel to be grievous; but, instead of repining at them, go to God with "supplication" and beg that he may relieve them; or, if that may not be, that he may bless the deprivation to you and make you contented. In no condition can you be placed, however, in which you will not perceive, if you look for them, comforts and blessings more than many of your brethren ever had; and, what your sins have forfeited; and, instead of alighting them, because you have not something else that you may wish; instead of undervaluing them, because they are common, or have been long in your possession; go to God, offering to him "thanksgiving," and, by recounting his mercies, stir up the gratitude of your heart for them all. Thus it is, that you will be enabled to withstand the intrusion of those worldly cares and anxieties, which, when allowed to occupy a place in the mind, press their embittering worm-

wood even into that portion of peace which the promises of the Gospel give you. Thus, devolving the burden of your solitudes on Him who hath said, "I will never leave thee;" thus cherishing, in the exercises of devotion, an unceasing communion of soul, with the source of the wisdom, and power, and goodness, that are all engaged to fulfil the promises and the hopes of grace; thus, "making your requests known unto God," who will accomplish them, if the accomplishment of them is to further your own eternal good, you will be employing the direct means of preserving the tranquillity of the mind as unbroken, as the unavoidable influence of this changing world may allow you to expect. But, I entreat you, be on your guard against inferring that this divine prescription has failed, or that the Word of Christ is forgotten whenever the peace which you may have once enjoyed is interrupted. His Word is not delusive; the means which he appoints have not failed; he does not, he cannot change.—But you change. You are not faithful; you are wavering and unstable; you lose your tranquillity because you lose your trust,—because you abandon the promise,—because you have ceased to be thankful for benefits,—have ceased to supplicate grace,—have ceased to pray against temptation,—have ceased to watch against the intrusion of worldly and wicked cares. Hence the peace of God does not keep the heart and mind. It may have been received, but it is not permanently felt. It may occasionally comfort you, but it does not, as it might, yield the consolation that abideth. Here you mark, however, the effects of your own remissness. You have the principles of religion, but you do not uniformly bring them into exercise. You have the presence of God always with you but you do not realize it, or even think of it, so often as you ought. You have access to the throne of grace, but you do not, with frequency of devotion, go thither, that in every thing, by prayer and supplication, you may make your requests known unto God. Thus you keep not the privilege provided for you, because you do not use the means of retaining it.

On the whole, every discovery, every promise, every hope communicated by divine revelation, bears on the reality of this great privilege. God is revealed as the Father of peace; Christ Jesus, as the Prince of peace; the Holy Spirit the Comforter, as the Messenger of peace. The Gospel is called the Word of peace; the way into which it guides is the way of peace; and the fruit of all its righteousness is sown and reaped in peace. Surely, then, your duty and your interest lie in yielding the whole soul to the gracious influence of this scheme of peace,—in employing every appointed method of preserving its benefits,—in guarding against the approach of whatever might interrupt or lessen its power,—above all, in cultivating, as the chief means of promoting your mental repose, an intercourse of mind with God. Not merely on Sabbath and high festival days,—not merely when you withdraw yourselves to read the Scriptures,

and to present your accustomed offerings of devotion,—not merely when some calamity would drive your heart off from the low portion to which it has fastened itself and force it to look to a higher portion, but uniformly, you are to rise, in thought and desire, to Him who made, preserves, and redeems you. A turning and breathing of soul to Him may distinguish, and ought to distinguish, the history of every hour in a Christian's life. What should prevent the soul from unceasingly recurring, with humble confidence and hope, to its supreme good? If the treasure be in heaven, what should keep the heart from ascending to it? Blessed privilege; unceasing communion with God! it brings down the hidden manna, the food of angels; it spreads over you a shield, and gives you strength, amid all your dangers; it animates you with courage for every duty; and in the very tempest of troubles yields to you a portion of that holy rest which was enjoyed by Him who calmly slept amid the storm on the sea of Galilee. "Wherefore I exhort you to be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

## THE BENIGHTED PILGRIMS.

No. III.

BY THE REV. LACHLAN MACLEAN,

*Chaplain to the Lunatic and Blind Asylum, Edinburgh.*

In the two preceding articles, the condition of the insane, and their capacity for receiving religious instruction, have been considered in a manner as general as the writer was enabled to do, from his knowledge of that unfortunate class of individuals. An account may now be given of the effects that have followed the introduction of divine service into the Lunatic Asylum, Morningside, which, from the interest awakened by a similar narrative in a former Number, 11th June 1836, will, it is believed, prove a source of pleasing reflection to every Christian mind.

Some of the facts about to be stated were mentioned in the Asylum Report printed last year, but, as the circulation of that report must necessarily have been limited, it has been deemed advisable to repeat these occurrences here, that the blessed effects of the worship of God, on the insane, may be as extensively known as possible.

Divine service was permanently introduced into the Asylum early in 1832. The duties of chaplain, it must be confessed, were undertaken by me, not without considerable anxiety as to the result, notwithstanding the encouraging effects of the arrangement in the City Bedlam. The condition of the patients in Morningside was so very different, their original status in society was so far superior to that of their brethren in affliction in the other institution, that it appeared to me, from want of more general information and experience at the time, not at all improbable that what had succeeded in the one institution might fail in the other. The conduct of the patients, however, the first time they assembled for worship, dissipated whatever fears were entertained as to the result, and proved that, excepting the feelings with which every Christian teacher ought to deliver the message of an eternal God to the suffering sons of men, the chaplain might

safely divest himself of all painful anxiety. Both congregations were found equally attentive and anxious for instruction. In a word, the difference between the two institutions was infinitely less than might reasonably have been expected. Subsequent observations have, to a certain extent, accounted for this last circumstance. Insanity more closely resembles the grave in levelling distinctions than any of the vicissitudes to which man is exposed in his earthly pilgrimage. Although, as has been already remarked, in minute particulars there may be a diversity of features, still in most cases this fearful malady preserves, in every class, its general identity of character. All belong to the same family, and in very many instances, we speak it in sadness, the family resemblance is, alas, too perfect. Without doubt, singular exceptions are to be met with, where, instead of levelling, insanity may rather be said to confuse the distinctions of rank; as for example, when the poor and uneducated man becomes elevated in his thoughts and language, while, on the other hand, the man of a refined and well instructed mind sinks into a state of moping childish idiocy. At times, too, madness makes but a slight, if any, change upon the general deportment; the uncultivated patient retains the same rustic simplicity that marked his conduct in happier days; while the man of talent and acquirements, by his remarks, throws, if we may so speak, a sickening lustre over the wretchedness of his real condition.

Yet, however striking and varied the modifications of insanity may be, still, in by far the greater number of those who are present at divine service, whatever their rank or situation in life may have been, the same subdued, melancholy, and serious deportment is observable.

In fact, the insane, who are capable of joining in religious duties, equally with their sane brethren, acknowledge the power of certain principles of acting, and are, perhaps, even to a greater extent, the children of habit. In a congregation of worshippers, met under ordinary circumstances, the solemnity of their situation, and the importance of the duties in which they are engaged, command the attention of persons of very different ages, stations, views, and feelings. So is it among the insane. The thoughts of God, and the force of early custom, place before us, in the same attitude of reverential awe, individuals who, on other occasions, are diametrically opposed in character and conduct.

But let us suppose, that the members of a Christian congregation have been visited by some general calamity; persons of the most dissimilar habits and conditions will, under the influence of grief, listen with tenfold greater interest than usual to the words of consolation or instruction. The insane always meet under such circumstances, for although unable or unwilling to describe their sufferings, distress produces the same effects upon them as upon the sane, may exert, perhaps we would be justified in maintaining, even a more powerful influence. The unhappy maniac, cut off from the ordinary sympathies and consolations of life, is, in most instances, rendered more willing to receive comfort, when offered in such a way as not to wound his pride or self-love. This, we apprehend, will, to a very considerable extent, account for the similarity of conduct observable among the insane of every rank while assembled for the worship of God.

The foregoing remarks may have appeared tedious, but they were necessary, from the close resemblance which the following narrative bears to that formerly alluded to in reference to the City Bedlam:—

On an average, about one-half of the patients meet on Sabbath afternoon in the chapel. When assembled for the worship of God, their eyes are generally fixed upon the speaker, the passages of Scripture referred to in the discourse are promptly sought out, and the vary-

ing expression in the countenances of several, as the words of consolation or advice are addressed to them, proves, that although the mind may be disturbed and darkened, it is not unconscious of the power and blessedness of the only lasting comfort of the suffering sons of men.

Slight interruptions have once or twice occurred, in consequence of severe nervous paroxysms unexpectedly attacking two (I believe) of the patients; none of the rest, however, appeared in the slightest degree disturbed; and whenever the afflicted persons were removed by the attendants, the service was resumed with the same composure as if nothing unusual had happened. Under any circumstances, such conduct must have been gratifying to the preacher; but in a congregation on which the mysterious hand of Omnipotence pressed with resistless force, it was peculiarly pleasing, because indicating perfect consciousness of the duties in which the poor sufferers were engaged. Nor, it need hardly be repeated, do the patients, upon leaving the chapel, lose remembrance of the instructions received; on the contrary, they have frequently made remarks to the writer, which clearly proved that they had closely followed him in all his observations, and, he has been informed by the superintendent, the text and sermon generally form the subject of conversation on the Sabbath evening among the more collected. One or two circumstances, in connection with the foregoing observations, may now be mentioned.

While conversing with the chaplain, one of the patients requested him to preach from a particular text. This request having been complied with, he playfully repeated a common proverb, to the effect, that there are certain persons who, when a little is given to them, desire to take a great deal more, and begged that the subject of discourse for the following Sabbath might be John iii. 3. After the service was concluded, the cause of the selection was explained; he had heard a sermon on the same passage several years before, and not feeling altogether satisfied, in some respects, with the manner in which the subject had been treated, he wished to ascertain in what light it would be viewed by a different individual. The same person, some months afterwards, pointed out another text, Matthew xix. 14. On this occasion, he was supported by the united wishes of his partners in affliction. The death of the superintendent's son had deeply affected the patients, and in this pleasing way they manifested their sympathy with the afflicted parents. It may not be out of place here to observe that the countenance and voice of childhood possess a powerful influence over the insane, frequently producing a momentary calm, and calling forth expressions of tenderness even in their wildest moments.

The same interesting patient, alluded to above, prepared a list, which now lies before me, containing sixty-two texts selected from every part of the Old and New Testaments. It may be gratifying to state a few of them:—Num. xxiii. 10; Josh. xxiv. 15; 2 Sam. xxiii. 5; 1 Chron. xxviii. 9; John xi. 25; Rom. xv. 17; 2 Cor. iv. 6; Gal. vi. 9. The benefits of a religious education were most strikingly exemplified in the case of this individual; even in his saddest moments the Word of God maintained its influence, and proved a source of comfort to his troubled yet highly intellectual mind. He had been the child of many prayers, and although, in some respects, these prayers had not been answered, yet, in others, truly they were not in vain, for he loved the service of the sanctuary, and regarded as his "chiefest joy" the peace-speaking message of salvation.

Proofs still more decidedly convincing of the encouraging effects of religious service in the Asylum may now be given, taken from the bed of death. Affecting are these proofs at all times, but peculiarly so under

such circumstances. One of the patients, in a dying state, after conversing for a considerable time on her present condition and future prospects, requested that something might be given to moisten her lips, begging particularly that it might be handed to her by the chaplain. After having received what was desired, she exclaimed in the most earnest manner, "Oh! that I might receive but a cup of cold water in the name of a disciple!" The following night, when the chaplain was in the act of taking leave of her, she grasped his hand, and, with an expression of countenance that words cannot describe, cried out, "I will not let thee go except thou bless me!" In a few hours afterwards she entered into a spiritual world. Another female patient, three hours before death, after having explained in the most satisfactory manner the grounds of her hope, remarked, "If God is pleased to detain me a little longer on earth, (which I think very unlikely) I am ready to remain, yet if it seems good to him, I rather wish to be removed, for this has been to me a life of care and many sorrows; but my Father's will be done." It was formerly observed, that even the fatuous ought not, in every case, to be prevented from participating in the benefits of religious instruction. For so little do we know, or rather so completely ignorant are we of the nature of the immaterial part of man, that the patient who appears to us to be utterly devoid of mental energy and consciousness may, in fact, be merely incapable of speech, or unwilling to give utterance to his feelings, and the mind, instead of being completely dormant, is perhaps in a state of constant activity, receiving impressions from external objects, but unable, or not inclined, to embody these impressions in words; in a word, living for itself alone. A brief illustration of this opinion may be given. A patient, in the lowest stage of idiocy, was regularly, on account of her gentle disposition, brought to the chapel; but it was never imagined that she had the slightest comprehension of the nature of the duties in which all around her were engaged. She scarcely ever spoke, was at all times passive, enjoying, apparently, nothing above animal existence. On her death-bed the chaplain visited her; whenever his voice was heard, to the astonishment of her attendants, the helpless creature, with a smile of delight, seemed to recognise it; she moved her head-dress to hear more distinctly, turned round to the speaker, and, when prayer was offered up, her clasped hands and moving lips left no room to doubt that she was fully aware of her situation, and was even joining in the petition at the throne of grace. The same conduct was manifested on every visit until death relieved the sufferer. The change generally observed in the insane before death cannot account for this occurrence; for, if all in the patient's mind (as was really believed) had been a blank previous to her last sickness, how could she recognise the chaplain's voice and person, and so promptly understand the nature of his visit, and even join in the exercise? The only way in which this difficulty can be solved, is by supposing that, while to all appearance deficient in memory and consciousness, she was yet, to a certain extent, possessed of both, and had thus become acquainted with the speaker in the pulpit, and partially understood his errand, although it had been either out of her power, or contrary to her inclination, to indicate either fact by words or expression of countenance, until the close of life.

If pleasing exceptions have thus been met with among the fatuous, the same have occurred among persons of a very different class. A restless patient who had been regularly in the habit of attending worship, became dreadfully excited on the Lord's day. To ascertain what effect divine service would have upon him, he was brought into the chapel; the moment worship commenced a change passed upon the unhappy man, the song of praise

and words of supplication seemed to operate as a spell upon him; he became calm and tranquil, listened attentively to what was said, and remembered it afterwards. On another occasion, when the same individual was nearly in a similar state of excitement, the subject of discourse happened to be the affecting parable of the prodigal son. The poor man's attention was at once secured, the narrative evidently interesting him deeply. When, in the course of the lecture, some remarks were made upon that exquisitely beautiful part of this unequalled picture of paternal tenderness, "when he was yet a great way off, his father saw him, and had compassion, and ran, and fell upon his neck, and kissed him," the maniac burst into a flood of tears, not of despairing anguish but of heart-relieving sympathy. Some pleasing image stood before him,—some soothing train of thought had evidently engaged his troubled mind, for as he wept he smiled. The memory of the past had, it may be, conjured up some event in boyhood, hallowed by a father's forgiveness—by the outpourings of a mother's love; or the eye of faith dwelt perhaps, on a still goodlier scene, the arms of mercy stretched forth to welcome the returning son, the countenance of uncreated goodness full of benignity to the mourning penitent. Whatever it was, whether earth or heaven, or both conjoined, that had thus affected his soul, the load of many years was, for a time, cast to the ground, and the heart unused to softened feeling experienced, for a season, the blessed effects of kindly emotion.

In addressing the insane it is impossible to avoid occasionally opposing their peculiar opinions and prejudices, but the opposition coming from the pulpit, and being addressed to all, has never produced any unpleasant consequences. Every day we may behold persons in church, or at public meetings, listening, with the utmost composure, to arguments completely at variance with their own sentiments, who, in private, cannot bear the slightest contradiction without yielding to the most ungovernable rage. The same is the case even among the most prejudiced of the insane; what is addressed to them in a sermon, from its apparent want of direct personal aim, excites no angry feelings, although the same remarks, if made in private conversation, would, most probably, cause the most violent excitement.

To illustrate this, I may state an incident that occurred some time ago in the Asylum, in the case of one of the patients who laboured under the strange delusion that death had ceased to exert its influence over the human race. The men of a former generation he imagined were still actively engaged in their several spheres of usefulness. In a word, the world had known no change for forty years. I repeatedly attempted, during conversation, to dissipate this hallucination, but in vain, the man uniformly became irritated, so much so, at last, that I dropped the subject. On one occasion, in the course of my Sabbath duties, I made some allusion to a very interesting death which had happened a few days previous in the Asylum. The above mentioned individual was present, and listened with marked attention and composure to the remarks upon death. At the close of the service, coming up to me, he whispered, in a confidential manner, "My dear Sir, I am sorry to say you are mistaken, they have deceived you too I see; the person is as much alive as you are, but I shall explain the whole matter to you again." While addressing me the expression of his countenance indicated affection and regret that I should have been deceived, as he imagined, but there was at the same time an unusual degree of hesitation in his manner, which, together with the total absence of any thing like anger or displeasure, convinced me that from the pulpit his delusion might be safely, and advantageously, attacked. It is almost super-

fuous to observe that the promised explanation was never given, nor did the patient again revert to the occurrence.

THE SPIRITUAL DESTITUTION  
OF  
UPPER CANADA.

[THE following extract of a letter, dated 12th July 1837, from the Rev. Alexander Gale, minister of Hamilton, Upper Canada, addressed to the Very Rev. Principal Macfarlan, Convener of the General Assembly's Committee on Colonial Churches, will be perused with interest. It describes our countrymen, who have settled in the province of Upper Canada, as lamentably deficient in the supply of spiritual instructors, and we trust that the appeal thus made through our pages will meet with prompt attention from the Christian public, and more especially from the unemployed preachers of our Church.]

I could not, perhaps, begin with a more appropriate statement than by informing you that, at this moment, there is, so far as I can learn, but one Missionary of our Church in the field throughout the whole of Upper Canada. During the last season only three came to us in all, and none of them reached the country before the month of September. In little more than six months two of them were ordained to fixed charges, and the remaining one has just accepted of a call from a congregation within the bounds of this presbytery. Of 1835, I cannot speak precisely as to numbers, but my conviction is, that it was equally unproductive and discouraging to us, in this respect, as 1836; and during what has passed of 1837, not a single additional preacher of our Church has appeared in Upper Canada. Of this most disheartening state of things I am much at a loss to find an adequate account. I cannot believe that the large reserve of unemployed probationers, which the Church possessed when I left Scotland, has been exhausted; and the thought is not to be entertained, that the miserable destitution in spiritual things, under which the Presbyterian population of this country are labouring, could be regarded with indifference by the Church and her preachers, or that they do not acknowledge and feel the duty of contributing to our relief. I fear I must come to the conclusion that the blame lies mainly at our own door; that we have not yet brought our case fully before you; that you are yet unacquainted, through some deficiency on our part, with the extent and urgency of our wants.

In such a communication as this, I can of course do little to supply this deficiency, even in regard to the Presbytery of Hamilton alone. The following statements may, however, enable you to form some idea of our actual condition. The Presbytery of Hamilton, consisting of ten ministers, has under its superintendence a tract of country extending about 250 miles in length, by 60 or 70 in breadth, a large portion of which is well peopled. These ministers, however, are very unequally distributed, seven out of the ten being stationed around the head of Lake Ontario, or within forty miles of it; so that, for two hundred miles and upwards, there are only three ministers. Yet in almost every township of this extensive region, individuals and families belonging to our Church are to be found scattered more or less numerously, and living, in a vast number of instances, in total destitution of Gospel ordinances, the Sabbath almost forgotten, religious instruction neglected, baptism and communion inaccessible, unless in connection with sects and teachers of the most exceptionable character in general, as to their principles and qualifications. Besides those who could only be reached by an extensive missionary system,

there is another class of cases, which, though certainly not more interesting or clamant in themselves, do yet attract attention more readily, and are more intimately known to us, I mean those in which considerable numbers of Presbyterians are settled in close neighbourhood with one another. Of these we reckon in this Presbytery alone, not fewer than sixteen or eighteen, from many of which we have had urgent and repeated applications for preaching and other ordinances, together with subscription lists, and other assurances of the disposition of the people to contribute, as far as they can, to the support of Missionaries. As Presbyteries are situated at present, their duties, in regard to such applications, are extremely distressing, obliged, as we are, season after season, to meet their earnest and reiterated entreaties and offers of support, with the painful confession that we cannot help them, that we have no Missionaries to send to them. I cannot attempt at present any thing beyond this brief and meagre statement. At the approaching meeting of Synod, a full representation of our religious destitution will doubtless be prepared for your committee; and as we have an ample pledge for the energetic discharge of its duties in your well known zeal in behalf of the Colonial Churches, I cannot allow myself to doubt that when our wants shall have been made known through you to our countrymen, and especially to the unemployed preachers of our Church, the means of our relief will be placed abundantly at your disposal.

There is one point connected with the support of Missionaries in Canada, which I am desirous of bringing under your particular attention. The funds raised amongst settlers, for this purpose, have hitherto been exceedingly small, and the burden of Missionary maintenance has been principally borne at home. This, I doubt not, has operated, and is still operating powerfully in preventing a greater number from being sent to us. Now I am persuaded that it is in a great measure on account of the smallness of the number of Missionaries, their utter inadequacy to our wants, that the resources of the country have been so little available, and that if a sufficient number were at once sent into the field, their resources would be brought into action; and while the work would be effectually done, the amount of external aid required would be very little greater than is found necessary in conducting the present unsatisfactory and inefficient system. This is easily explained. While we have only one or two Missionaries in the Presbytery of Hamilton, the various stations requiring their services can only be visited twice or thrice a-year; and these rare and irregular services are comparatively ineffectual for the purpose of religious instruction and training, and evidently but little calculated to call forth and secure the united and vigorous efforts of the people for their compensation and maintenance. On the other hand, had we six Missionaries at our disposal, the Missionary ground would be divided among them, so that all the principal stations would be visited regularly once or twice a-month, and the people would feel the value of such ministrations, and contribute readily for their support. You may be inclined to ask, why does not the Presbytery of Hamilton act on these views? I answer, that the Missionaries must be on the field before the plan can be fairly tried with the people; several months would perhaps elapse before it could be brought into full operation, and besides, the smallness of our Missionary fund prevents us from undertaking the previous expenses, the same cause restrains us from incurring the risk of a failure, slight as I believe it to be. I doubt not that these statements will receive your early and favourable consideration. May the Great Head of the Church animate and prosper you in your efforts for the advancement of His cause, and the spiritual welfare of our expatriated countrymen.

## SACRED POETRY.

STANZAS.

BY DAVID VEDDER,

*Author of "Orcaidian Sketches," &c.*

In the year 1544, the plague made such ravages in the town of Dundee, that the civic authorities were under the necessity of placing those who were infected with the malady, without the gates. The amiable and enlightened George Wishart, who afterwards sealed his testimony with his blood, declared the glad tidings of salvation both to the healthy and also to the infected, from the top of the Cowgate port, an antique arch at the east end of the then town. Amidst the many improvements which have taken place recently, this venerable arch, with much good taste, has been allowed to remain.

THE pestilence had stalked abroad,  
And stretched his bony hand;  
While from his livid jaws exhaled  
A vapour o'er the land,  
Dense, as of old, the lurid cloud  
That swathed Egyptia, as a shroud;  
At God's supreme command;  
And multitudes, in manhood's pride,  
Inhaled the noxious air, and died.

And friend, alas! deserted friend,  
And son from sire did flee;  
For terror cut the gordian knot  
That bound humanity;  
And bed-rid eld, and infancy,  
Alike deprived of sympathy  
And succour, ceased to be;  
And thousands in the lazar state  
Were thrust without the city gate.

But mercy, with the turbid stream  
Of judgment, mingled still;  
It issued from the throne on high  
A glorious limpid rill.  
The Iris of the Gospel glowed  
In radiance 'midst the threat'ning cloud  
That lowered o'er Zion hill;  
For, MARTYRED WISHART! thou wert there  
To soothe the anguish of despair.

Above an antique arch he raised  
His venerable head;  
On either hand, the living throng,  
The dying and the dead;  
And to the Fount of mercy there  
He poured his ardent soul in prayer,  
And fervently did plead  
That He, their covenanted God,  
Would yet withdraw his chastening rod.

He pointed to the cross of Christ,  
Whence healing virtues flow,—  
Spoke of the sanctifying grace  
The Spirit can bestow,—  
Told of the great, the glorious plan,  
Devised by heaven, that fallen man  
Might shun eternal woe,—  
Proclaimed aloud, that God is love,  
On earth below—in heaven above!

He spoke of scenes beyond the grave,—  
Of aramanthine bowers;  
The sea of glass—the tree of life—  
Its gorgeous fruits and flowers;  
The river issuing from the throne,—  
The golden harp's celestial tone,—  
Thrones, potentates, and powers,  
Beyond all, in that bright abode  
They'd ever praise the TRIUNE GOD!

## MISCELLANEOUS.

*Rev. Mr Kicherer.*—This name will remind the reader of the first Missionary to the African Hottentots. During his early residence among them, he was visited

by a man who had been sentenced at the Cape of Good Hope to death, but who had made his escape; and making great pretensions to religion, imposed on Mr K., and induced him to receive him into his house. At night, he slept in a room immediately adjoining that of the Missionary, and rose during the night with the design of murdering Mr K., and making his escape with the property on the premises, to a distant place. At the moment he was proceeding to the bed-side of this good man, Mr K. was suddenly awoke in a fit of terror, and unconsciously cried out as though he was aware of the design of this wicked man, who now became alarmed, and fled.

*Rev. John Cooke of Maidenhead.*—Few instances can be selected from the records of the providence of God, in which his care has been exercised in the days of thoughtless vanity over those whom he intends to bless with his favour, and to make them useful in his Church, more striking than the following event mentioned in the early life of this good man. When he was yet destitute of piety, he was left one Sabbath afternoon in his master's house alone; and wanting amusement, though he would take a gun, and go into a neighbouring field of oats, to fire at a large number of rooks there collected. The birds hovered over his head, and so great was their clamour, that when he had pulled the trigger of his gun, though he did not hear a report, he supposed that it had discharged its contents. He then rested it on the ground, and blew into the barrel to clear it, as he had seen his master often do, when he had discharged it. The instant he had removed his mouth from the barrel, the gun went off without injuring him.

*Rev. Mr Abernethy.*—It is related in the preface to a volume of sermons delivered by this good man, that when young, he was diverting himself with a servant who attended upon him on the great bridge at Belfast, and that happening to cast his eye upon something at a distance, it attracted his attention. They instantly ran towards it, and the moment they were clear of the bridge, the arch on which they had been standing fell down. Had they stayed on it a few seconds longer, they must have lost their lives.

*Mr Joseph Williams.*—This eminent pious man, who lived at Kidderminster in the last century, records in his diary a remarkable interposition of the providence of God, in preserving his family and property from devouring flames. One of his servants one night dreamed that a neighbour's house was on fire, and through the agitation which the dream occasioned, she made a trifling degree of noise, which awoke Mrs W., who was sleeping in a room below. On awaking, she found her room filled with smoke; and when Mr Williams arose and examined the house, he found part of one of the lower rooms on fire; which, but for the singular manner in which they had been disturbed, would have speedily placed the whole family in danger; and as the house was not that year insured, have deprived the good man of nearly all he possessed.

\* \* \* Separate Numbers from the commencement may at all times be had to complete sets.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Glasgow Street, Glasgow; JAMES NISBET & Co., HAMILTON, ADAM & Co., and R. GROOMBRIDGE, London; W. CURRIE, JAMES & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers, and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher. Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glasgow Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 87.

SATURDAY, OCTOBER 28, 1837.

PRICE 1½d.

ON THE COMMON PHRASE,  
"THE LAWS OF NATURE."

No. II.

BY THE REV. W. M. HETHERINGTON, A.M.,  
*Minister of Torphichen.*

WE have already shown, that the expression, "a law impressed on nature," if it meant any thing, must either involve the doctrine of physical necessity, of the most stern and terrible kind, or that of Epicureanism, of the most lax and careless kind. But the truth is, though men may think they understand it to have some such meaning, while they would not be willing to admit it to the extent stated above, it has not in reality, nor can it have, any definite meaning at all. We have no knowledge of the manner in which mind acts upon matter; we do not know how our own minds act upon our own bodies. But we do know, that our own minds cannot act upon any material existence except by means of our bodies; nor upon our bodies themselves except by a species of present indwelling power, which we rather feel than understand. The mind can no more move the amputated limb, which it was accustomed to wield at its pleasure, than it can a rude mass of granite torn from the mountain's brow by some convulsion of nature. We have no reason for supposing that mind, any more than matter, can act at all, except where it is present; and as a law is merely "mind willing the exercise of its energies in some peculiar manner," it is utterly impossible to imagine a modification of mind impressed upon matter, and influencing it, and yet mind itself not there. Such language, when analyzed, is found to be perfectly meaningless, and is allowed to pass current only because people are far too much in the habit of allowing plausible-looking nonsense to pass unchallenged, under the cover of its counterfeit character, for sense. *Mind* is the only moving and controlling principle; mind can act only where it is present; *laws* are but modifications of mind, having no existence except in minds; the perceived operation of what are termed laws, therefore, is merely the proof of the presence of mind; and what are termed general, or universal laws, are the manifest proofs of the presence and

the power of the universal mind—of God himself, the creator and sole ruler of the universe—the Almighty and Omnipresent Jehovah! The laws of nature are the laws of God, their agency is the divine agency, nay, their perceived agency is the perceived presence of Him "in whom we live, and move, and have our being." "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead."

They tell us, also, of "organic laws," by which expression is meant those permanent modifying and governing principles which preserve to any individual thing its own identity of character. The essential nature of these "organic laws" is as much beyond our reach, as is the nature of any physical law. We can no more tell by what organic law we have and retain our identity as individual men, notwithstanding the constant flux and change of the particles of matter that compose our bodies, than we can what organic law gave and preserves its physical constitution to the sun. Nor can we, by the operation of our minds, produce the least organic change in our bodily structure, though we may disturb and confuse its various functional operations. We cannot, by taking thought, add a nail's breadth to our stature, or make one hair white and another black. Whence, then, the power and the permanent uniformity of operation of these organic laws? They are from God. What are they,—so completely beyond our search to discover, and our will to direct? They are modifications of the will of God. Organic laws, then, are but the individualized manifestations of the creative and preserving will of the Almighty. Instead of being, as our pseudo-philosophers would have it, the result of organic arrangements, they are the cause of those arrangements, their ruling, developing, and assimilating principle, which at first gave, and still preserves, to every created being, its peculiarity of constitution and character, and its personal identity of existence. Even in those clay-built tenements, then, which our souls inhabit, and in what we term the "organic laws," which regulate our bodily structure, we are brought into immediate contact, if our blinded minds would but perceive it, with the creative, the moving, the

moulding, the conserving will of the great, and wise, and gracious God, by whom we were "fearfully and wonderfully made."

Instead of prosecuting this line of investigation any farther at present, we may point out briefly, in the conclusion of this paper, the manner in which the views, we have attempted to establish, meet and refute the loose notions of a spurious philosophising spirit, unhappily too prevalent at the present day. They tell us that there are certain physical and organic laws, governing the world, and every organized being that inhabits it; that there is an adaptation absolutely perfect between the constitution of physical nature and of mankind, and that to act in conformity with these physical and organic laws will insure as much happiness as the nature of man can enjoy, while, to act in opposition to them will immediately be followed by such physical suffering as will operate as a corrective check; and that this is a more just and philosophical view of the nature and condition of man than the views usually given by theological writers. They tell us, also, in perfect consistency with these views, that nothing more is wanted for the complete reformation of man, than the knowledge of these physical and organic laws, to enable him to see that it is his interest always to act in conformity with them, and to know how to do so; while, of course, such doctrines as the fall of man,—the prevalence of sin,—disease and death, regarded as the wages of sin,—the regenerating agency of the Holy Spirit, as the only restorer of man to a state of holiness and happiness, &c., are all rejected as the mere fables of an unenlightened and unphilosophic age. Now we do think that if they would take the trouble of inquiring a little into the grounds of their own philosophy, or even into the meaning of the language they are in the habit of using, they would find themselves brought to a conclusion, very different indeed from that fallacious one in which, at present, they think they have found rest. What do they mean by "physical and organic laws?" If they mean that they have a positive and real existence, then physical and organic laws are their gods! If they do not mean that these laws have any real and positive existence, do they mean to ascribe intelligence and power, capable of ruling all nature, animate and inanimate, with unchanging uniformity, to absolute nonentity? This would be downright atheism or downright nonsense! Or will they allow themselves, under our guidance, to be brought to the more rational conclusion, that all laws, physical and organic, are but manifestations of the power, the wisdom, and the present agency of the creative and the preserving mind and will of God, the creator and ruler of the universe? If to that conclusion they would permit us to conduct them, then we should have little more to do than to remonstrate with them on the fallacious sophistries by which they were deluding themselves and others.

If they will admit that physical and organic laws are merely modifications of the divine will

made visible by material phenomena, then there can be no doubt that the "laws of nature," and the laws of God, communicated in the truths of revelation, will concur, because both emanate from the divine mind; and an accurate knowledge of these laws would, in either case, make men acquainted with the will of God concerning them, to a certain extent. It might be expected, also, that there would be a remarkable coincidence between these diversely promulgated laws, because both proceeded from the same divine source, and both had reference to the same creature—man. And such, indeed, there will be found to be, by those who look for it wisely, and from a right point of observation. But at present we dissent from the way in which our would-be-philosophers attempt to give precedence to the laws of nature, as of higher value, or of greater certainty, and more direct importance, than the laws of revelation. We admit it to be true, that man cannot violate any of the laws of nature without suffering an immediate punishment; and that it is very desirable that he should be acquainted with these laws, and avoid that punishment. But so long as men are unacquainted with them, as, to a great degree, even the most enlightened philosopher is, while by far the greater proportion of mankind are utterly ignorant of nearly them all, how are they to be preserved from error and suffering? "By teaching them natural science," our philosophers answer. But revelation points out a more direct and certain path, and one more concurrent with truth and wisdom. It states to us that all error is sin, that sin is opposed to the will of God: in consequence of which it involves certain misery, if committed and persevered in; and it points out to us the path of religious duty, in which, if we walk, we shall enjoy the favour of God, which is essential life, essential happiness. Our philosophers will tell us that this communicates to us no information respecting the physical and organic laws, which it is so essential for us to know and obey. No! Short-sighted and mistaken men! They are looking through the wrong end of the telescope. Have they already forgotten that all law is the will of God? and do they not perceive that all law must, therefore, have had a moral origin, and must ultimately have a moral bearing, connected with God's moral government of the universe? The violation of even a physical law, therefore, comes within the range of a moral offence, and is so essentially, if intentionally committed. The violation of an organic law is even more manifestly so. To indulge in drunkenness, for example, is a violation of an organic law, and will soon be punished with organic disease, and even death itself. But it is also a moral offence, a sin, and is directly prohibited by the revealed Word of God. Now, for the present, the whole question is, whether the argument from the organic laws, or the argument from the revealed prohibition of God, be the more likely way of preventing the commission of the crime of drunkenness. Both arguments are true,

but which is the most powerful? Both spring from the same origin,—the will of God; both tend to the same consequence,—God's glory in the welfare of his creature; but the one by a direct, the other by an indirect process. Nay, in truth, the argument from the organic law appeals to merely *selfish* motives, and therefore both possesses much less force, in not addressing the moral, that is, the governing principle of man, and is much less likely to lead to the only safe result, that is, to conformity with the will of God, not only organic, but spiritual and holy. A similar deduction might be easily made, in almost every possible violation of organic laws, showing that in every instance obedience to the revealed will of God would lead more directly, and with greater certainty, to the same result, so far as the mere physical and temporal consequences to man are concerned; while the study of the laws of nature could not but be a much less safe, expeditious, and powerful guide, even physically, and might utterly fail in reaching the moral nature of man at all, consequently might fail in producing the only truly valuable result, the moral and spiritual improvement of man.

It might also be shown that this would-be-philosophical system is, in reality, unsuited to human nature, and utterly unphilosophical. It necessarily assumes the possibility of man's becoming thoroughly acquainted with all the laws of nature, and the absolutely infinite complexities of these various possible combinations, which is manifestly absurd. Yet if he cannot acquire that thorough knowledge, he must be still exposed, in his helpless ignorance, to the caprice of unknown yet implacable laws. If this be not a condition unsuited to human nature, we cannot tell what is: to insure his right conduct and happiness, his knowledge must be infinite,—to be happy as a man, his wisdom must be equal to that of God! Yet he must not trace the meaning of the language he uses, lest it lead him to revelation, lest he find that the laws of nature are the laws of God; he must imagine powers and principles acting throughout the universe, yet having no actual existence of their own, much less subsisting only and essentially as attributes or modifications of the divine mind and will. And all this, although the revealed will of God would lead certainly and directly to the very result to which he vainly imagines his own impossible notions would possibly lead, if they could by any possibility be realised!

How much more magnificently simple, and profoundly philosophical, are the hallowed truths of revelation! The universe was created by God, in conformity with his own infinitely wise, gracious, and holy will. His infinite Presence pervades it throughout, displaying its attributes in the power, wisdom, and benevolence, which are its characteristics. The soul of man was at first glorified with His indwelling image, enabling him in all things to see, hear, and converse with his God. Man refused obedience to the divine law,

the holy will of God,—he sery, and death took poss the world, which was curs again revealed his merciful love. By acting direct the dictates and the precept is inhabited by the perfect h of God in Christ; and all visible and invisible, tempc engaged in promoting his obey the Gospel without of of God; nay, not without ( of glory, not without his reing the temple of the Holy secrated shrine of the living the wisdom of the wise is Bible, the revealed will of G simple truly and everlasting! for, as a Christian, "all thir Christ's, and Christ is God's

BIOGRAPHICAL :  
THE HON. COLONE

COLONEL JAMES GARDINER W Linlithgowshire, on 10th Janus year of the Revolution. His f tor of a handsome estate, after in the army, died abroad wit Germany, soon after the battle fatigues he endured in that c besides losing her husband in misfortune to be deprived, in a brother, Colonel Hodge, who his regiment at the battle of of her eldest son, who perished at the siege of Marnur. It is be instructions which the subject from his mother, though they f ing any salutary effect, were a him, but were afterwards of become the subject of serious u After he had received the u tion at the school of Linlithgo: attention to the military profi mother in vain endeavoured to ing, at an unusually early pe cadet, he obtained, when only an ensign's commission in a Dutch service, and shortly afte lar appointment from Queen A this time, as well as afterwards, fearlessness of danger; and bel stature of a man, he had thro to hazard in duels, besides r escapes from death while engag profession.

In the battle of Ramillies, 1 he was in his nineteenth year, a the French having been postec the churchyard of Ramillies, i some importance to dispossess ti diner and a party were intruste perate attempt. Glad of su signalizing himself, he accordi enterprise; and having planted vanced ground, was in the act when he received a shot in his beating out any of his teeth, or part of his tongue, went throu

out about an inch and a-half on the left side of the vertebra. This event happened about five or six in the afternoon but the army having proceeded in pursuing its advantages against the French, without any regard to the wounded, Mr Gardiner was left all night in the field in the utmost helplessness. His mind, it may easily be supposed, was agitated with many anxious fears, but he afterwards stated that, though he considered his life was preserved almost by means of a miracle, he had little thoughts of humbling himself before God, or of committing his way to him. The impression on his mind seemed rather to be that, desperate though his state then appeared, he would, after such an escape, be still permitted to live. Under this impression, he had recourse to an expedient, which proved successful, for securing his money, of which he had a good deal about him. Expecting to be stripped, he took out a handful of the clotted gore, of which he was frequently obliged to clear his mouth to prevent suffocation, and putting it in his left hand, (which had in it about nineteen pistoles) he besmeared it with blood, so that when it dried, his hand could not easily fall open through any sudden surprise.

In the morning the French, who were masters of this spot, though their forces were defeated at some distance, came to plunder the slain, and one of them seeing that life was almost extinct, was on the point of applying a sword to his breast, when a cordelier, who attended on the plunderers, successfully interposed in his behalf, and got him sent off under charge of a file of musketeers to a neighbouring town. His misfortunes, however, were not yet at an end; for the men having lost their way, and got into a wood towards evening, he was obliged to remain another night in the open air with his wound still undressed, the pain of which had now become so intense, that he earnestly entreated to be instantly put to death. His convoy judging it unsafe to carry him to his destination, he was taken early in the morning to a neighbouring convent, where he was hospitably received and kindly treated; and in a few months he was, under the blessing of God, restored to health, and, by an interchange of prisoners, also regained his liberty.

From this time till about his thirtieth year he was busily engaged in the duties of his profession, in which he soon received promotion, and after serving for some time in Lord Stair's regiment of Scots Greys, and other regiments, he received a captain's commission, and was afterwards promoted to the rank of major in the regiment of dragoons commanded by Colonel Stanhope, afterwards Earl of Harrington. During this period he often experienced the divine goodness in his entire preservation from injury in many hot military actions in which he was called to engage. At a skirmish, too, with the rebels in Lancashire, he particularly distinguished himself, having headed a little body of men, about twelve in number, and set fire to the baricado of the rebels in the face of their whole army, and amidst volleys of shot, by which eight out of the twelve that attended him fell. All these years, however, were spent in entire alienation from God, and in the constant pursuit of criminal pleasures, which he regarded as his supreme good. But, notwithstanding these indulgences, his mind was not at rest, and though to many he was known by the appellation of the happy rake, he felt, as many under similar circumstances have done, that, in the midst of his pleasures, he was of all men most miserable. On one occasion, on being congratulated by some of his dissolute companions on his distinguished felicity, a dog happening at that time to come into the room, he could not forbear, in the bitterness of his spirit, from groaning inwardly, and exclaiming, "Oh that I were that dog!" Sometimes, too, the convictions of conscience, and the remonstrances of reason, wrought upon him to such a degree, that in

the midst of his forgetfulness of God, he was impelled to attempt to pay him some acknowledgments, and, accordingly, for a few mornings he actually repeated in retirement some passages from Scripture, which he still retained in his memory, acknowledging the mercies he had received, and the ill returns he had made for them. But as his heart was as yet unsoftened, his life, it may be supposed, remained unchanged, and the absurdity of confessing sins he had no desire to renounce, so forced itself upon his conscience, that, in a state of horror, he deliberately laid aside prayer altogether, as being, in his state of mind, a daring and impious act of profanity.

Though the conviction of the evil of his ways continued occasionally to force itself upon his mind, yet as this conviction was invariably overborne by the strength of fresh temptations, his heart, as may easily be conceived, became even more hardened as he advanced in years, and notwithstanding some fresh deliverances from danger which he experienced, no salutary change was produced upon him. On one occasion, when riding quickly down a declivity in the streets of Calais, his horse threw him from the saddle, and so pitched over him, that when he rose, the animal lay beyond him, and almost dead. On another occasion, a few weeks afterwards, in returning from England in the packet boat, he encountered so violent a storm, that all on board expected in a few minutes to perish. In these circumstances he did pray, and that very fervently, and it so happened that while he was crying to God for deliverance, the wind fell, and quickly after they arrived at Calais. But, notwithstanding these merciful preservations, no serious impression was made on his heart, and his attachment to the sinful pleasures of the world continued as devoted as ever.

A time at last came when it pleased God to stop him short in his career of sin, and savingly to convert him unto himself. The circumstances connected with this event, which happened when he was in the thirty-second year of his age, are of so remarkable a nature, that we shall transcribe the account of it, as related by the late eminent Dr Doddridge, to whom they were communicated by Major Gardiner himself:—"This memorable event," says Dr Doddridge, "happened towards the middle of July 1719; but I cannot be exact as to the day. The major had spent the evening (and, if I mistake not, it was the Sabbath) in some gay company, and had an unhappy assignation with a married woman, of what rank or quality I did not particularly inquire, whom he was to attend exactly at twelve. The company broke up about eleven; and not judging it convenient to anticipate the time appointed, he went into his chamber to kill the tedious hour, perhaps with some amusing book, or some other way. But it very accidentally happened that he took up a religious book, which his good mother or aunt had, without his knowledge, slipped into his portmanteau. It was called, if I remember the title exactly, 'The Christian Soldier, or Heaven taken by Storm,' and was written by Mr T. Watson. Guessing by the title of it, that he should find some phrases of his own profession spiritualized in a manner which he thought might afford him some diversion, he resolved to dip into it; but he took no serious notice of anything he read in it. And yet while this book was in his hand, an impression was made upon his mind (perhaps God only knows how) which drew after it a train of the most important and happy consequences.

"There is, indeed, a possibility that while he was sitting in this attitude, and reading in this careless and profane manner, he might suddenly fall asleep, and only dream of what he apprehended he saw. But nothing can be more certain than that, when he gave up this relation, he judged himself to have been as truly awake during the whole time as he ever was in any

part of his life; and he mentioned it to me several times afterwards as what undoubtedly passed, not only in his imagination, but before his eyes.

“He thought he saw an unusual blaze of light fall upon the book, while he was reading, which he at first imagined might happen by some accident in the candle; but lifting up his eyes, he apprehended to his extreme amazement, that there was before him, as it were suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and was impressed, as if a voice had come to him, to this effect, (for he was not confident as to the precise words) ‘Oh sinner! did I suffer this for thee, and are these thy returns!’ But whether this were an audible voice, or only a strong impression on his mind equally striking, he did not seem very confident, though, to the best of my remembrance, he rather judged it to be the former. Struck with so amazing a phenomenon as this, there remained hardly any life in him, so that he sunk down in the arm-chair, in which he sat, and continued, he knew not exactly how long, insensible; which was one circumstance that made me several times take the liberty to suggest that he might possibly be all this while asleep. But however that were, he quickly after opened his eyes, and saw nothing more than usual.

“It may easily be supposed he was in no condition to make any observation upon the time in which he had remained in an insensible state; nor did he, throughout all the remainder of the night, once recollect that criminal and detestable assignation which had before engrossed all his thoughts. He rose in a tumult of passions not to be conceived, and walked to and fro in his chamber, till he was ready to drop down in unutterable astonishment and agony of heart, appearing to himself the vilest monster in the creation of God, who had all his lifetime been crucifying Christ afresh by his sins, and now assuredly saw, by a miraculous vision, the horror of what he had done. With this was connected such a view, both of the majesty and goodness of God, as caused him to loath and abhor himself, and to repent as in dust and ashes. He immediately gave judgment against himself; that he was most justly worthy of eternal damnation. He was astonished that he had not been struck dead in the midst of his wickedness; (and which I think deserves particular remark) though he assuredly believed that he should erelong be in hell, and settled it as a point with himself for several months, that the wisdom and justice of God did almost necessarily require that such an enormous sinner should be made an example of everlasting vengeance, and a spectacle as such both to angels and men, so that he hardly durst presume to pray for pardon, yet, what he then suffered was not so much from the fear of hell, though he concluded it would soon be his portion, as from a sense of that horrible ingratitude he had shown to the God of his life, and to that blessed Redeemer who had been, in so affecting a manner, set forth as crucified before him.”

Whatever opinion may be formed of this remarkable event, there can be no doubt that it was, under God, the means of producing a most saving and permanent change on the whole frame and disposition of Major Gardiner's mind, and though he had lived for many years utterly regardless of his immortal soul, and in the practice of the grossest immoralities, he was, from this time forth, enabled to see the evil of his ways, and to take up his cross and follow the Saviour. For three months succeeding the event in question, he experienced little of the joy arising from a sense of pardon, but was, on the contrary, oppressed with the conviction that he would, in all probability, quickly perish. He was not, however, entirely given over to despair, but was enabled at a throne of grace, to cry earnestly and frequently for forgiveness and reconciliation. He freely told his most intimate companions of the change which he had made

on his course of life, and embraced every opportunity of opposing the principles of infidelity and practices of vice; and in this line of conduct he was enabled steadfastly to persevere, even to the end of his life, in spite of all the raillery to which he was exposed, and which at first was extremely distressing to him. These feelings, however, he was soon enabled entirely to overcome, and the ridicule and opposition which he at first encountered, by and by gave place to respect and admiration. His mind also soon reached a more comfortable state; the darkness that enveloped his spirit was dispelled by the cheering beams of the Sun of Righteousness, and his soul was filled with the peace of God which passeth all understanding.

On one occasion, about a year after his conversion, when on a visit to a person of distinguished rank, a number of his former companions, were, at his own request, invited to meet him, in order that he might have an opportunity of acquainting them with the nature and cause of the change that had taken place upon him. Accordingly, when the cloth was removed, and the servants had retired, he shortly explained to them the views which he entertained of religion, and challenged them to propose any thing they could advance to prove that a life of irreligion and debauchery was preferable to the fear, love, and worship of the eternal God, and a conduct agreeable to the precepts of his Gospel; he failed not also to assure them that, after having run the widest course of sensual pleasure, with all the advantages the best constitution and spirits could give him, he had never tasted any thing that deserved to be called happiness, till he had made religion his refuge and delight. These well judged explanations, if they did not convince those present, at all events, raised him in their estimation, and instead of losing any one valuable friend by this change in his character, he was only the more regarded by those who could not persuade themselves to imitate his example. When the discussion was finished, the master of the table ended the matter with this remark, “Come let us call another cause; we thought this man mad, and he is in good earnest proving that we are so.”

Major Gardiner had, sometime after his conversion, commenced a practice, which he continued almost uninterruptedly to the end of his life, of rising regularly at four o'clock every morning, and devoting two hours to the exercises of reading, meditation and prayer; and when at any time the duties of his profession required that he should be out before six in the morning, he rose so much the earlier, so that if a march or a journey required him to be on horseback by four, he would be at his devotions at farthest by two. He also took care to secure time for retirement in the evening, and was thereby greatly comforted and strengthened for the trials and duties to which he was called.

In the year 1724, having, for some time previously, in consequence of a reduction in the regiment, been out of a commission, he again entered the army, as major in Croft's regiment of Dragoons, and shortly afterwards was promoted to an older regiment, commanded by the Earl of Stair. About two years afterwards he was married to the Right Honourable Lady Frances Erskine, daughter of the Earl of Buchan. As may be supposed, he was from this time most regular in his observance of family worship, a duty which he never suffered to be omitted, on account of any guests who happened to be present. He was also most exemplary in his attendance on public worship, and took especial care that all under his charge should accompany the heads of the family to the house of God.

A few years after his marriage, he was advanced to the rank of Lieutenant-Colonel, in the same regiment of Dragoons in which he had served since 1724, and for many years subsequently the duties of his profession called him to different quarters, both at home and abroad, and

It is believed that he was present at almost every battle that was fought in Flanders, while the illustrious Duke of Marlborough commanded the allied army there.

Colonel Gardiner was greatly beloved by the soldiers under his command, and though he was careful at all times to maintain regular discipline among them, he made himself, on all proper occasions, accessible to them, expressing a concern for their interests, distributing any preferments in his power according to merit, and regularly visiting any of them, when prevented by sickness from attending to duty. While he did not allow his own religious exercises to interfere with the parade, or any other duty to which the welfare of the regiment called him, he was, at the same time, careful not to suffer these things to interfere with religion, and endeavoured, instead of having his men employed about their horses and their arms during the hours of divine worship, to have them drawn up just before it began, and himself at their head, to march from the parade to the house of God.

During his residence in Flanders he had a great deal of duty to perform, and in some marches had the care of more regiments than his own. Amid all the fatigues and labours, however, to which he was exposed, he was enabled to maintain a close and humble walk with God, and to submit, with unswerving confidence, to all the dispensations of his providence. About the year 1742, an illness which, from his disinclination to leave his post, he had for some time neglected, gradually increased upon him, and at length ended in a severe and alarming attack of fever, from the effects of which he never entirely recovered; but in looking forward to eternity both now and subsequently, he felt no painful alarm,—death was disarmed of its sting, and his confidence and trust in his great Redeemer, remained altogether unshaken. "Let me die," says he, "when it shall please God, or wherever I shall be, I am sure I shall go to the mansions of eternal glory, and enjoy my God and my Redeemer in heaven for ever."

Having shortly before his illness, received promotion to the command of General Bland's regiment of Dragoons, which happened to be quartered at that time in the neighbourhood of his own residence, near Prestonpans, he set out for Scotland as soon as his returning strength permitted. He passed through London about the middle of June 1743, where he had the honour of receiving from the Prince and Princess of Wales the most flattering tokens of their favour and esteem, and then set out for Bankton, where he chiefly resided till the memorable period of his death in 1745. It is believed, that since he had a family he had never previously been so much at home, or from his childhood ever resided so long a period in any one place. Most of his time here, when not occupied with the duties of his profession, was spent in retirement and in delightful converse with his God and Saviour.

In July 1745, his health still continuing very delicate, he was persuaded to take a journey to Scarborough, intending afterwards to proceed to London, and also to pay a visit to his intimate friend Dr Doddridge, at Northampton. The rebellion, however, which broke out at this time, quickly recalled him to active duty. His regiment was ordered to Stirling; and in the castle there, his lady and eldest daughter enjoyed the last happy hours of his company, some eight or ten days before his death.

Notwithstanding the feebleness of a broken constitution, Colonel Gardiner still maintained the same spirit and heroic bravery by which he was previously distinguished. He had indeed often expressed a wish, that if it were the will of God he might have some honourable call to sacrifice his life in defence of religion and the liberties of his country; and now, when the seeming hour of danger approached, he met the summons with the greatest readiness. The soldiers under his command appeared also for a while to have

imbibed the spirit of their leader, and in their march from Stirling could scarcely be prevented from making incursions on the army of the Pretender, which by that time very near them. Colonel Gardiner, however, as is well known, received orders to march as fast as possible, to strengthen and support Sir John Cope's forces at Dunbar. This hasty retreat, combined with the surrender of Edinburgh to the rebels, struck a panic into both regiments of dragoons, very prejudicial to the success of their subsequent operations, and particularly distressing to Colonel Gardiner. He seems, indeed, at this time, to have anticipated the event which afterwards took place, and to have formed the resolution that he would not, in the case of the flight of those under his command, retreat with them. To a person from Edinburgh, who visited him the day before the action at Prestonpans, he used words to this effect: "I cannot influence the conduct of others as I could wish, but I have one life to sacrifice to my country's safety, and I shall not spare it."

The following particulars regarding the latter hours of this brave and good man, are thus narrated by Dr Doddridge, who received them chiefly from John Foster, the Colonel's faithful servant: "On Friday, September 20, 1745, (the day before the battle which transmitted him to his immortal crown,) when the whole army was drawn up, I think, about noon, the Colonel rode through all the ranks of his own regiment, addressing them at once in the most respectful and animating manner, both as soldiers and as Christians, to encourage and engage them to exert themselves courageously in the service of their country, and to neglect nothing that might have a tendency to prepare them for whatever event might happen. They seemed much affected with the address, and expressed a very ardent desire of attacking the enemy immediately—a desire in which he and a very gallant officer of distinguished rank, dignity, and character, both for bravery and conduct, would gladly have gratified them, if it had been in the power of either. He earnestly pressed it on the commanding officer, both as the soldiers were then in better spirits than it could be supposed they would be after passing the night under arms, and also as the circumstance of making an attack would be some encouragement to them, and most probably some terror to the enemy, who would have had the disadvantage of standing on the defensive—a disadvantage with which they would have been more struck than better disciplined troops, especially when they fought against the laws of their country too. He also apprehended, that, by marching to meet them, some advantage might have been secured with regard to the ground, with which it is natural to imagine he must have been perfectly acquainted, as it lay just at his own door, and as he had rode over it so many hundred times. When I mention these things, I do not pretend to be capable of judging how far this advice was on the whole right. A variety of circumstances, to me unknown, might have made it otherwise. It is certain, however, that it was brave. But it was over-ruled, in this respect, as it also was in the disposition of the cannon, which he would have had planted in the centre of our small army, rather than immediately before his regiment, which was in the right wing, where he was apprehensive that the horses, which had not been in any engagement before, might be thrown into some disorder by the discharge so very near them. He urged this the more, as he thought the attack of the rebels might probably be made on the centre of the foot, where he knew there were some brave men, on whose standing he thought, under God, the success of the day depended. When he found that he could not carry either of these points, nor some others, which, out of regard to the common safety, he insisted upon with unusual earnestness, he dropped some intimations of the con-

sequences which he apprehended, and which did in fact follow; and submitting to Providence, spent the remainder of the day in making as good a disposition as circumstances would allow.

“He continued all night under arms, wrapped up in his cloak, and generally sheltered under a rick of barley which happened to be in the field. About three in the morning, he called his domestic servants to him, of whom there were four in waiting. He dismissed three of them, with most affectionate Christian advice, and such solemn charges relating to the performance of their duty, and the care of their souls, as seemed plainly to intimate that he apprehended it at least as very probable he was taking his last farewell of them. There is great reason to believe that he spent the little remainder of the time, which could not be much above an hour, in those devout exercises of soul, which had so long been habitual to him, and to which so many circumstances did then concur to call him. The army was alarmed by break of day, by the noise of the rebels' approach, and the attack was made before sunrise, yet when it was light enough to discern what passed. As soon as the enemy came within gun-shot, they made a furious fire; and it is said that the dragoons, which constituted the left wing, immediately fled. The Colonel, at the beginning of the onset, which in the whole lasted but a few minutes, received a wound by a bullet in his left breast, which made him give a sudden spring in his saddle; upon which his servant, who led the horse, would have persuaded him to retreat; but he said, it was only a wound in the flesh, and fought on, though he presently after received a shot in his right thigh. In the meantime it was discerned, that some of the enemy fell by him, and particularly one man, who had made him a treacherous visit a few days before with great professions of zeal for the present establishment.

“Events of this kind pass in less time than the description of them can be written, or than it can be read. The Colonel was for a few moments supported by his men, and particularly by that worthy person Lieutenant-Colonel Whitney, who was shot through the arm here, and a few months after fell nobly in the battle of Falkirk, and by Lieutenant West, a man of distinguished bravery, as also by about fifteen dragoons, who stood by him to the last. But, after a faint fire, the regiment in general was seized with a panic; and, though their Colonel, and some other gallant officers, did what they could to rally them once or twice, they at last took a precipitate flight; and, just in the moment when Colonel Gardiner seemed to be making a pause to deliberate what duty required him to do in such a circumstance, an accident happened, which must, I think, in the judgment of every worthy and generous man, be allowed as a sufficient apology for exposing his life to so great hazard when his regiment had left him. He saw that a party of the foot, who were then bravely fighting near him, and whom he was ordered to support, had no officer to head them; upon which he said eagerly, in the hearing of the person from whom I had this account, ‘Those brave fellows will be cut to pieces for want of a commander,’ or words to that effect; which, while he was speaking, he rode up to them, and cried out aloud, ‘Fire on, my lads, and fear nothing!’ But just as the words were out of his mouth, a Highlander advanced towards him with a scythe fastened to a long pole, with which he gave him such a deep wound on his right arm, that his sword dropped out of his hand; at the same time, several others coming about him, while he was thus dreadfully entangled with that cruel weapon, he was dragged from off his horse. The moment he fell, another Highlander, who, if the king's evidence at Carlisle may be credited, (as I know not why it should not, though the unhappy creature died denying it,) was one M'Naught, who was executed about a year after, gave him a stroke, either with a

broad-sword or a Lochaber-axe, (for my informant could not exactly distinguish,) on the hinder part of his head, which was the mortal blow. All that his faithful attendant saw further at this time was, that as his hat was fallen off, he took it in his left hand, and waved it as a signal to him to retreat; and added, what were the last words he ever heard him speak, ‘Take care of yourself;’ upon which the servant retired.”

This attendant, having fled to a mill distant about two miles from the place where the Colonel fell, changed his dress, and, disguised like a miller's servant, returned with a cart as soon as possible, being nearly two hours after the engagement. He found his master still breathing, but plundered of his watch, and other things of value, and even stripped of his upper garments and boots. On being taken up, he opened his eyes, but was unable to speak; and in this condition was conveyed to the Church of Tranent, from whence he was taken to the minister's house, where he continued breathing, and frequently groaning, till about eleven in the forenoon, when death put a final period to his sufferings, and permitted his emancipated spirit to return to God who gave it.

From the time Colonel Gardiner fell, it was no longer a battle, but a rout and a carnage; and many cruelties were inflicted by the rebels on the king's troops. The Colonel's house, which was in the immediate vicinity, and still exists, was also plundered of every thing valuable, and all his papers thrown into the greatest confusion, and for some time it was used as an hospital for the reception of the wounded.

His remains were interred on the Tuesday following, at the Parish Church of Tranent, and were attended to the grave by many persons of distinction, who, though the country was then in the hands of the enemy, were not afraid of paying this last mark of respect to the memory of so excellent and honourable a man.

In perusing these particulars of his life and death, our readers cannot but have been impressed with the sovereignty of the grace of Almighty God, in thus converting into a monument of his goodness one who, in his younger days, had unhappily been so fearfully and so totally estranged from him. May his example, while it should prevent any in similar circumstances from utterly giving way to despair, stimulate them also to flee, like him, to the refuge set before sinners in the Gospel, where, and where alone, they can expect to find rest or peace unto their souls! If those having authority over others did but exhibit as much humility and consistency of character as was exemplified in the latter days of the life of this distinguished Christian hero, it is impossible to estimate the blessed effects which might thereby result, not only to themselves, but to all under their command. For, “to be carnally minded is death; but to be spiritually minded is life and peace.”

#### PROGRESS OF THE GOSPEL IN INDIA.

[In presenting to our readers the following letter from the Rev. Dr Wilson of Bombay to the Convener of the General Assembly's Committee, dated 27th May 1837, we cannot refrain from expressing our heartfelt gratitude to Almighty God for the evident tokens of his approbation with which the labours of the Assembly's Missionaries, both at Bombay and Calcutta, have been recently blessed. They have all of them proved themselves hitherto, without exception, to be “workmen that need not to be ashamed;” and strengthened and encouraged, as they will no doubt be, by the valuable addition which has been made to their number in the appointment of Mr Macdonald, the Christian public may rest assured, that their confidence in this little band of Apostolic Missionaries is far from being mis-

placed. It is impossible, in fact, to look back upon the labours of these men since the commencement of the Mission, without entertaining the most sanguine expectation, that he who hath blessed them in the days that are past, will bless them still. The interesting events which Dr Wilson mentions, are such as may well awaken lively interest in every Christian mind. They are thus stated in his own words :]

You will be happy to learn that on Sabbath the 14th of this month, I had the privilege to baptize two native adults, and one native child, before a very large and deeply impressed congregation of their countrymen and Europeans. Of the adults, one is a young man of respectable character and information. About eight months ago he became convinced of the utter falsity of the faith of his fathers, and the truth of Christianity, by the perusal of my Exposure of Hinduism, and a portion of the Sacred Scriptures, both of which, it is remarkable, he received in loan from a Gosávi,\* and since that time, notwithstanding the remonstrances of his friends, one of whom seems now inclined to imitate his example, he has been most regular in his attendance upon me for instruction, and made gratifying advances in knowledge and feeling. He has been admitted as a scholar into the General Assembly's Institution, with a view to his preparation for future usefulness among his countrymen.† The other individual is a promising young woman, educated in the Ladies' School for Destitute and Poor Native Girls, and who formerly received much attention from its lamented founder,‡ and is well acquainted with the principles of Christianity, and whose conduct, it is hoped, is habitually under their influence.

On the occasion referred to, I preached in Maráthi, on the conversion and baptism of the Philippian Jailor. At the conclusion of the services, the son of one of the former converts was admitted into the Church as a communicant; and nine natives publicly renounced idolatry, and were acknowledged as catechumens. Four of them have been educated in, or are at present in attendance on, the vernacular schools of the mission. The others are indebted to the simple preaching of the Gospel—which is divinely adapted to men of every degree of capacity and attainment—for their knowledge and convictions. You may easily imagine what my emotions were, when they rose, one after another, and in the midst of friends and foes, declared themselves to be on the Lord's side; and you will understand how "I rejoice with trembling" when I now intimate their decision. The prayers of yourself, and of the other supporters of our cause, are most anxiously requested on their behalf, that they may be enlightened and purified by the Holy Spirit, and in due time admitted to the enjoyment of the privileges which they seek to obtain.

Since my visit to Gos, four young respectable natives of that settlement have been admitted into our institution; and a Brahman convert to Roman Catholicism, the first whom I have seen in India, has just come to me from thence, professing to renounce the errors of the second paganism in which he has found himself unhappily involved.

A PASTORAL ADDRESS  
TO THE  
INHABITANTS OF GREYFRIARS' PARISH, ABERDEEN;  
BY THE REV. ABERCROMBY L. GORDON,  
*Minister of that Parish.*

WHEN a minister in the country intends to visit his parishioners, he does not expect much difficulty

\* A mendicant priest of a particular order.

† For his support, I shall annually draw, if you do not object, the sum of ten guineas, which is only half his former income, but with which he is satisfied.

‡ The late Mrs Wilson.

in the way of discharging that important duty. Both parties are known to one another—the people whom the pastor calls upon from house to house, are those to whom he preaches the Gospel on the Sabbath-day, so that he has only to repeat and enforce the solemn truths formerly addressed to them, whilst they will be prepared to hearken to one so well known, and to profit by his earnest and affectionate exhortations. It is, however, one of the many great evils, arising from the long neglect of the religious interests of our large towns, that although they are also divided into parishes, the parochial system there is not yet attended with the same advantages which it is capable of producing in the country. The people in towns frequent the different churches, without much regard to the parochial distinction, so that comparatively few attend their own parish church, by which means it comes to pass that when a minister is anxious to visit not only his congregation, but the inhabitants of his parish, he labours under many difficulties. The parties are not so well acquainted with each other,—he is not the man whom they ordinarily hear on the Lord's day, and on this and other accounts, the visit will be attended with far less benefit. Such are the circumstances in which I feel myself to be placed at present. In addition to a congregation, a parish containing several thousand souls is intrusted to my superintendance. Its religious and educational interests have been, in some measure, though still very imperfectly, attended to; and it has also been visited by the missionaries, elders, and myself, but amidst all the disadvantages which have already been stated as inseparable from the present state of the parochial system in large towns. But being resolved again to call on you all, and yet feeling the uselessness of a visit so transient and repeated only, as it must necessarily be, at distant intervals, it has occurred to me that a brief exhortation in this form, such as I could leave behind me, would be the best way of meeting these difficulties, and, through the divine blessing, might be attended with good effects.

Such are my reasons for making this address, and yet I cannot but feel that these will be insufficient for securing it a cordial welcome. A paper of a religious character is regarded with indifference or with aversion, when one treating of the most frivolous or even improper subjects will be eagerly received and read. Allow not, my dear friends, this feeling to exist. Say to yourselves that it is folly, nay, unspeakable madness, to indulge it. Let each of you remember that, whether you regard it or not, you have an immortal soul, and will appear in judgment before God, and will live in woe or in happiness for ever; and that it is your first duty to attend to the things that belong to your eternal peace, before they are for ever hidden from your eyes. Put away, then, the reluctance you may feel to enter upon the perusal of this address, and lift up your hearts to God in earnest prayer, that he would enable you to go through it with seriousness, and understanding, and self-application, and that he would bless it for the pro-



motion of your spiritual good. And now, perhaps, you will begin to read it, but may not go far before you find yourselves opposed to the statements it contains. You may say, "the subject is most important indeed, but we do not like this view of it,—it is the same that ministers are always holding out,—sin, Christ, faith, and other doctrines, of which we have enough already." Here, again, let me implore you to consider that religion is not only the most important of all subjects, but that God himself has given us a revelation concerning it, and that all he has declared will most certainly be found to be true. Consider, now, that what we are about to say is not our own opinion of religion, which you may despise, but that it is the truth of the living God, which you are bound to receive, as you will answer to him on that great day when you, and I, and all men, will appear before his judgment-seat. Let me exhort you, then, to proceed, with these views, to consider the following propositions, which are not only drawn from the Bible, but expressed in its very words, so that there is no room for a moment's hesitation or doubt, and may the Holy Spirit open your hearts to understand and receive them. Beginning with the truths which declare what your real character and condition are in the sight of God, we say, in the words of Scripture,

I. That "the sin is the transgression of the law, and that the soul that sinneth shall die."—1 John iii. 4; Ezek. xviii. 4; Rom. vi. 23.

This you may be enabled to understand, by considering that laws are made for the government of a country, which the people are required to obey, under a penalty of imprisonment, banishment, or death, for the violation of them. Now, the whole world belongs to God. He is the King of kings, and the Lord of lords. To his government all mankind are subject, and he has given them a law, which is, that they should "love the Lord their God, with all their heart, and soul, and strength, and mind, and their neighbour as themselves."—Matt. xxii. 37–40. This "law is holy, just, and good."—Rom. vii. 12. He commands you to give it a perfect obedience, in thought, word, and deed, and declares that the slightest transgression exposes you to the penalty; for cursed is he that continueth not in all things to obey it. Gal. iii. 10. Cursed! it is an awful word, but one which God has employed, and calls on you to ponder, as meaning the heaviest judgment which he could inflict or man could endure; even eternal separation from his own glorious presence, and a subjection to spiritual, temporal, and eternal death. Such is the nature of sin in the sight of an infinitely holy and just God, and such the sure portion of him who is, in any degree, guilty of committing it. Here say not, even in thought, that this statement, however appalling, does not concern you, for God, in his Word, declares,

II. "That all have sinned," Rom. iii. 23; Eccl. vii. 20; 1 John i. 8, "and that death hath therefore passed upon all men."—Rom. v. 12, vi. 23; Gen. ii. 17.

The meaning is, that all men, and you among the number, all of you, without exception, young and old, male and female, rich and poor, have sinned,—have turned away from God,—been living in opposition to him, and been chargeable with innumerable transgressions of his law. And, oh! think what it is to break the law of God, to rise up in rebellion against the Ruler of heaven and of earth, and continually, and in every form, to be guilty of sin, which he who could destroy you in a moment regards with infinite abhorrence. Your own consciences must thus tell you that you deserve his displeasure; but in addition to this, you have already seen how his Word declares that you have actually incurred it. You have seen that the sin of which he now convicts you is the transgression of a law which brings down death on him who violates it, so that you are already under this awful condemnation. Yes, you are *even now* under this sentence. God has begun to execute it against you. You are, at this moment, poor, miserable, and dying creatures. And why? Just because you are condemned. The dreadful day, however, remains to be revealed, and is certainly approaching, when the sentence will be carried into full execution against you; "For," in the words of an apostle, "we know Him that hath said, vengeance belongeth unto me. I will recompense, saith the Lord. And again, The Lord will judge his people. It is a fearful thing to fall into the hands of the living God." Heb. x. 30, 31. Fearful, indeed! May the Lord make you all feel that it is so, and prepare you to receive the glad tidings of the Gospel, for,

III. "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15; John iii. 16; Rom. v. 7, 8; 1 Peter iii. 18.

God the Father and God the Son entered into a covenant for the salvation of a people. Is. xlii. 5, 6, 7; John vi. 38, 39; John xvii. 1, 2, 3, 23. This was made known in various ways after the fall of man, and throughout succeeding ages, until the time when the Eternal Son, who was with God, and was God, veiled his glory, and became both God and man, that he might give a perfect obedience to the divine law, in the room of the elect, and make atonement for their sins by his own sufferings and death. Is. liii.; Rom. iii. 24, 25. God now declares, that the law which they had broken has been honoured by the obedience and propitiation of the blessed Redeemer; and that, upon account of his meritorious work, he is willing to forgive all your sins, and to bestow upon you a surer and more blessed portion than Paradise itself. Matt. i. 21; John i. 29; iii. 14, 15, 16, 17; 2 Cor. v. 18, 19, &c. A glorious change, you feel disposed to say, and truly no language can express the gratitude and joy which should fill the soul on the announcement of those glad tidings; but let each of you pause, and ask himself this solemn question, Shall I be pardoned and made happy, in consequence of this wonderful redemption? Hear the answer, as proclaimed by the Lord Jesus himself—

IV. "He that believeth in the Son hath everlasting life." John iii. 36. See the reply to the question of the awakened jailer of Philippi, Acts xvi. 30, 31, &c.

What is meant by this declaration, you will understand on referring to the instance already given, of our obligation to obey human laws. Suppose a person to have transgressed these laws, and to have become liable to punishment, and a powerful friend to have interfered on his behalf, and succeeded, so that the king declares himself ready to pardon the criminal, and restore him to his former condition, and sends a messenger with this gracious announcement, who comes to him, lying in his dungeon, and tells him of the kindness and success of his friend, and how he is commissioned to offer him a free pardon, to open his prison doors, and restore him to light, and liberty, and happiness. Suppose the man to hearken with mingled eagerness and astonishment to all this, then to reflect with sorrow upon his past offences, to receive with gratitude this unexpected favour, and to be determined to show his sense of it in the loyalty and devotedness of his future life, and under these impressions to go forth. Behold that man put in possession of the pardon, released from bondage, restored to the bosom of his family, and living as a dutiful and obedient subject. Thus, saith an apostle, "God is in Christ Jesus reconciling the world unto himself, not imputing their trespasses to men. And hath committed to us," (speaking of ministers,) "the word of reconciliation. Now then we are ambassadors for Christ, as if God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 19, 20, 21. In this way we, your ministers, come to you as messengers from God of the glad tidings of the Gospel, and he who believes on the Son of God acts like the person before described. He truly feels how sinful and guilty he has been before God, and how justly he is exposed to eternal death. He sees the infinite mercy of God the Father in sparing not his only begotten Son. He sees the infinite compassion of the Lord Jesus Christ in dying for him, and of what a complete salvation he has been the author. He accepts that salvation. He puts on, by faith, Christ's righteousness, as the only way to be righteous before God, and being pardoned and accepted, he is moved by love to Him for such a display of mercy, and devotes himself entirely to his service. He feels what the apostle means by saying, that "if any man be in Christ Jesus, he is a new creature: old things pass away; behold all things are become new." 2 Cor. v. 17. The Scriptures, he may before have, in a great measure, neglected, or perused with little heartfelt interest, but now they are "better to him than thousands of gold and silver." Ps. cxix. 72. Prayer he may either have omitted or formally discharged, but now he engages in it with earnestness, and faith, and frequency. See Paul, Acts ix. 11, &c.

The public or private ordinances of religion he also regards with different feelings, and can say, with something of the Psalmist's spirit, "How amiable are thy tabernacles, O Lord of Hosts. My soul longeth, yea, even fainteth for the courts of our God." Ps. lxxxiv. 1. The person is short, who believeth on the Son, has new views, principles, and desires. He is born again, John iii. 7, as the Saviour says. He loves God, the Word, his ordinances, his throne of grace, as people, and seeks in all things to advance his glory. He hates sin as the cause of Christ being brought to the cross, and the commission of which would, as it were, crucify him afresh. In all the relations of life, he acts as if beholding Christ, and will be found a faithful husband, an affectionate parent, a dutiful son, upright, sober, industrious, desirous to do good to all men as he has the means and opportunity, to relieve their temporal wants, to promote their spiritual interests, and to make the will of God be done on earth as it is in heaven. He grows in grace, in meekness, in holiness; and at death, he goes to mingle with those blessed spirits whose song throughout eternity is, "Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God, unto him be glory for ever and ever." Rev. i. 6. Thus, he that believeth on the Son hath everlasting life; but the same gracious Being who uttered these words, immediately adds the following:—

V. "He that believeth not the Son, shall not see life, but the wrath of God abideth on him." John iii. 36; viii. 24; Mark xvi. 16; 1 John v. 12; Rev. xxi. 8.

The conduct of such a man may be shown by adducing the former illustration of the person who had been sentenced to death for his violation of the laws of his country, to whom a messenger with free pardon was sent, and by whom it was received with feelings of deep sorrow for his past offences, of heartfelt gratitude for the undeserved favour, and of sincere desire to serve faithfully his sovereign. Suppose that, instead of this, he had said, "I am not conscious of my crime—I have been unjustly convicted and condemned—I will not receive your pardon—I will remain in my cell with my chains upon me, with my bread and water, until the day arrives for my public execution." What astonishing, inconceivable delusion you say; and yet such is the man who believes not the Son of God. For you have seen how a believer feels and acts. He discovers his guilt and danger as a transgressor of the law of God. He discovers Christ as an all-sufficient and willing Saviour, and gratefully receives the forgiveness which he freely offers, and dedicates himself to his service. Now, not to believe on the Son is just the reverse of all this. It is, as if the man were not to feel that he was in such a state of sin and misery as had been represented—as if he thought he had no need of such a deliverer—as if he refused to receive pardon or any other kind-

ing at his hands, and as if, not in words yet in heart, he said, with the Jews of old, "I will not have Jesus Christ to reign over me." Luke xix. 14. This is not believing on the Son of God, from which you may learn, that unbelief is not, as some allege, a mere opinion, which they may entertain or not without being accountable. You will now see, that not to believe on the Son of God is as if a man said he was determined not to repent of his sins, nor to take God's pardon, nor submit to his authority, but would remain a transgressor and a rebel to the last. It also shows, how justly it is declared that such men "shall not see life," but be doomed to everlasting death on the day of judgment. They had before merited it by their innumerable sins, and now they reject a forgiveness purchased with the blood of the Eternal Son of God! Therefore, their sins will never be pardoned—their souls will not be made holy, nor meet for heaven—they will never in time, nor in eternity, know what true happiness is. On the contrary, "the wrath of God," it is said, "abideth on them," words expressive of all conceivable misery; for what else but unchangeable, everlasting, unmitigated misery, can be the portion of that man who lives and dies under the wrath of God. And yet, astounding as is the infatuation, and dreadful as is the condition of those who believe not the Son of God, such is the state in which all of you, if left to yourselves, will be found to be: for,

VI. "Light has come into the world, and men love darkness rather than light." John iii. 19; i. 5; v. 40; xvi. 9; Acts xiii. 41; Eph. ii. 1.

Surprised as you might be at the man who, when doomed to death, refused pardon, and was at length brought out to receive his punishment, yet in these words Christ declares all men are acting in the very same manner. When the light of heaven comes down to them, when God, in Christ Jesus, offers to forgive, to pardon, and to bless them, they shun this light, they refuse these blessings, they prefer abiding in the darkness and degradation of their own natural state, and make choice of death rather than life. "They hated knowledge," saith God, "and did not choose the fear of the Lord. Therefore shall they eat of the fruit of their own ways, and be filled with their own devices." Prov. i. 29, 30. How many, in our own country, and in our own city, are walking in the way described in this awful passage! How many, also, although constantly warned of their sin and danger, and earnestly entreated to believe and to repent, do, nevertheless, care for none of these things, and live on in impenitence, defying God! The last day will be more tolerable for Tyre and Sidon than for them. Matt. xi. 21-23.

But if men do thus reject the grace that hath appeared bringing salvation, how, it may be asked, shall any be saved? We answer, that the covenant of God with his Eternal Son stands sure, and will be accomplished, notwithstanding that men, left to themselves, do thus reject its gracious

provisions, for the Lord Jesus Christ hath said, that although "they will not come to him that they may have life," (John v. 40,) yet,

VII. "All that the Father giveth me shall come to me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John vi. 37-39; Isaiah liii. 10-12.

Hereby signifying that all those whom God will give to the Redeemer, in the covenant of grace, shall be enabled to see in what a state they are, and to believe in the Son of God as the Saviour. The Holy Spirit—the third person in the glorious Godhead—performs this great work of making men partakers of the redemption purchased by Christ. In the words of that admirable Catechism, with which you should all be familiar, "He convinces them of sin and misery, enlightens their minds in the knowledge of Christ, renews their wills, and thus persuades and enables them to embrace Jesus Christ freely offered to them in the Gospel." And believing on the Son of God, they are pardoned, sanctified, and saved. Thus the Jews were led to Christ on the day of Pentecost, (Acts ii. ;) thus the Apostle Paul was brought to him, (Acts ix. Gal. i. ;) and in this way also the jailer at Philippi, (Acts xvi. 30.) Nor is the necessity for this great change by the Holy Spirit confined to any age. All of you must be convinced, enlightened, and converted by grace, as these persons were, though not in all respects in the same manner, "for except a man be born again," says the Saviour, "he cannot see the kingdom of God." John iii. 3. And this great truth ministers, parents, and teachers, should constantly enforce, leading every one for himself to consider that he must be born again, as a pious minister of the seventeenth century did. One Sabbath evening after having received an answer to the question "What is effectual calling?" and having explained it, he proposed that the question should be answered by changing the words *us* and *our* into *me* and *my*. Upon this proposal a solemn silence followed; many felt its vast importance, but none had courage to answer. At length a young man rose up, and, with every mark of a broken and contrite heart, by divine grace was enabled to say, "Effectual calling was the work of God's Spirit, whereby convincing *me* of *my* sin and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, he *did* persuade and enable *me* to embrace Jesus Christ freely offered to *me* in the Gospel." The scene is described as having been truly affecting, and would to God that he would raise up more in our churches, families, and schools, who could, from the heart, give a similar declaration!

In conclusion, God himself hath now declared to you that sin is the transgression of his law, and that eternal death is the portion of him who is guilty of it. He declares that you have all sinned, and are exposed to this awful condemnation; that his Eternal Son has become a Sa-

viour by his perfect obedience and atoning death, and that he offers through him the remission of sins and restoration to his favour; that he who believeth on the Son hath everlasting life, and that he who believeth not shall not see life, but the wrath of God abideth on him; that, nevertheless, no man of himself, sees his need of Christ, and that all men reject his proffered mercy; that in fulfilment of God's eternal purpose to save a people by Christ Jesus, the Holy Spirit awakens them to a sense of their danger, and leads them to believe on the Son, "in whom they have redemption through his blood, even the forgiveness of sins." Col. i. 14. And now your own consciences must suggest how important it is that you should ascertain whether you have been brought into this state, and how necessary, according to the exhortation of the apostle, that you

VIII. "Examine yourselves whether ye be in the faith, and prove your own selves." 2 Cor. xiii. 5.

What duty, indeed, so momentous, and requiring such immediate and solemn regard as this of self-examination? Standing, as you are, on the brink of an awful eternity, not knowing but that this very night you may be summoned into it, and remembering the words of Christ, that "he who believeth shall be saved, and he who believeth not shall be condemned," (Mark xvi. 16,) how earnestly should you inquire whether you have been enabled to believe in Christ or not, and are now in a saving union to him!

Let me, therefore, implore you to make the inquiry, and to ask yourselves such questions as the following, which the previous statements will suggest:—Have you been awakened to a sense of your guilty and ruined condition? Have you seen your own utter helplessness, and that without a Saviour you will sink and perish, and have you beheld "the Lamb of God that taketh away the sin of the world?" John i. 20. Have you come to the fountain of his blood that you might be washed and sanctified, and have you experienced that change of heart, and do you manifest that purity, consistency, and growing holiness of life which are the sure attendants upon saving faith? Not only examine, but prove yourselves, says the apostle. Let it be a deliberate, serious, earnest, searching inquiry, with the Word of God in your hands, and with such a prayer as the Psalmist's, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Ps. cxxxix. 23. And if, as there is too much reason to fear, there are many, many of you who have never been brought to Christ, let me beseech all such to consider the condition in which they are, and that if they die in it, they will die under the terrible burden of innumerable, unpardoned transgressions, and exposed to all the consequences of God's unremoved wrath. Be thankful that you have not been cut down in such a state, that "God is still long-suffering towards you, not willing that you should perish, but be brought to

repentance," (2 Peter iii. 9,) and that Christ is now exalted a Prince and a Saviour to grant you this repentance and remission of sins. Acts v. 31. Nay, Christ is nearer to you than heaven. "Behold," he says, "I stand at the door and knock, and if any man open to me, I will come into him and sup with him and he with me." Rev. iii. 20. He is now knocking at the door of your heart, and seeking to come in, that he may abide in you, and be your Redeemer and your portion forever. Will you refuse entrance to the Son of God,—the compassionate Saviour! Oh! that the Holy Spirit would open your hearts, so that Christ, the King of Glory, may enter in and dwell there, the pledge and the beginning of a blessed and everlasting communion!

"I call heaven and earth to record, this day against you, that I have set before you life and death, blessing and cursing: therefore, choose life that both thou and thy seed may live." Deut. xxx. 19. Such were the words of Moses to the children of Israel, delivered a little before his death, in an address, wherein, with great earnestness and affection, he had warned them of their duty to God and their own souls. In now hearing a similar testimony among you, I would earnestly implore you not to cast it carelessly away, but consider it as coming from one who has no other object in view by it than your eternal good, and anxiously desirous by this means to advance you. Read it again and again. Study the passages of Scripture quoted or referred to. Consider them together and meditate upon it. Be sure that you pray God to bless it. The subject is worthy of all this concern, and you cannot neglect it with safety. For, though you and I may never meet again in this world, we will both stand before God in judgment, and, in that solemn prospect, I call heaven and earth to record, this day, against you, that I have set before you life and death. O that you were wise, that you understood this, that you would consider your latter end!" Deut. xxxii. 29. So prays your affectionate pastor.

#### THE AIR OF THE ATMOSPHERE, AS CONNECTED WITH RESPIRATION.

If we suppose the atmosphere deprived of heat, and light, and moisture, and of all those other heterogeneous particles which are either naturally or accidentally contained in it; there still remains the medium which is the receptacle or vehicle of those various substances, and this medium is indeed that which, in common apprehension, is understood to be the atmosphere itself.

Of the vital importance of atmospheric air, no formal proof can be required; for every one capable of the least reflection must know, that its presence is almost constantly necessary to the existence of man, from the moment of his birth to that of his death. Of all other external aids, we may be deprived for a comparatively long time without danger, or even without inconvenience; of light and heat for instance, and of food and sleep; but we cannot be deprived of the air which we breathe even for a very few minutes, without dreadful distress; or, if for more than a very few minutes, without the extinction of life.

This vital importance of the air depends, probably,

on its capability of assisting to withdraw from the body, chiefly through the agency of the lungs, portions of that peculiar principle called carbon; the permanent retention of which would be incompatible with the continuance of life. And the union of this principle with one of the constituent parts of atmospherical air is probably effected in the lungs during the process of respiration; the compound passing off in the act of expiration, in the state of an aeriform fluid, called carbonic acid gas.

But, in order to give a clear idea of the nature of the process of respiration, it will be necessary to explain more particularly, not only the constitution of that portion of the atmosphere which supports this process, but some of its chemical relations to other substances. Atmospherical air, then, considering it in its adaptation to the process of respiration, consists of a mixture or combination of two aeriform fluids, which are very different from each other in character, but intimately blended together in the proportion of four to one. Of these two fluids that which is in the smaller proportion is not only capable of supporting life, when respired or breathed alone, but is capable of supporting it for a much longer period than an equal volume of atmospherical air would have supported it; and if, instead of being employed for the process of respiration, it be made the medium of supporting combustion, the consequent phenomena are still more remarkable; for the combustible body not only burns for a longer time than it would have done in the same quantity of atmospherical air, but it burns with an intensity much more vivid; the light of the flame being in many instances too powerful to be easily borne by the eye. On the other hand, that constituent part of atmospherical air, which is in the greater proportion, not only will not support either life or flame, even for a short time, but extinguishes both almost in an instant.

By numerous experiments, which it is at present unnecessary to describe, it has been ascertained, that many of the metals are capable of attracting and combining with this respirable part of the air; during which process the metallic body assumes an earthy character, and becomes increased in weight; while the weight of the air, in which the experiment has been conducted, becomes diminished exactly to the amount in which that of the metal has been increased: and, at the same time, the residuary portion of the air which has been employed in the experiment, equals only about four-fifths of the original volume; and is now incapable of supporting either life or flame. But, by processes well known to chemists, the metallic substance may be made to yield a quantity of air equaling that which has been lost during the experiment, the metal at the same time returning to its original state and weight; while the air, thus separated, if added to the residual portion, not only restores the volume and weight of the original quantity, but also its power of supporting life and flame.

If, instead of a metal, certain inflammable substances be employed, similar changes are effected on the air; and the inflammable substance, together with an increase of weight and other alterations, acquires acid properties; and hence that respirable portion of the air has, from a Greek derivation, been called oxygen; as being the effective cause of the acidification of those inflammable bodies. It has moreover been ascertained that, during combustion, a piece of pure charcoal weighing twenty-eight grains combines with as much oxygen gas as would weigh seventy-two grains: and, as the volume of the gas employed remains the same at the end of the experiment that it was at the beginning, provided it be brought to the same degree of temperature and atmospherical pressure, it appears that the carbon is, as it were, held in solution by the

gas; and as this chemical compound of carbon and oxygen possesses acid properties, it is called carbonic acid gas.

A volume of this gas, then, which weighs one hundred grains, consists of twenty-eight grains of carbon chemically combined with seventy-two grains of oxygen: and it has certain properties, by which, without the labour of actual analysis, it may be recognised from any other gas; among the more important of which, for our present purpose at least, is the readiness with which it communicates a wheyish appearance to lime-water, when made to pass through that liquid. Making use of this character as a test, any individual may easily satisfy himself that, during the process of respiration, a quantity of carbonic acid gas passes from his lungs; for if, after having inhaled a portion of atmospherical air uncontaminated with any mixture of it, he breathe slowly through a narrow tube, the further extremity of which is immersed beneath the surface of a portion of lime-water, he will observe that, as the bubbles of air rise through the lime-water, that liquid becomes opaque; and the opacity thus communicated to the water can be shown to be the result of a compound formed by the union of the carbonic acid, which has evidently been given out from the lungs, with the lime previously held in solution in the lime-water.

Let it now be kept in mind that a hundred cubic inches of carbonic acid gas, under ordinary circumstances, weigh a little more than forty-six grains, and that a quantity of the same gas weighing a hundred grains contains twenty-eight grains of carbon, and the following statement will be easily intelligible. It appears, from experiments which have been made for the purpose, that during the process of respiration in an individual of ordinary size and health, about twenty-seven cubic inches and a-half of carbonic acid gas are given off from the lungs in the course of one minute; which, at the end of twenty-four hours, would amount to 39,600 cubic inches, or in round numbers 40,000; and as 100 cubic inches weigh  $46\frac{1}{2}$  grains, 40,000 would weigh 18,532 grains. Then, since a quantity of carbonic acid gas, weighing 100 grains, contains twenty-eight grains of carbon, a quantity weighing 18,532 grains would contain 5190 grains, or nearly eleven ounces, at 480 grains to an ounce; so that a quantity of carbon equaling two-thirds of a pound in weight, is daily discharged from the blood by means of the simple process of respiration.

In an illustration of the general question of the adaptation of external nature to the physical condition of man, it is clearly immaterial whether, during the process of respiration, the carbonic acid is supposed to be produced by the union of the carbon of the animal system with the oxygen of the air respired; or whether, as is possible, the carbonic acid, having been previously formed in the body at large, is given off in the form of carbonic acid gas from the lungs, while the oxygen gas of the atmosphere is absorbed by those organs. The main point to be considered is, the fact of the removal of that quantity of carbon, which could not be retained with safety to the life of the individual; and when we consider that the entire quantity of the carbon, thus discharged, is collected from every the most interior and remote part of the body, how worthy of admiration is the economy of nature in producing the intended effect! The air is the medium through which the carbon is to be discharged; and yet the constitution of the body is such, that the air could scarcely be introduced into any of its internal parts without occasioning the most serious consequences, if not death itself; but by means of the circulation of the blood, that beautiful contrivance intended primarily for sustaining the nourishment, and warmth, and life of every part, the noxious principle is conveyed to the lungs,

where it is of necessity brought, if not actually, yet virtually, into contact with the air; and thus it is effectually removed from the system.\*

### COMMUNION SERVICES.

BY THE REV. PATRICK BOOTH, A.M.,  
Assistant Minister of Innerleithen.

No. 1.

#### BEFORE COMMUNION.

"THOU preparest a table before me," said the Psalmist, "in the presence of mine enemies." The wicked, even his enemies and his foes, had come upon him to eat up his flesh, but they had stumbled and fallen. A host had encamped against him, yet his heart had not feared. Though war had risen up against him, in the Lord had he had confidence. Many, indeed, there had been which had said of his soul, there is no help for him in God. Yet the Lord had been a shield for him,—his glory and the lifter up of his head. He had cried unto the Lord with his voice, and the Lord had heard him out of his holy hill. Therefore had he laid him down and slept; he awoke in safety, for the Lord sustained him; and now, with well-founded and unshaken confidence in the mighty hand and out-stretched arm which had proved his unfailing stay and his defence, and which he knew would prove the source of final and decisive victory, he sat down to the table which the Lord had prepared for him in the presence of his enemies, as calm and undismayed as if they had been far and for ever distant, and was not afraid of ten thousands of people that had set themselves against him round about.

And, my brethren, we too are surrounded with enemies, the world, the flesh, and the devil; we have experienced their attacks, nay, we have been the subjects of their pernicious and tyrannical dominion, and yielded a place to their slaughtering legions in the very citadel of our hearts. From that stronghold, I trust, they have been dislodged, and scattered before the breath of the Spirit of the Lord. Your presence here this day, if you have come with the mind and soul of Christians, is a pledge to that effect. But although I trust that the banner of the cross now floats on the towers which Satan once called his own; if his hosts are dispersed, think not that they are yet exterminated; if they are cast down, flatter not yourselves that they are destroyed; if they have been driven from more direct and open warfare, suppose not that their wiles are exhausted,—that in ambush they watch not for the perdition of your souls. You are observed by them at this moment; there is still craft in their stratagems, and venom in their darts. They murmur at the feast which has been set before you; they repine at the strength which you will thereby acquire for the renewed combat. But if ye are the true soldiers of Christ, his banner over you is love, and their most fiery darts will fall powerless on his protecting shield; for fierce as was their array,—high as were their hopes,—united as were their efforts,—and desperate their assault, yet impotent were all their struggles on that memorable night when this table was first spread,—when this bread of life was first broken,—and this cup of salvation first poured out. What they deemed the trophies of their final victory, proved the emblems of their irretrievable defeat. In the name of the Lord ye shall still destroy them; dread not, then, their presence, whilst you partake of the symbols of his redemption and his love.

#### AFTER COMMUNION.

"Surely the Lord is in this place; surely this is the gate of heaven;" but ye have not yet made good your entrance; the struggle is not ended; the victory is not complete. At this quiet, and tranquillizing, and

\* From Dr Kidd's Bridgewater Treatise "On the Adaptation of External Nature to the Physical Condition of Man." London: 1838.

encouraging feast, you are apt to forget that you are in an enemy's country, but you are still in the presence of your mortal foes. That they are unseen makes them just the more to be dreaded,—that they fight by stratagem just calls the more loudly for vigilance,—that their plan of attack is unknown, just demands the stronger a guard to be posted at every assailable point. Cease not from watchfulness until the warfare is ended; indulge not in security until the final victory is won. You have now but refreshed yourselves for a continuance of the conflict; go forth in the strength of the Lord, conquering and to conquer. This is not the career of your rest; expect it not until, with the sweet aid of the Spirit, you have driven the last antagonist from the battlements of the New Jerusalem. Manfully bow down under the privations of the campaign; endure hardships as good soldiers of Christ. Shrink not from your duty, or from the posts of danger; who would be absent from the point where glory is to be won? Who will not the earthly hero suffer in the cause of freedom and the career of conquest; shall the champions of the cross present a less resolute front in opposition to the tyranny of sin and of Satan, and to make Cassar and Eden his own? How questionable are the objects for which the weapons of this world are often called to do their work of destruction; but how pure and valuable is the triumph which the weapons that are not carnal achieve! We sicken at the details even of earthly victory, but the victory of redemption has rendered the honour without the least ground for one bitter reflection or a single sigh. All is glory and all is gain.

A melancholy uncertainty attends every earthly contest. The wisest plans are often disconcerted, and the most sagacious calculations disappointed. The most courageous perseverance must often yield to the measure of events; the most undaunted bravery frequently falls short of the object at which it aims. The most fearless designs are baffled, the most able combats are defeated, and the battle is not to the strong. Be it the Christian warfare there is no such doubt or uncertainty. The contest may seem protracted but the result is certain,—the struggle may be painful but the victory is secure. Where there is determination there is success, and the warrior on that battle-field has no reward. It is not, my fellow-soldiers in this great and glorious cause, that our enemies are few or powerless, or that our most vigorous and united efforts are equal to their defeat. But greater is He that is for us than all that are against us, and when we are weak he is strong. We go not a warfare at our own charge. Our sufficiency is of God. Trust not, then, to your own resources, nor go forth without the armour of defence and the weapons of attack with which he has provided you. Let your loins be girt about with truth, and your heart defended with the breast-plate of righteousness. Let your feet be shod with the preparation of the Gospel of peace; let the hope of salvation be your helmet. Above all, take the shield of faith, as a gird on the sword of the Spirit, and with all prayer and supplication in the Spirit, commit yourselves to the Lord, and all-wise, and Almighty leader, who hath already shed his own blood as the price of that victory to which he calls you to advance. Implicitly trust to his sufficiency, obey his directions, and submit to his discipline.

And whilst the assured hope of a triumphant termination of your warfare stimulates you to heroic exertion, for the same holy purpose reflect on the consequences of defeat. When the earthly arena of man's strife is traversed,—there lie heaps of the dead and the dying; the roar of the battle is ended, or the thunders of the now distant conqueror, in pursuit of the retreating vanquished, are too faint to drown the agonized and expiring nature. The night is approaching at the sound the blood runs cold. But the enemy has done his worst; and the dead are in the land of the

fulness, and the weary will soon be at rest. But when will the victim of Satan be relieved, when will his wounds be healed? Will death eternal end his sufferings, or the red flames of hell diffuse a joyous light o'er his dark eternal dungeon? "O! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" But the brave earthly conqueror, who escapes the dangers of the field, has a welcome awaiting him at home, and the thanks and rewards of his country. And the spiritual victor has a welcome in store for him in heaven,—his leader's celestial kingdom shall be his everlasting home,—a mansion in his Father's house shall be his eternal reward,—the companions of his warfare shall be the companions of his bliss,—the songs of angels shall celebrate his triumphs,—their hallelujahs shall greet his return,—from every stain of the conflict he shall be washed in the fountain of living waters,—and, as toils and troubles at an end for ever, his God shall wipe away all tears from his eyes. Go forth then, my brethren, to fight the good fight, and by the blessing of the Lord, may the glory and the victory in Christ be yours. Amen.

### CHRISTIAN TREASURY.

*Christian Life.*—What is misfortune? Whatever separates us from God. What a blessing? Every means of approximation to him. No right opinions, clearness of comprehension, or fulness of belief in religious matters, signify any thing to our establishment and conversion, unless they are from God. The crosses and mortifications we meet with from others, are a precious means of humbling, instructing, and improving us; we could be undone without them. If God gives internal comfort, it is not that we may live upon it, but to support and animate us to some farther end. Bearing with yourself in the want of spiritual strength, or absence of spiritual comfort, is neither more nor less than bearing with God, and the effect of no common grace. It is a hard thing for a real Christian, fearing and striving against all sin, to be patient with it in submission to the divine will; but what can we do if God is pleased to suffer it in us, as he does for wise purposes to humiliate us, to convince us of our dependence, to keep us close to Christ? So the Apostle Paul exulted in the weakness of God, and could defy remaining corruption to condemn him. The moment we think that we have overcome sin, we shall desert Christ. We may know by our affection to the Sabbath, whether eternity will be forced upon us. The journey through life, is as Peter's walking on the water, and if Christ does not reach out his hand, we are every moment in danger of sinking. Grieve for nothing but sin, and for not grieving for it; rejoice only in Christ's victory over it, and recovery to God by him, and pure devotion to him. O that I may from henceforth think with horror, astonishment of soul, and the most perfect detestation of indulging a wish, or keeping any thing in my heart that would keep God out of it. I hope I shall make a noise, and I know what it must be,—God and his will, Christ and his work, the Spirit and his baptism of fire.—ADAM. (*Private Thoughts.*)

*The Happiness of a glorified Spirit.*—Would you now where I am? I am at home in my Father's house, and the mansion prepared for me there. I am where I would be, where I have long, and often, desired to be; no longer on a stormy sea, but in a safe and quiet harbour. My working time is done, I am resting; my owing time is done, I am reaping; my joy is at the very height of harvest. Would you know how it is with me? I am made perfect in holiness; grace is swallowed up in glory; the top-stone of the building is brought forth. Would you know what I am doing? I see God; I see him as he is, not as through a glass darkly, but face to face; and the sight is *de-anafornig*, it makes me like

him. I am in the sweet employment of my blessed Redeemer, my Head and Husband, whom my soul loved, and for whose sake I was willing to part with all. I am here bathing myself at the spring-head of heavenly pleasures, and joys unutterable; and, therefore, weep not for me. I am here keeping a perpetual Sabbath; what that is, judge by your short Sabbaths. I am here singing Hallelujahs incessantly, to Him who sits upon the throne, and rest not day or night from praising him. Would you know what company I have? Blessed company, better than the best on earth—here are holy angels, and the spirits of just men made perfect. I am set down with Abraham, and Isaac, and Jacob, in the kingdom of God, with blessed Paul, and Peter, and James, and John, and all the saints; and here I meet with many of my old acquaintance that I fasted and prayed with, who got before me hither. And lastly, would you consider how long this is to continue? It is a garland that never withers; a crown of glory that fades not away; after millions of millions of ages, it will be as fresh as it is now; and, therefore, weep not for me.—MATTHEW HENRY.

*Let not thy left hand know what thy right hand doeth.*—Beware that temporal motives and aims do not intrude in matters of Christian beneficence, and mix themselves with acts of a strictly religious character. This unhallowed union takes place in different ways; but these may, in the greatest number of cases, be resolved into ostentation, or a selfish desire after the good opinion of our fellow-men. This is the principle and motive of the Pharisee, who performs his alms-deeds, as he does his religious worship and services, to be seen of men; but is directly opposed to the Gospel principle and precept, requiring that these deeds should be done in secret; that is to say, from the inward principle of duty, and motion of the affections, as distinguished not only from the mere outward act but from all desire of human applause. Although there is no age and time of the world where these unworthy motives do not operate, yet there are certain seasons and states of society where they are apt to prevail to a greater extent, and with a more numerous class of persons than at others. And it will be allowed, that one of those periods is the present day, when extensive and powerful associations have been formed for religious purposes, which embrace a large portion of the community, and of which the proceedings are carried on with great publicity, and proclaimed, as it were, on the house-tops. Men of worldly, or at least doubtful minds, may, in such circumstances, not seldom be induced to take a part in these operations, with the hope of sharing in the honour of the work; or, at all events, of rising in the estimation of their fellow-creatures, and obtaining, at the expense of some pecuniary sacrifice, perhaps of no great amount, the rank and character of Christian philanthropists. It is to be feared that if the operations of those great religious societies could be conducted so as not to meet the public eye, if they too, could, like individuals, not let their left hand know what their right hand doeth, the amount of their revenues might suffer no trifling diminution. Whether, and how far, the treasure swelled by such contributions, may, notwithstanding the unworthy motives of those who so contribute, be overruled for the promotion of pure and truly Christian ends, is not a question to be decided by man. But, with respect to the individual acting on such worldly inducements, who shall say that he is authorised to expect any profit from the deed to his own soul? "Verily," says the Saviour himself, "he has his reward;" inasmuch as that applause on which he secretly set his heart, will be certainly bestowed; but, in so far as the false principle operated, there too must his reward not only begin, but end.—JAMES GLASSFORD, M.B. (*Covetousness brought to the Bar of Scripture.*)

## SACRED POETRY.

## LINES

SUGGESTED BY THE FOURTEENTH VERSE OF PSALM CIII.

"He knoweth our frame; he remembereth that we are dust."

BY A FIFESHIRE FORESTER.

To thee we return, though from thee we have strayed,  
For we know that thy mercy is great as thy power;  
Oh stretch forth thine arm, and come to our aid,  
For strong is the tempest, and dark is the hour!

With snares and temptations our path is beset,  
And the shadows of death have encompass'd our way;  
Be near in the day of our trouble, and let  
Thy hand in the storm be our strength and our stay.

Our sins, and our wanderings, are known unto Thee;  
Our wants, and our weaknesses, all Thou hast scan'd;  
To Thee, for a refuge from these, we would flee,  
To repose in Thy shadows—be fed by Thy hand!

We are weary—and Thou, in thy mercy, hast said,  
"To the weary and laden sweet rest I afford;"  
Oh grant us the blessings for which we have prayed,  
The peace which proceedeth alone from the Lord.

## MISCELLANEOUS.

*Rev. J. Wesley.*—Mr Wesley, the father of the Rev. John Wesley, was roused by the cry of fire from the street; but, little imagining that it was his own house, he opened the door, and found it full of smoke, and that the roof was burnt through. Directing his wife and two girls to rise and flee for their lives, he burst open the nursery-door, where the maid was sleeping with five children. She snatched up the youngest, and made the others follow her; the three eldest did so; but John, who was then six years old, was not awakened, and in the alarm was forgotten. The rest of the family escaped—some through the windows, others by the garden door; and Mrs Wesley, to use her own expression, "waded through the fire." At this time, John, who had not been remembered till that moment, was heard crying in the nursery. The father ran to the stairs, but they were so nearly consumed that they could not bear his weight; and being utterly in despair, he fell upon his knees in the hall, and in agony commended the soul of the child to God. John had been awakened by the light; and finding it impossible to escape by the door, climbed upon a chest that stood near the window, and he was then seen from the yard. There was no time for procuring a ladder; but one man was hoisted on the shoulders of another, and thus he was taken out. A moment after the roof fell in. When the child was carried out to the house where his parents were, the father cried out, "Come, neighbours, let us kneel down; let us give thanks to God! He has given me all my eight children: let the house go, I am rich enough." Mr Wesley remembered this providential deliverance through life with the deepest gratitude. Under one of the portraits published during his life, is a representation of a house on fire, with the scriptural inquiry, is not this a brand plucked out of the burning?"

*Josephus the Historian.*—In the beginning of the Jewish war, this eminent man commanded in Galilee. When Vespasian, who was a general of the Roman army under the reign of Nero, had conquered that country, Josephus was at Jotapata. He and forty more Jews had concealed themselves in a subterranean cavern, where they formed the desperate resolution of killing each other rather than surrender themselves to the Romans. Josephus, having been governor of the place, and therefore entitled to priority in point of rank, it was at first proposed by the rest to yield it to

him as an honour, to become the first victim. He, however, contrived to divert their minds from this, by proposing to cast lots for the precedence; and after thirty-nine had balloted and killed one another, he and the other who survived, agreed not to inter their hands in one another's blood, but to deliver themselves up to the Romans. Upon this, Josephus surrendered himself up to Nicanor, who conducted him to Vespasian. In this extraordinary manner was the life of this eminent man spared, that he might write his history, which in many instances has confirmed and illustrated the sacred volume, and in other ways been useful in every subsequent age.

*Rev. D. Tyerman.*—When a young man, and connected with others who, like himself, regarded not the Sabbath as the day of the Lord, Mr T. had planned a Sunday-party down the river Thames, as far as Gravesend. On the Friday night, when he lay down to rest, a transient misgiving whether it was right so to profane the Sabbath of the Lord, gave him some uneasiness, but he overcame the monitory feeling, and fell asleep. On Saturday morning the thought again crossed his mind, but again he resisted it, and resolved to meet his companions. He was about to rise, but fell asleep again, and had a somewhat singular dream, which impressed his mind, so that he would not go. He was not superstitiously observant of dreams, but he regarded the admonition. The party went without him; and on the following Tuesday morning, he was greatly surprised and affected to find from a newspaper, that the identical boat in which he was going had upset, and the party, and all on board had perished. He was struck with the interposition of Divine Providence in his favour; very properly regarded it as a call to devote himself to God; turned from sin to holiness, and afterwards became a useful minister of Jesus Christ.

*The life of a good man preserved.*—Posidonius, an old life of Augustine, relates, that the good man, on one occasion to preach at a distant town, took with him a guide to direct him in the way. This man, by some unaccountable means, mistook the usual way, and fell into a by-path. It afterwards proved, that in this way the preacher's life had been saved, as his enemies, aware of his journey, had placed themselves in the proper road with a design to kill him.

*Providence always watchful.*—In the year 1732, Dr Gill had a memorable escape from death in his own study. One of his friends had mentioned to him a remark of Dr Halley, the celebrated astronomer, that close study preserves a man's life, by keeping him out of harm's way; but one day, after he had just left his room to go to preach, a stack of chimneys were blown down, forced their way through the roof of the house, and broke his writing table, in the very spot where he sat a few minutes before he had been sitting. The Doctor very properly remarked afterwards to his friend, "A man may come to danger and harm in the closest well as in the highway, if he be not protected by the special care of Divine Providence."

\* \* \* Separate Numbers from the commencement may be had at any time to complete sets.

Published by JOHN JOHNSTONE, at the Office of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and G. GOSFORD Street, Glasgow; J. NISBET & Co., HAMILTON, ABERNETHY & Co., and R. GROOMBRIDGE, London; W. CURRY, JUNIOR, & Co. Dublin; and W. McCORMACK, Belfast; and sold by the Booksellers and Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses to the Publishing Office there, 13, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, published in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 88.

SATURDAY, NOVEMBER 4, 1837.

PRICE 1½d.

THE MEANS OF PROMOTING REPENTANCE.

BY THE REV. JOHN MACFARLANE,  
*Minister of Colleslie.*

THIS grace of the Christian life, as we have seen in a former paper, forms an essential part of salvation. Like every other grace, it is to be referred to His divine influence, who is described in Scripture as "the author and finisher of our faith." But, in the production of this, as of every other saving effect upon the soul, our own powers of knowledge and reflection are brought into active exercise.

And, first, we perceive the evil of delay, whether in the original exercise of repentance, or in renewing it, after having relapsed into a state of spiritual decay. It cannot be doubted that this Christian grace is necessary both to our safety, and our happiness. There is, indeed, so general a persuasion of this truth, that few, even among the most careless and profligate, do not hope to repent before they die. But, delaying a serious application to the means of repentance till some future time, they are still indulging in the love of sin, combined with ignorance and presumption. Did they feel that the true perfection and happiness of their nature consisted, in an exemption from every kind, and degree of moral pollution, they could not fail to seek the immediate attainment of that, which they knew would make them happy. Delay to abandon any course, implies a present inclination to pursue it. If they have any wish, therefore, to repent, while repentance is delayed, it is not because they desire to be freed from the slavery of sin, but because impenitence is associated in their minds, with an alternative which they cannot contemplate without dismay. Meanwhile it is becoming less likely every day that the careless sinner shall ever repent. He is daily receding from the point to which divine grace invites him. He is rendering the veil that is upon his heart, more impervious to the beams of celestial truth. Each successive intimation of conscience, each suggestion of the Spirit that now strives with him, each admonition of Providence that is resisted or forgotten, leaves the heart, as in the case of Pharaoh, more hardened than before. Independently of the hazard he runs of being this night consigned to the place

where there is no more room for repentance, he is advancing with a steady pace, to that fatal insensibility of mind, which is the last stage of the sinner's progress to destruction.

Delay in renewing the exercise of repentance is scarcely less dangerous in their case, who, although they may suppose that they have already experienced this saving effect, have relapsed into indifference and sin. A state of spiritual decay, whether it arises from the insidious encroachments of sloth, from the withering influence of unacknowledged sin, from the deadening effect of carnal indulgence or worldly society, or from whatever other cause, invalidates all the evidence of repentance ever having been exercised. No one can have either the consciousness, or the comfort, of having ever been truly penitent, who is living in the habitual neglect of positive duty, or in the habitual indulgence of a careless or worldly spirit. In such a case, may not every former appearance of repentance have been a delusion? The genuine penitent cannot realise such a possibility without bitter anguish of heart. The very supposition that the power of sin should ultimately prevail, even more than that the punishment of sin should finally be inflicted, is the most appalling reflection that can arise within him. Yet certain it is, that even this reflection is not sufficient to prevent backsliding from the path of obedience. Not that the reflection is wanting in power, but because the truth which it involves is not fully realised. The mental vision has waxed dim, the sensibilities of the soul have grown torpid, and thus truth has become, in a great measure, inaccessible to the mind.

Should any one whose eye rests upon this page be conscious, or suspect that such is his state, let him now, ere one of the hours that ascertain and measure the period of his existence, shall have been numbered with the past, let him seek grace to renew the exercise of repentance. His case is sad, and his suspicions concerning himself may be dark indeed, if earnest expostulation be necessary to excite him to this duty. He who has ever felt the relief of unburdening the load of his guilt, in ingenuous confession, and deep prostration of spirit before the throne of the Eternal; he whose mind has ever hailed the bright prospect of complete deliverance from the power of corruption, has

tasted a sweetness that embitters the streams of sin, and has seen a light that deepens the gloom of the dark mountains of vanity. Let him not remain at a distance from the source of his happiness. Let such a train of reflection as this, quicken his return:—I cannot forgive myself for having deviated so far from the path of duty, and for having allowed my heart to grow so cold towards my heavenly Benefactor. But the sullen and obstinate spirit which would obstruct an unfeigned confession of my guilt, and prevent my casting myself anew at the footstool of divine mercy, is the very essence of misery. I can only be happy in my Father's love. Or, shall I maintain a provoking and sinful alienation of heart, till he visit my "transgression with the rod, and mine iniquity with stripes," and by a terrible, but kind necessity constrain my return to himself? How much more becoming as well as safe, now to acknowledge my guilt, to seek a broken and contrite heart, and to sue for forgiveness, than over me, even over me, a reclaimed wanderer from his family, the great Parent of the universe may pronounce this memorable language, expressive at once of his compassion, and of his complacency, "This my son was dead and is alive again, he was lost and is found!"

Since a contrite heart is so necessary and desirable, our thoughts should be often, and seriously directed to those contemplations which, by the blessing of God, are fitted to promote it. And it will be found, I believe, of great use for inducing or increasing such a frame of mind, to fix the attention for some continuance, upon a particular sin with which we may have been chargeable. By this means a clearer insight is acquired into the depravity which sin in general involves.

A strong disposition is evinced by men to evade the humbling but salutary conviction of personal guilt, by the general acknowledgment of the possession of a sinful nature, which they share with the whole human race. But such an acknowledgment does not affect the heart. Nor does it seem that the doctrine of the universal depravity of mankind, even when most powerfully demonstrated, has been usually the means employed by God, in producing a contrite spirit. The mind escapes by the very generality of the truth, from its particular application. In no instance, indeed, is the human mind deeply affected by general statement. An interest is felt in an individual case of woe, which fails to be awakened when that case is multiplied by a thousand. A single charge of guilt brought home to the conscience has most frequently been the instrument of awakening repentance. The apostles were taught through this aperture, to pierce, with the arrow of conviction, the heart fortified in the panoply of security and delusion. The sin of crucifying Christ, alleged against the Jews on the day of Pentecost, was that which "pricked their hearts" and prompted the inquiry, "men and brethren what shall we do?" By a similar process the mind of the Philippian jailer seems to have been led to ask, "what shall I do

to be saved?" The question appears to have been suggested by a view of the guilt and danger he had incurred, by his inhuman treatment of Paul and Silas. He saw the divine power miraculously exerted in their behalf, and the imminent peril to which he was himself exposed. More accurate views of his general sinfulness were the consequence of this first impression, when they spoke unto him the Word of the Lord, "And he believed with all his house."

And I will venture to say, that there is no individual, how blameless soever his external conduct may be, who cannot recall some one, perhaps flagrant act of sin, which memory has recorded, and which conscience condemns. The time, place, circumstances, rise before the mind, with an impressive, appalling distinctness, which perhaps the hand of many years has not been able to efface. Conscience has written upon the tablet of memory as with a pen of iron, and the point of a diamond, when, and where, the truth has been violated,—the inhumanity perpetrated,—the act of injustice or oppression committed, the lewdness or impurity conceived or practised,—the calumny circulated, the Sabbath profaned, or the name of God taken in vain; each of which acts, independently of other offences, and of general sinfulness, subjects to the sentence which the law has denounced "against all unrighteousness and ungodliness of men."

Let him who would acquire just views of sin, dwell in his thoughts upon such a case as will surely occur to him, if he is at all accustomed to review his past life, with a careful, and inquiring eye. Let him think of this instance in its source and in its consequences. By tracing it back to the fountain whence it flowed, he will discover that that fountain is impure, otherwise it could send forth no such stream. By surveying its results, he will perceive that it alone subjects him to condemnation. If unrepented, unexpiated, unforgiven, it will ruin him for ever. Nor will he see this alone. It will be an inlet to new and humbling discoveries. He will see that this bitter fruit of sin and misery, grows upon a corrupt tree, and that, although in this one instance it has reached a greater than usual maturity, by being placed in circumstances favourable to its development, all the offspring of the same vitiated plant must partake of the same deadly qualities. By induction of particulars, he will thus ascertain the general truth—the root and source of all evil. By the application of a principle which has contributed more largely than any other to the increase of human knowledge—even, that by examining and comparing the different appearances of nature, we can alone, with certainty, infer the existence of a general cause—he, by dwelling in his thoughts upon particular acts of sin, will, through divine teaching, arrive at the saving knowledge of the truth, which, in its practical results, will be of infinitely more value to him than all the discoveries of science—even, that "the heart is deceitful above all things, and desperately wicked."

And, finally, for the purpose of promoting a

contrite spirit, let me accustom myself to reflect upon the estimate formed of sin by the Ruler of the universe. A criminal at the bar, is not likely to judge aright, of the equity of the sentence by which he is condemned. Besides the depravity which his very situation seems to imply, self-love is powerfully engaged to prevent his estimating the claims of justice. In such a case, every one will admit that the judge is better qualified to decide than the prisoner. So it is with sinners, in reference to the true character and consequences of sin. Their depravity, and their selfishness both obstruct their view of the truth. The decision of the Judge of all, in this as in every other case, is just and right; and that decision is most fully and clearly expressed, in his recorded dealings with the children of men.

In the two most momentous facts connected with the history of our race, the infinite malignity of sin in the estimation of a holy God, is most signally displayed,—the expulsion of Adam from Paradise, and the death of Christ upon the cross. These events were both occasioned by sin. Let me ponder well the simple fact, that for one single act of disobedience against God, and that too an apparently trivial act, our first progenitors were expelled from the Garden of Eden, and entailed death, in all its latitude of meaning, upon themselves and their posterity. Let me ponder well the extraordinary fact, not the less extraordinary because it has become familiar to my mind, that to open a way for the manifestation of pardoning mercy, the co-equal and eternal Son of the everlasting Father, became a man of sorrows, and exhausted in his blessed person the cup of the divine wrath. When I look to the flaming sword which guards the approach to the tree of life, and look to the sacrificial lamb, that was “without blemish and without spot,”—in the one do I see it written in letters of fire, and in the other inscribed in characters of atoning blood, that Jehovah “will by no means clear the guilty.” But especially, let me look to the cross of Christ, for while it proclaims that sin is an infinite evil, it tells that it may be forgiven. There flows from it a softening, and healing influence to the soul. The manifestation it affords of the holiness, and of the love of God, is the means which the Spirit of all grace has ever employed to produce “repentance to salvation not to be repented of.”

#### BIOGRAPHICAL SKETCH OF

#### THE LATE WILLIAM WILBERFORCE, ESQ.

THERE are few names more closely and indissolubly associated with all that is benevolent and philanthropic than that of Wilberforce. It is enshrined in the hearts of thousands as encircled with immortal honour, and as emblazoning the page of history with a glory more pure and imperishable than aught that warrior ever won. This man was, in the most emphatic sense of the expression, a benefactor of his species; and it is interesting to trace the personal history of one who was the honoured instrument, in the hand of Providence, of effecting one of the most signal triumphs which has ever been accomplished in the cause of humanity.

Mr Wilberforce was born at Hull, on the 24th of

August 1759. His early education was received at the grammar school of that town, under the superintendence of the Rev. Joseph Milner. It would appear that, even in childhood, his mind was seriously impressed; and, speaking of this period of his life, spent at Hull, Mr Scott, in his funeral sermon, says:—

“I have been favoured with the sight of several letters written by him from this place, which, amidst all the vivacity and playfulness belonging to his years and his character, discover a serious and feeling sense of religion, and even a distinct insight into the leading doctrines of Christianity. He alludes repeatedly to the preaching of Mr Milner, of which he evidently retained a very pleasing recollection, and on which he says he should rejoice again to attend; he takes a lively interest in the success of Mr Milner's labours, and those of other pious ministers; expresses much aversion to the theatre, and deprecates being compelled to attend its exhibitions; but, on the whole, is well content with all that might befall him, believing that it would work for his good.”

At the age of twelve, Mr Wilberforce was removed to a school in the neighbourhood of London, where he resided with a pious uncle and aunt. It was here that he was first introduced to the Rev. John Newton, who appears to have been so much struck with the young man's countenance and manner, that fifteen years after, when in very different circumstances, they again met, Mr Newton mentioned to Mr Wilberforce, that, from the period of the early introduction just mentioned, he had not failed constantly to pray for him. The fact is curious and interesting, and may well give rise to serious reflection, as to the probable effect of the prayers so assiduously and earnestly offered. The great day alone will reveal how much of Mr Wilberforce's progress in personal piety and public usefulness was due to the effectual fervent prayers of the devoted pastor of Olney. The intercessions of the righteous in our behalf are a greater boon than we imagine; and who can tell how many of his choicest blessings descend to him from above, in answer to the benevolent and disinterested prayers of a Christian friend?

Mr Wilberforce remained but a short time in London, when he was removed to a grammar school at Pocklington, Yorkshire, under the care of the Rev. Mr Baskett. There he continued for three or four years, at the end of which time he was entered as a student at Cambridge. During his studies at the university, he was exposed to many temptations, from the influence of ungodly companions; and although he never associated with them in their vicious schemes, the effect upon his mind was decidedly injurious. Religious impressions were to a great extent effaced, and worldly feelings and inclinations assumed the ascendancy in his heart. He entered as a fellow-commoner at St. John's College; and while he prosecuted his studies with considerable diligence, he was accustomed to complain, in after life, that his progress had not been such as he could have wished. He obtained no academical honours; but his proficiency in classical acquirements was generally acknowledged. In 1781, he obtained the degree of Bachelor of Arts, and in 1788 that of Master. It was while at College that he became intimately acquainted with Mr Pitt, and their friendship continued unbroken till the death of the latter statesman in 1806.

When Mr Wilberforce had reached his majority, he was surprised and delighted by his unexpected election to represent his native town in Parliament. The honour was the more gratifying to his feelings, as it was quite unsolicited on his part. This event was the commencement of his public life; and he entered upon his parliamentary duties, no doubt, under a deep impression of the responsibility of the office to which he had been chosen. In the first Parliament in which he served, his youth and inexperience prevented him from taking an active part in public business. A new Page

liament having been summoned in 1784, he was elected for Hull, but immediately resigned it on being chosen member for the county of York. The honour of representing that large and important county he enjoyed in six successive Parliaments, until he resigned the office in 1812, on account of his growing infirmities.

At the outset of his parliamentary career, Mr Wilberforce soon felt that the life on which he had entered, involving, as it did, much bustle and excitement, was by no means favourable to his progress as a Christian. His company was much courted, he found himself surrounded by men of mere secular ambition, his mind was engrossed with party questions at a period of peculiar political ferment, and the entire atmosphere which he breathed was one of all-absorbing worldliness. In these circumstances, it is not surprising that the tone of his piety should have been lowered. But it pleased the Almighty to arrest the progress of this carnality of mind, and through the instrumentality of private friendship to lead Mr Wilberforce to reflect more seriously upon the things which belonged to his eternal peace. The circumstances which produced this pleasing change are thus mentioned by Mr Scott:—

"In the latter part of the year 1784, and again in 1785, Mr Wilberforce travelled on the continent with a party of friends. The late Dean of Carlisle, Dr Isaac Milner, was his companion in the same carriage; and here these highly-gifted friends discussed various interesting topics together. Religion was of the number; and, on one occasion, Mr Wilberforce having expressed respect for a pious clergyman, adding, that he 'carried things too far,' his friend pressed him upon this point. 'What did he mean, by carrying things too far, or being too strict? On what ground did he pronounce this to be the case? When we talked of going too far, some standard must necessarily be referred to: was the standard of Scripture exceeded? or could any other standard be satisfactorily adopted and maintained? Perhaps it would not easily be shown, that, where things were carried, as it was alleged, too far, they were not carried beyond the rules of Scripture, but only beyond what was usually practised and approved among men.'

"Mr Wilberforce, when thus pressed by his friend, endeavoured to explain and defend his position as well as he could; but he was dissatisfied himself with what he had to offer; in short, he felt that his own notions on the subject were vague and untenable. A lodgment was thus made in his conscience; matter for serious thinking was suggested; and his thoughts could find no rest till they found it from the Word of God, and the adoption of a scriptural standard, by which to form all his judgments, and regulate all his conduct.

"Another incident in the history of his mind at this period, as related by himself, is not less interesting and instructive than the preceding. 'As I read,' said he, 'the promises of Holy Scripture, 'Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you; God will give the Holy Spirit to them that ask him; Come unto me, all ye that labour and are heavy laden, and I will give you rest; I will take away the heart of stone, and give you the heart of flesh; I will put my laws in your hearts, and write them in your inward parts; I will be merciful unto their unrighteousness, and their sins and iniquities will I remember no more.' As I read these passages, it occurred to me to reflect, if these things be so, if there be any truth in all this, and if I set myself to seek the blessings thus promised, I shall certainly find a sensible effect and change wrought within me, such as is thus described. I will put the matter to the proof; I will try the experiment; I will seek, that I may find, the promised blessings.' He did so; and the result was peace, and liberty, and victory; peace of conscience, and purified affections; deliverance from those sins which had ensnared him, or held him

in bondage; 'the victory that overcometh the world,' and boldness 'to confess Christ before men.' 'He had the witness in himself;' a sensible evidence bore that the Word of God is true, and that he had not in vain sought the fulfilment of its promises to himself."

With a mind thus awakened to a sense of the paramount importance of personal religion, Mr Wilberforce once more sought the acquaintance of the Rev. John Newton, from whose conversation he derived much solid instruction, and by whom he was recommended to attend the ministry of the Rev. Thomas Scott at the Lock Hospital. The benefit which he derived from waiting upon the ministrations of this faithful messenger of Christ he thus states:—

"This was a period of my life when it was peculiarly important to me habitually to attend the ministrations of a sound and faithful pastor; and I willingly assented to Mr Newton's earnest recommendations of Mr Scott. I soon found that he fully equalled the strongest expectations that I had formed of him, and from that time for many years I attended him regularly, for the most part accompanied by my dear friends—both, alas! now gone to a better world—the Hon. Edward James Eliot, and Mr Henry Thornton. We used to hear him at the Lock in the morning; Mr Thornton and I often gladly following him for the afternoon service into the city, where he had the lectureship of Bread Street Church. All objections arising from an unfavourable manner were at once overruled by the strong sense, the extensive acquaintance with the Scriptures, the accurate knowledge of the human heart, and the vehement and powerful appeals to the conscience, with which all his sermons abounded in a greater degree than those of any other minister I ever attended. Indeed, the substantial solidity of his discourses made those of ordinary clergymen, though good and able men, appear comparatively somewhat superficial and defective in matter."

At this period of his life, when Mr Wilberforce had openly avowed himself a professed follower of the Lord Jesus, several of his Christian friends, with more than sound judgment, urged him to withdraw from public life, as exposing him to many temptations which might impede his advancement in the Christian course. To such a step, however, Mr Scott offered the most strenuous resistance, urging upon him the necessity of maintaining the position in which Providence had placed him. And it is well for the cause of righteousness and humanity that his judicious friend and pastor prevailed. Mr Wilberforce remained in Parliament, and without fettering himself with the trammels of any political party, exhibited to the world a bright but rare example of a senator actuated throughout by sound Christian principle, which he was not ashamed openly to avow. And, in the providence of God, few men have been more highly favoured in urging forward the great cause of pure benevolence and moral improvement in the world. To see the accordance of any measure with the revealed will of God, was sufficient to summon to its support his most energetic and determined efforts. The great subject, however, with which his name is closely, nay, indissolubly connected, is negro slavery, a subject to which he dedicated his life, and he enjoyed the high privilege of living to see the triumphant issue of all his laborious exertions, and his most fervent prayers.

Shortly after Mr Wilberforce was first honoured with a seat in Parliament, the awful horrors of the slave trade, as carried on by British ships on the coast of Africa, had begun to awaken the sympathy of some individuals more especially belonging to the Society of Friends. One young man, Mr Thomas Clarkson, who was at that time a student at Cambridge, was led to make inquiries into the subject, and so deeply was his mind impressed with its importance, that he resolved to abandon the Church, in which he had a fair prospect of preferment, and to devote himself to the cause of the

injured Africans. It was in the end of the year 1785, that he commenced his great work. His first object was to call public attention to the subject in every possible way. With this view he published a prize essay which he had written upon it at Cambridge, and seeking all the additional information he could acquire, took means to circulate it as extensively as possible. He waited on the leading members of the two houses of Parliament, and endeavoured to put them in possession of the facts of the case, and to rouse them to take an interest in it. Amongst others, he called upon Mr Wilberforce, and it may be interesting to peruse, in Mr Clarkson's own words, the reception he met with from one who was destined, in the hand of Providence, to be the main agent in accomplishing the great design.

"On my first interview with him, he stated frankly that the subject had often employed his thoughts, and that it was near his heart. He seemed earnest about it, and also very desirous of taking the trouble of inquiring further into it. Having read my book, which I had delivered to him in person, he sent for me. He expressed a wish that I would make him acquainted with some of my authorities for the assertions in it, which I did afterwards to his satisfaction. He asked me if I could support it by any other evidence? I told him I could; I mentioned Mr Newton, Mr Nisbett, and several others to him. He took the trouble of sending for all these. He made memorandums of their conversation, and, sending for me afterwards, showed them to me. On learning my intention to devote myself to the cause, he paid me many handsome compliments. He then desired me to call on him often, and to acquaint him with my progress from time to time. He expressed, also, his willingness to afford me any assistance in his power in the prosecution of my pursuits."

From the date of this interview with Mr Clarkson commenced the interest which Mr Wilberforce took in the great question of the slave trade. Occasional meetings of the friends of abolition were now held at his house, and measures were concerted with the view of forwarding their purpose. At length in 1787 Mr Wilberforce came forward as the parliamentary leader of the abolitionists; and though, even from the first, he met with warm support from Mr Pitt and Mr Fox, the leaders of the two opposite sides of the house, he had the utmost difficulty in exciting a general interest in the question. By the great majority of the members he was viewed as advocating not merely an impolitic but an impracticable measure. His, however, was not a mind to be daunted or discouraged by difficulties or opposition. He felt conscious that he was engaged in the cause of injured humanity, and though repulsed again and again, he persisted in urging the woes of the oppressed negro upon the notice of Parliament. And it was not until twenty years had elapsed that the victory was gained, and the act for the abolition of the slave trade passed both houses, and received the royal sanction. The joyful feelings of Mr Wilberforce on that occasion it is easier to conceive than describe. He had borne much obloquy and unmerited reproach; his virtues had been misrepresented, his feelings had been lacerated, his personal character had been attacked, but nothing could divert him or drive him away from the great design to which he had dedicated his life. Instead, however, of dilating upon this point, let us give place to the eloquent language of Sir Samuel Romilly.

"But, Sir," said that distinguished statesman, "if such be the feelings of those who have borne only part in this transaction, what must be the feelings of my honourable friend, Mr Wilberforce? What is there in the wide range of human ambition which could afford pleasures so pure, gratification so exalted, as he must enjoy? When I look at the man at the head of the French monarchy, surrounded as he is with all the pomp of power, and all the pride of victory, distributing

kingdoms to his family, and principalities to his followers; seeming, as he sits upon his throne, to have reached the summit of human ambition, the pinnacle of earthly happiness; and when I follow him into his closet, or to his bed, and contemplate the anguish with which his solitude must be tortured, by recollections of the blood he has spilt, and the oppressions he has committed; and when I compare with these pangs of remorse the feelings which must accompany my honourable friend from this house to his home, after the vote of this night shall have accomplished the object of his humane and unceasing labours,—when he shall retire into the bosom of his delighted and happy family,—when he shall lay himself down on his bed, reflecting on the innumerable voices that will be raised in every quarter of the world to bless his name; how much more enviable his lot, in the consciousness of having preserved so many millions of his fellow-creatures, than that of the man with whom I have compared him, on a throne to which he has waded through slaughter and oppression! Who will not be proud to concur with my honoured friend in promoting the greatest act of national benefit, and securing to the Africans one of the greatest blessings which God has ever put in the power of man to confer on his fellow-creatures?"

While thus engaged with the most unwearied activity, in promoting the great public undertaking in which he had engaged, Mr Wilberforce had not been the less attentive to the study of divine truth. No cause appeared in his eyes to equal in importance the salvation of the never-dying soul. Meditation and prayer, therefore, combined with the diligent study of God's holy Word, was the habitual employment of his retired hours; and the result of this well-spent time, was the publication, in 1797, of a volume, which has done incalculable benefit to the cause of evangelical truth in England. Previous to the appearance of this work, which is entitled, "A Practical View of the prevailing Religious Systems of Professed Christians," the peculiar doctrines of our most holy faith were rarely dwelt upon from the pulpits of the establishment, and among the higher classes of the laity they were held in little or no esteem. The object of the distinguished author of the "Practical View," was to contend not with the infidel or sceptic, but with the nominal professor of Christianity, or, in his own words, "to point out the scanty and erroneous system of the bulk of those who belong to the class of orthodox Christians, and to contrast their defective scheme with a representation of what the author apprehends to be real Christianity."

A work exhibiting such a design in the very front of it, and issuing too from the pen of a layman, who had acquired no small celebrity from his parliamentary talents, soon attracted a notice almost unprecedented. Men of all classes eagerly perused the strange and unexpected volume. It became the general talk, not merely in London, but throughout the country; and the ability and eloquence, and high-toned piety, which pervaded every page, recommended it alike to the man of refined and cultivated intellect, and to the illiterate but simple-hearted Christian peasant. This was evidently an extraordinary performance, a literary as well as a religious phenomenon; and though its arguments might be resisted by those whom no argument can reach, they were such at all events as commanded respect. None could deny, that the author was at once a man of sincere piety, of refined taste, and high talent.

That a work of this nature, issuing from such a quarter, would excite opposition, was nothing more than what might have been expected, but instead of checking, this served only to promote the sale of the work. The Socinians, particularly, poured forth both from the pulpit and the press the most virulent attacks. All, however, was unavailing. The author remained unmoved, and deigned not to pen a single line in reply to

any one of his numerous opponents. The work, meanwhile, made rapid progress in public estimation, and soon became a general, nay, an almost universal favourite.

"It is a most noble and manly stand for the Gospel," said the Rev. Thomas Scott, in 1797; "full of good sense, and most useful observations on subjects quite out of our line, and in all respects fitted for usefulness; and, coming from such a man, it will probably be read by many thousands, who can by no means be brought to attend either to our preaching or writings. Taken in all its probable effects, I do sincerely think such a bold stand for vital Christianity has not been made in my memory. He has come out beyond all my expectations. He testifies of the noble, and amiable, and honourable, that their works are evil; and he proves his testimony beyond all denial. He gives exactly the practical view of the tendency of evangelical principles, for which I contend; only he seems afraid of Calvinism, and is not very systematical; perhaps it is so much the better. It seems, likewise, a book suited to reprove and correct some timid friends, who are at least afraid of the Gospel, being far more prudent than the apostles were; or we should never have been able to spell out Christian truths from their writings. But it is especially calculated to show those their mistake, who preach evangelical doctrines without a due exhibition of their practical effects. I pray God to do much good by it; and I cannot but hope that I shall get much good from it, both as a preacher and a Christian."

In how many instances the "Practical View" of Mr Wilberforce has been beneficial to the souls of individuals, will only be known on the great day when the secrets of all hearts will be revealed. There is one, however, which has been made public, and which, as related by an individual of deservedly high repute in the Church of Christ—the Rev. Leigh Richmond—we shall give in his own words:

"I feel it to be a debt of gratitude, which I owe to God and to man, to take this affecting opportunity of stating, that to the unsought and unexpected introduction of Mr Wilberforce's book on 'Practical Christianity,' I owe, through God's mercy, the first sacred impression which I ever received, as to the spiritual nature of the Gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ. As a young minister, recently ordained, and just intrusted with the charge of two parishes in the Isle of Wight, I had commenced my labours too much in the spirit of the world, and founded my public instructions on the erroneous notions which prevailed amongst my academical and literary associates. The scriptural principles stated in the 'Practical View' convinced me of my error, led me to the study of the Scriptures with an earnestness to which I had hitherto been a stranger, humbled my heart, and brought me to seek the love and blessing of that Saviour who alone can afford a peace which the world cannot give. Through the study of this book, I was induced to examine the writings of the British and foreign reformers. I saw the coincidence of their doctrines with those of the Scriptures, and those which the Word of God taught me to be essential to the welfare of myself and my flock. I know too well what has passed within my heart, for now a long period of time, not to feel and to confess, that to this incident I was indebted, originally, for those solid views of Christianity, on which I rest my hope for time and eternity. May I not, then, call the honoured author of that book my spiritual father? And if my spiritual father, therefore my best earthly friend? The wish to connect his name with my own was natural and justifiable. It was a lasting memorial of the most important transaction of my life; it still lives amidst the tenderness of present emotions as a signal of en-

dearment and gratitude; and I trust its character is imperishable."

After Mr Wilberforce retired, in 1812, from the responsible situation which he had so long held as one of the representatives for the county of York, he continued to sit for the borough of Bramber till the close of his parliamentary life in 1825. Though he faithfully attended to his duties in the House, he seldom took that prominent part in its discussions which he had formerly done. In the cause of the Negro he still felt a lively interest, and by his speeches, his writings, and his votes, he endeavoured to carry forward the great work of our Emancipation with as much energy as he had sought to promote the abolition of the Slave Trade, which he had the privilege of seeing so happily brought to a close, at least as far as the legal sanction of Great Britain was concerned. Wherever the interests of religion were likely to be advanced, Mr Wilberforce was at his post, and more especially when the question was under discussion, in 1813, as to the renewal of the East India charter, it was mainly to the exertions of this enlightened Christian statesman that the vast empire of the East was thrown open to the labours of the Missionaries of the cross.

It was observed by Mr Wilberforce's friends, that as he advanced in years he became more habitually absorbed in spiritual and divine things, and so great was the happiness he felt in the contemplation of eternity, that he remarked, "The last year has been the happiest of my life." He declared himself "quite prepared for the worst." Baxter's "Dying Thoughts" was the companion of his dying pillow, and he died as he had lived, trusting solely to the merits of the Redeemer. "Adieu me," said he, "I have nothing to say but the publican's plea, 'God be merciful to me a sinner.'" In the exercise of this lively faith his bappy spirit winged its flight to the regions of immortal bliss on Monday, July 29, 1833, in the seventy-fourth year of his age.

The following anecdotes of the private character of Mr Wilberforce we extract from a neat little memoir of him drawn up by the Rev. Thomas Price, to which we have been indebted for the materials of the above sketch.

"The private character of Mr Wilberforce was as amiable as his public course was upright. It is not unfrequently been found that the bustle and excitement of a public life, unfit men for the more calm and sedate duties of the domestic circle. The ambitious statesman often regards his home with indifference. His eyes are too tame to awaken his sensibilities, or to induce him to occupy much time in their cultivation. But I was far otherwise with Mr Wilberforce. He repaired from the senate to his house with evident delight, and borrowed happiness from the joy his presence imparted. He partook of the pleasures of domestic life with a zeal of which most politicians are destitute. 'He was extremely fond,' says a relative, 'of children, and would enter into their gambols with the gaiety of a school-boy. We need scarcely add that he was the idol of his own household. Their veneration, their filial attachment, bordered on enthusiasm; their hourly attendance on him resembled the maternal anxiety of a widowed parent for an only child. Mr Wilberforce was particularly happy in conversation; his memory was richly stored with classical allusions; a natural poetry of mind constantly displayed itself; a melodious cadence marked every thought and every expression of the thought. He was seldom impassioned; not often energetic; but his tones were mellifluous and persuasive, exactly according to the sentiment they conveyed."

"His attachment to the Established Church was well known, and greatly contributed to the favourable reception of his "Practical View" in the higher classes of society. Sometimes, however, he attended at dissenting places of worship; and on one occasion, partook of the Lord's Supper with non-conforming Christians."

gentleman having expressed some doubt of this circumstance, and Mr Wilberforce being asked if the report was correct, replied, in a tone which indicated surprise, 'Yes, my dear; is it not the Church of God?' So completely free was he from the narrowness and intolerance of the partizan.

"He was eminently a man of prayer. His intercourse with God was habitual, and hence resulted the consistency of his life. 'Perennis of the highest distinction,' says the Rev. Joseph Brown, in his funeral sermon, 'were frequently at his breakfast-table, but he never made his appearance till he had concluded his own meditations, reading his Bible, and prayer; always securing, as it were, to God, or rather to his own soul, I believe, the first hour of the morning. Whoever surrounded his breakfast-table, however distinguished the individuals, they were invited to join the family circle in family prayer. In reference to his own soul, I am informed, he set apart days, or a part of them, on which he had received particular mercies, for especial prayer. 'Now,' would he sometimes say to those attending him, 'I shall not want you for some time.' Those who were accustomed to his habits knew that he devoted those hours to meditation, and reading, and prayer. When a clergyman, who had been visiting, was about to leave, 'Stop,' said Mr Wilberforce, 'I must assemble my children.' He did so. 'Now,' said he, 'before you go, you must pray with them.'

"One beautiful point of his character I must just notice: not only did he pray in his closet, and with his family; but if his domestics were ill, at their bed-side, there was their valued master praying with them—praying for them."

"Mr Scott also, in his funeral sermon, bears a similar testimony to the religious character Mr Wilberforce maintained in his family. 'The following incident,' he says, 'came almost within my own knowledge. A minister of state called upon him on some public business on a Sunday; he at once excused himself, saying, he would wait upon his lordship at any hour he would fix the next day, but he was then going to church. And this was after he had already attended the morning service. It was his maxim, that every man should be the priest of his own household; and this character he would never resign, though he might from time to time delegate it to others. Hence, even when he had clergymen present, of whose assistance he would at other times gladly avail himself, yet he would frequently conduct the daily religious services in person. And here, we are assured, 'the fulness and richness of his expositions of Scripture, and the fervour of his supplications, were such as none can forget who ever were present at them.' And then the full effect would be given to all this among the members of his household, by the tenderness and consideration which he ever showed for them. 'If any of his domestics,' said one frequently resident under his roof, and on the most familiar terms, 'if any of his domestics show a ruffled temper, or fall into misconduct, the case is met rather with pity than with resentment, and anxiety is shown to restore the offender, like a sick member, in the spirit of meekness.' This was the rule of his family. Though much conversant with the world, he entered into no compromise with it as to the way of spending his time, or countenancing its vain amusements. He had no leisure, and, what is the great thing to be aimed at, he had no heart for such frivolities; but quite the contrary. Indeed, I have observed, however others may plead for such indulgence, that those who have been previously most acquainted with them, and best know their effects, on becoming decidedly religious, most strictly renounce them, and protest most strongly against them. Finally, the spirituality of his mind under the press of public business, and amid the succession of persons who crowded upon him, was truly

surprising. He seemed always ready for devotional exercises, and for religious conversation, in which the heart evidently bore as large a share as the understanding. And at church he ever appeared to be one of the most devout and fervent of worshippers.'

"His devotional engagements gave energy to his public life. He came forth from his closet strengthened with might in his inner man, and was thereby enabled to achieve what would have overwhelmed many other minds. It was his own conviction, that he never could have sustained the labour and stretch of intellect required in his early political life, if it had not been for the rest of his Sabbath; and that he could name several of his contemporaries who had experienced a premature death, or fallen into the more dreadful catastrophe of insanity and suicide, in consequence of its neglect.

"Humility was by no means one of the least prominent features of his character. 'Walking in the Isle of Wight,' says the Rev. Joseph Brown, 'a person begging approached him, using the most flattering language. Do not so,' said Mr Wilberforce to the beggar, 'I am only a poor sinner like yourself.'

"Of his extreme humility, I experienced an instance which at once astonished and embarrassed me. One day, in conversation, Mr Wilberforce kindly gave me some advice. I expressed my thanks, and said how much I should feel indebted if, in conversation or correspondence, he would at all times be my counsellor, and, if necessary, correct me, and point out my faults. He suddenly stopped, (for we were walking together,) and replied, 'I will; but you must promise me one thing.' 'With pleasure,' I answered, little thinking what it was. 'Well, then,' continued Mr Wilberforce, 'in all your conversation and correspondence with me, be candid and open, and point out my faults.'"

#### COMMUNION SERVICES.

BY THE REV. PATRICK BOOTH, A.M.,

*Assistant Minister of Innerleithen.*

NO. II.

#### BEFORE COMMUNION.

"THE cup which my Father hath given me, shall I not drink it?" Words of perfect resignation,—so simple, so touching, and so unaffected, had they been uttered even by a sufferer, whose pains and sorrows are the fruits of his own errors, are fitted to reach every susceptible heart, and to banish from the Christian breast every other feeling but that of compassion. But by whom were these words uttered? By him who suffered for iniquities which were not his own. Surely he hath borne our griefs and carried our sorrows; and as "Lo! I come, I delight to do thy will," were the words of firm resolution and cheerful acquiescence in which he addressed his Father, when the mighty load was proposed to him; so under its most bitter endurance, the language of patient and unrepining resignation, and unchanged and unchangeable constancy uttered by him, who is the same yesterday, to-day, and for ever, shall—"The cup which my Father hath given me, shall I not drink it?"

It was the last evening of his life. He had delivered his farewell address to his disciples. His own sorrows occupied but the second place in his soul. "Let not," said he, "your hearts be troubled; ye believe in God, believe also in me." He loved them from the first of time—he loved them to the last. But he knew how poor was the support which they were to afford him in the trials which were now at hand. Their spirit, indeed, was willing, but the flesh was weak; and in words of mingled compassion and disappointment he predicted, "All ye shall be offended because of me this night," as it is written, "I will smite the Shepherd and the sheep shall be scattered."

"Then cometh Jesus with them to a place called

Gethsemane." Unto the three disciples whom he had chosen from among the twelve he said, "My soul is exceeding sorrowful even unto death: tarry ye here and watch with me." How cheering are the presence and watchful care of friends; how much does their affectionate anxiety lighten the heaviest load of suffering, and brighten the darkest hour of life! But He who had yet to be forsaken by God was now neglected by man; and it was not the least melancholy moment of his earthly existence, which wrung from him the gentle yet heart-breaking complaint, "What I could ye not watch with me one hour?"

Afflictions are never to be desired for their own sake; and He who left us an example that we may follow his steps, at once pointed out our duty, and proved the intensity of his agony by his thrice repeated prayer, "O my Father, if it be possible,"—if it be not necessary for the redemption of the world, and the manifestation of thy glory,—“let this cup pass from me.” The presence of an angel strengthened him, but did not withdraw the bitter draught, “and his sweat was, as it were, great drops of blood falling down to the ground.”

The shadows now began to deepen, the gloomy portents of his approaching doom thickened around him. The lanterns and torches of the band that came to seize him appeared through the foliage amid the blackness of night. The dismal scene was in frightful agreement with the hellish deed. This was the hour and the power of darkness. Unnecessary weapons were brought against Him “who gave his back to the smiters, and his cheeks to them that plucked off the hair.” The leader of his enemies was his own familiar friend, and the fondest token of love was selected as the signal of his destruction. He was in all points tempted like as we are, and laboured under all our sinless infirmities; and doubtless an enfeebled body, and unhinged imagination, exhibited in the darkest colours, and added to the horrors of his situation. But what increased his sorrows could not shake his constancy; and it was at this awful hour, when wading through this horrible pit, and this miry clay, to the doom which he knew lay before him, that he calmed the re-awakened affection, and subdued the unreflecting enthusiasm, of a generous follower in these pathetic words, “The cup which my Father hath given me, shall I not drink it?”

“The cup of blessing which we bless, is it not the communion of the blood of Christ?” But how altered are the circumstances under which that cup is this day set before us! The reign of terror has become the kingdom of peace, the fruits of guilt have become the price of pardon.

I leave you to your own reflections, whilst I put into your hands the symbols of Him whose visage was marred more than any man, and his form more than the sons of men.

#### AFTER COMMUNION.

The cup which our Father hath given us, shall we not drink it? Shall we despise and reject the cup of salvation, and account the blood of the covenant, wherewith we are sanctified, an unholy thing? Shall we lightly esteem that which was purchased at so great a price, and reject the counsel of God against ourselves? Shall we repair to streams of false delight, and forsake the fountain of living waters? Shall it be to us in vain that through the tender mercy of our God the day-spring from on high hath visited us,—in vain that we have seen his salvation? Shall we hear, as though we heard not, his invitations of mercy, “O Israel thou hast destroyed thyself, but in me is thy help?” Shall it be to us, as though it had not been, that the Man of sorrows and acquainted with grief, who for our sakes trod life’s thorniest paths, has now ascended up on high, leading captivity captive,—has received gifts for men,—has become a prince and a Saviour to give repentance to Israel and forgiveness of sins?

The cup which our Father hath given us, shall we not drink it? The commandments which he hath prescribed to us, shall we not keep; the laws which he hath given us, shall we not obey; the path which he hath marked out for us, shall we not walk in it; shall we abandon the guide which he hath assigned us to lead us to the rest which remaineth for the people of God?

The cup which our Father hath given us, shall we not drink it? Shall we doubt that he is still our Father, when he visits us with the wise, and good, and salutary, though painful dispensations of his providence? Shall we forget that whom he loveth he chasteneth,—that when we endure his afflictions he dealeth with us as sons? Shall we fail to remember, amidst the dark and mysterious, and sorrowful methods of his grace, that “He who spared not his own Son, but delivered him up to death for us all, will with him freely give us all things?” No, my brethren, with God’s help we will form better resolutions than these before we leave the table of the Lord. May he, by his Holy Spirit, enable us, under all our sorrows, to think of Him who endured such contradiction of sinners against himself, lest we be weary and faint in our minds; amidst all our temptations to follow his example who was holy, harmless, undefiled, and separate from sinners; and against all the convictions of sin, and accusations of conscience, to plead the merits of Him, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. When thus to live is Christ, to die is gain. “Blessed are they who shall drink of the fruit of the vine new with him in his Father’s kingdom.” *Amen.*

#### THE PASCHAL LAMB :

#### A DISCOURSE.

BY THE REV. ROBERT MENZIES,  
*Minister of Hoddam.*

“For even Christ our passover is sacrificed for us.”—  
1 COR. v. 7.

SPEAKING of the rites and ceremonies of the Jewish worship, St. Paul declares that they are a shadow of things to come, but the body is Christ. You know, my brethren, it pleased that adorable Being, whose wisdom is unsearchable, and his ways past finding out, to develope, by slow and progressive degrees, the great scheme of our salvation. Immediately subsequent to the fall, he vouchsafed to our first parents the promise of a Deliverer, who should restore to them the innocence and felicity which they had so unhappily forfeited; and in every succeeding age, until it was at last accomplished, to holy men whom he chose for the purpose, he repeated this promise, accompanying each repetition of it by increased light and information respecting its import. Even in the days of the patriarchs, we find not a few types and figures, of divine appointment, fraught with mysterious meaning, pointing to a bright and happy future, and giving such intimations respecting the promised Messiah, as were well calculated to feed the hope and the faith of God’s ancient people. Under the Mosaic dispensation this is still more the case; here the types and figures have not only multiplied in number, but increased in clearness and significance. In fact, the entire ritual is just as it were, like a vast mirror, in which the great Deliverer, and all the blessings of the new and better covenant, are reflected from afar, and in which they were not obscurely intimated to the chosen people.



But of all the figures and adumbrations of the ceremonial law, there is none more curious and memorable than the paschal lamb. In this instance so strong is the resemblance, and so numerous the points of conformity betwixt the shadow and the substance, the type and the antitype, that it is altogether impossible to compare them without being profoundly struck by the palpable traces of divine contrivance, and without admiring that overruling wisdom which, in this legal sacrament, vouchsafed to God's Church of old so clear a lesson respecting the great Deliverer that was to come, and which now affords, in the same, so incontrovertible a proof of the divinity of our religion, to confirm the faith of modern believers, and to put to shame the obstinacy of the infidel.

For only reflect, my brethren, how beautifully the moral character of the Saviour is shadowed forth in the dispositions of the animal that was here selected as the victim. The lamb, you know, is, of all creatures, the most gentle, and, therefore, surely the fittest representative of Him who could say concerning himself, "Take my yoke upon you, for I am meek and lowly in heart, and ye shall find rest to your souls." The lamb is innocent and harmless; and was not the blessed Jesus likewise holy and harmless, kind and merciful to all who asked his aid, and doing injury to none? The lamb is patient and unresisting, dumb before her shearers, and licking the hand about to shed her blood; and does not the evangelical prophet bear testimony to Jesus, that though oppressed and afflicted, yet he opened not his mouth, but gave his back to the smiters, and his cheeks to them that plucked off the hair? He hid not his face from shame and spitting. When he was reviled, he reviled not again, and when he suffered, he threatened not. And oh! what a brightness and lustre does the patience of our divine Master assume when we remember, that although content to appear beneath the guise of bleeding, helpless, and unresisting innocence, he was yet as the lion of the tribe of Judah, armed with the might of omnipotence, and could have petrified his tormentors with a look, or commanded the lightning of heaven to consume them in the twinkling of an eye!

The paschal lamb was to be taken from the flock. And so was Jesus raised up from among his brethren, having become a partaker of our flesh and blood. In the Epistle to the Hebrews, it is written that "he took not on him the nature of angels, but the seed of Abraham, because it behoved him in all things to be made like unto his brethren." Highest honour ever conferred upon human nature, that, notwithstanding all the infirmities, and all the blots with which sin has impaired its perfection, and effaced its primeval beauty, the Lord of glory condescended to wear it! Noblest distinction of the race of Adam, to count the Son of God himself as a kinsman and brother!

The paschal lamb was enjoined to be without blemish. And was not He, who through the Eternal Spirit offered himself to God, likewise

without blemish and without spot? In assuming our nature, he assumed not the pollution with which it is infected. No taint of sin ever defiled the spotless purity of his heart, or obscured the holy beauty of his life.

The paschal lamb was to be a male of the first year. And does not this affectingly shadow forth the brief term of our Saviour's sublunary existence, and the early and premature fate by which he was cut off,—cut off by his cruel and remorseless countrymen, in the flower of his youth? Does it not also seem to indicate his fitness to be the food and nourishment of the soul,—a food sweeter far to the sanctified taste than the sweetest carnal delights and satisfactions to be found beneath the sun!

The paschal lamb was to be taken from the fold on the tenth day of the month, and kept to be slain upon the fourteenth. It was thus to remain four days destined and set apart for its sacred use. Here let us wonder and be amazed at the depths both of the wisdom and knowledge of that God who governs the universe, and with whom a thousand years are but as one day, and one day as a thousand years. For mark the memorable coincidence; just four thousand years had elapsed from the time when the promise of a Deliverer was given to Adam, to the time when that promise was fulfilled in the bloody death of Jesus Christ. Moreover, just four years before he met his fate, had he quitted his paternal roof to devote himself to the work appointed him by his Father. In fine, it was on the fourth day preceding his crucifixion that he bade adieu to the scene of his duties and public ministry, and made his solemn entrance into Jerusalem, the appointed theatre of his sufferings, there to complete that work by dying upon the cross.

If these points of resemblance in the paschal lamb to the person of our blessed Master are curious and interesting, we shall find many equally striking in the manner in which the two victims were slain.

The paschal lamb was to be killed by the whole assembly of the congregation of Israel. The sacrifice was to be, as it were, a great public act, in which all the nation conjointly was to have a hand. And can it ever be forgotten how memorably this was exemplified in the murder of our Lord? Did not all with one accord, the Roman governor and the Jewish king, the priests and the people, the scribes and Pharisees, conspire to persecute and to slay him? Torn and divided by clashing interests on every other point, they agreed in nothing save in deadly hatred to the Saviour. Not content with the bitter mockery of the thorny crown, the blows and scourging which had been inflicted on him, the assembled nation, collected around the hall of Pilate, as if with one voice, raised aloft the loud and universal shout, saying, "Away with this man. Crucify him, crucify him; and let his blood be upon us and our children!"

The blood of the paschal lamb was not, like that

of other sacrifices, to be poured upon the ground. No; it was to be treated with the reverence and respect due to every thing set apart for a sacred and religious use. It was to be received into a basin, and sprinkled, not on the threshold, where the foot might tread, but on the lintel and the door-posts. Surely a speaking emblem this of the precious blood of Christ—that object of highest esteem and warmest affection to all who know its peace-speaking power—that costly treasure of the Church, which, in the heavenly sanctuary, is continually presented by our Great High Priest to the Father, in expiation of human guilt, and which, woe be to the man who dares to profane or count an unholy thing.

Not a bone of the paschal lamb was to be broken. And how memorably the hand of God brought about the fulfilment of this particular in the case of the Saviour, is testified by St. John, xix. 32–36: “Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs....For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.”

Its flesh was forbidden to be sodden with water; it was strictly enjoined to be roasted with fire, that terrible and destructive element. And thus was pictured forth the fierce and burning anger of the Lord, which the sins of a rebellious world had kindled, and which raged so hotly against him who put his soul into our souls' stead, and as our willing substitute bore the burden, and endured the punishment, of our transgressions.

The paschal lamb behoved to be sacrificed in Jerusalem. On the first occasion, indeed, it was slain in Egypt, and for many subsequent years in the desert. But God had enjoined, that when the Israelites should be settled in Canaan, it was in the city and the place which he should choose to put his name, that they were to bring and slay their victims. Read the precept, Deut. xvi. 5: “Thou mayest not sacrifice the passover within any of the gates, which the Lord thy God giveth thee: but at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover.” Accordingly, from the days of David, the whole nation made an annual visit to Jerusalem for this purpose. And, answerably to this it was, that in that guilty city, whose streets were already red with the blood of so many of God's messengers and prophets, stoned and slain by their countrymen for the testimony which they bore to Jesus, Jesus himself suffered and died. He had declared the necessity of this circumstance: “It cannot be that a prophet perish out of Jerusalem.” And again, “Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.”

It but remains to mark one more coincidence: it is that of time. The paschal lamb was appointed to be slain upon the fourteenth day of the

month Abib, and on the evening of that day. We know, from the Evangelists, that, by the hand of a mysterious Providence, in that month, on that day, and at that very hour, while the priests were busy in the temple slaughtering the paschal victims of the nation, that nobler victim, which they all prefigured, was nailed to the cross, and bowed his head, and in due time gave up the ghost.

But however curious and instructive it may be to trace in these facts connected with the paschal lamb such lively and memorable points of similitude to the person and sufferings of our divine Master, there is a still deeper interest in tracing the analogy betwixt the ends and purposes for which they were respectively put to death.

In the account of the institution of the passover, you learn the strange and memorable use to which the blood of the paschal victim was to be applied. The wrath of Jehovah was impending over a guilty land, and a guilty nation. Egypt had filled up the measure of her iniquities, and the hour of retribution, which had been for a while delayed to give space for repentance, had at last arrived. Long had the wrongs done to God's chosen people, the galling bondage, the fierce oppression, the emaciating and unprofitable toils to which they were condemned; long had the murder of the Hebrew babes, remorselessly consigned to the muddy waters and slimy crocodiles of the Nile; long the wailings of Israel's mothers, the despairing appeals of her hoary sires, and the curses and execrations which broke from her indignant youth; oh long had these ascended in mournful unison to heaven, calling for vengeance and retribution! Nor did they call in vain. Heaven heard, and interfered at last. Commissioned by Jehovah, Moses comes, knocked at Pharaoh's gate, and, in the name of Him by whom he was sent, demanded the deliverance of his injured people. The proud monarch despised alike the message and the threats of the prophet. Accordingly, plague after plague, the plague of the waters turned into blood, of the frogs, the lice, the flies, of the murrain, the boils and blains, the plague of the hail, the locusts, and the darkness, are sent in terrible succession, to waste the land, and awe Pharaoh into submission. Obstinate was his resistance; but who ever hardened himself against the Lord and prospered, who shaketh the earth out of her place, and the pillars thereof tremble? What Jehovah doth not bend, he yet can break; and, therefore, when all milder methods had been tried in vain, he resolved, by a last, a severe and dreadful stroke, to avenge at once the injuries of his people, and his own insulted authority. The destroying angel is summoned, and receives the dread commission that night to pass through Egypt, and, entering every door, to cut off the hope of the family. Not one was to be spared, from the first-born of Pharaoh that sat on his throne, to the first-born of the captive that was in the dungeon, yea, and even the first-born of cattle. I attempt not to paint the terrors of that night, too dark and dreadful for fancy to conceive, or language to express.

Think only of the sudden paleness and dying shrieks of the victims, smitten at every age, from feeble infancy to blooming manhood; think of the loud wailings of the distracted mothers, of the speechless agony of the bereaved fathers, and the general consternation and dismay that overspread the land, tying every tongue, and arresting the throbbings of every pulse. On that awful night, and amidst that universal havoc, how fared the people of the Lord? The Lord of Hosts was with them, and the God of Jacob was their refuge. Not only did they escape unharmed; they were not even afraid for the terrors of the night, nor for the pestilence that walked in darkness. A thousand fell at their side, and ten thousand at their right hand, but it did not come nigh unto them; only their eyes beheld the reward of the wicked. And to what did they owe their marvellous preservation? Behold upon the lintels and the door-posts of their houses those red and gory streaks, and see in them the mystic token, and heaven-appointed means of their safety and protection! Yes, brethren; they were saved by the blood of the paschal lamb: for the Lord had commanded them to take and sprinkle it on the lintel and side-posts of their doors, and he had promised—a promise which he faithfully kept—that when he saw the blood he would pass over them, and not suffer the destroyer to enter into their houses to smite them, when he smote the land of Egypt.

And did you never hear, my brethren, of a like deliverance accomplished by a like means? Only a deliverance far more comprehensive in its extent and in which we have all a nearer interest. Surely you know that this globe which we inhabit, as a theatre of guilt and crime, and the race to which we belong, as the sinful posterity of a rebel and apostate sire, had provoked, like Egypt, the anger of Jehovah. Over the wide earth, created to be the happy abode of innocence and peace, but now profaned by our impiety and contaminated by our guilt, he might have sent forth the destroying angel, flying on the wings of darkness, and with the sword of vengeance in his hand, he might have commissioned him once more to execute a wide and indiscriminate havoc among the habitations of men, cutting off not the first-born only, but son and sire together, yea, exterminating the guilty species both root and branch. And what arrested the arm of vengeance? Why is it that we are this day alive, blessed with so many proofs of our heavenly Father's love, fed by his bounty, protected by his shield, upheld by his arm, guided by his Word, and enriched by his grace? Why is it that we are permitted fondly to look forward to the better things which he has promised to do for us in a happier land beyond the grave? Our text alone can answer this question. It is because "Christ our passover was sacrificed for us." Through his blood alone have we obtained redemption. Taken by the hand of faith, and sprinkled upon the conscience, it becomes our shield and safeguard in every peril. The sacred token marks

all who bear it as the people of the Lord, and securely protects them from the fiends of darkness and the angels of destruction. The wondrous virtue of this blood has hitherto preserved the world uninjured and the human race alive, and on the last day, the terrible day when God shall come for judgment, it is only through the wondrous virtue of this blood that we can hope to escape the fiery indignation which in full vials shall be poured out upon the impenitent and unbelieving, involving them in everlasting and irretrievable perdition.

Finally, the ancient passover procured for Israel emancipation from bondage and oppression. As a means to that it was at first appointed, and as a memorial of it the Lord commanded the passover to be afterwards observed as an annual festival. Not only did the blood of the paschal lamb protect them from divine wrath, but it opened, as it were, the gates of their prison-house, and paved the way of their escape from Egypt. Terrified and amazed at the havoc which had been wrought, and seeing, in the safety of Israel, a palpable evidence that it was by Israel's God, and on Israel's behalf, that the vengeance had been executed, the Egyptians no longer desired their stay. The proud oppressor "rose up in the night, he and all his servants, and all the Egyptians, and called for Moses and Aaron, and said, rise up and get you forth from among my people, both ye and the children of Israel, and go serve the Lord as ye have said." It is added, that "The Egyptians were urgent upon the people that they might send them out of the land in haste, for they said we be all dead men." Thus emancipated from their bondage, and no longer restrained, the children of Israel followed their heavenly appointed leader, and the same night which had been signalized by so great and memorable a deliverance, beheld the hosts of the Lord with their backs upon Egypt, where they and their fathers had dwelt four hundred and thirty years, and whose soil they had so plentifully watered with their sweat and their tears, travelling, with rapid pace, and with still more eager hopes, to the happy land of which the Lord had said that he would give it to them.

And surely, my brethren, it is not hard to see, shadowed forth in this consequence of the ancient passover, the still more signal deliverance of God's people, in every age, from the spiritual thralldom of sin and corruption. Alas! by nature we are all bondsmen and slaves. The oppressed and toil-worn brick-makers of Egypt afford but too sad and close a counterpart to the state in which we are involved by nature, and in which we are all born into the world. Is there not a tyrant who lords it over us, proud, cruel, and inexorable as Pharaoh? Have we not within our bosoms severe and merciless task-masters, who impose upon us hard and bitter labours, and pay us no other wages but shame, and remorse, and eternal death? Not less intolerable nor less degrading is this bondage, because we sometimes are so infatuated as to love it, and so debased as to hug the chains which gall

and disgrace us. Oh, where shall we find a deliverer to break our fetters and procure us emancipation? Look again to the great Paschal Lamb. "If the Son shall make you free, then shall ye be free indeed." His blood not only shields from the penalties, but delivers from the power of sin and Satan. He gave it for our ransom, and, except itself, there is nothing in the universe which can supply motives persuasive and powerful enough to subdue our evil passions and move us to renounce the devil, the world, and the flesh, and to give ourselves up as the willing servants of holiness and God. "The love of Christ constraineth me," says the Apostle Paul, "for I thus judge, that if one died for all then were all dead, but He died that they which live should not henceforth live unto themselves, but unto Him who died for them and who rose again."

Let me only add, in conclusion, that we cannot reasonably expect to share in these blessings without a personal application of the blood of Christ.

ILLUSTRATIONS OF SACRED SCRIPTURE,  
DERIVED FROM MODERN RESEARCHES ON  
EGYPTIAN ANTIQUITIES.

PART II.

[Extracted from the *Athenæum* of July 22, 1837.]

WINE must always have been a rarity in Egypt; for though its use was permitted to the priests, the people were only allowed to drink it at certain festivals, especially that of Artemis Bubastus, when, as we are informed by Herodotus, more wine was consumed than in all the year besides. At other times they drank a kind of beer made from barley. This liquor being used chiefly by the middle and lower castes, we are not to expect any details of its manufacture on the monuments. If there were any, it would be difficult to identify them, for, from the account given us by Herodotus, it is manifest that the Egyptian beer was a sort of sweet wort, it was but slightly fermented, and as no hops were used in the manufacture, it was probably made only in small quantities, as the occasion required. Yet, from the monuments, we infer that the cultivation of the grape was at one time popular in Egypt, though it could only have been cultivated with success in a few of the high-lying districts; and when commerce enabled the Egyptians to import wine from other countries, better and cheaper than they could manufacture it themselves, they had the good sense to abandon this unprofitable branch of industry, and direct their attention to commodities for which nature afforded them greater facilities. In the age of the patriarch Jacob, wine must have been manufactured in Egypt, else it is fair to infer that he would have sent it with the other products of Syria, which he gave to his sons, for the purpose of conciliating Pharaoh's minister, his unknown son Joseph. "Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds." Gen. xliii. 11. But from the enumeration of the judgments that God was about to inflict on the land of Egypt, in the days of the prophet Isaiah, it would appear that the vines were not important, for their destruction forms no part of the prophet's denunciations against Egypt, as it does of his menaces against the Syrians and Chaldeans.

Other circumstances, indeed, tend to prove that the cultivation of the vine was not very extensive; we find

it in almost every instance planted in the gardens; there are few, if any, separate vineyards. A greater number of labourers is found attending to the vines than to any other horticultural produce; whence we may conclude, that their cultivation required more than ordinary care, and was a luxury of the rich, rather than an occupation of the people.

Great care was taken to keep the roots moist; they were inclosed by a mound or wall, and water was brought to them by one of the labourers. Belzon found the grape-vine growing wild in the region of Fayoum, near the lake Meris; but from him, and from other authorities, we learn that the fruit is deficient both in quantity and quality.

The grapes, when collected, were conveyed in baskets to the wine-vat. This was not a moveable utensil, but a cistern, either dug or built, generally the latter; when the fruit was collected in this receptacle, men and women were employed to crush it by treading. To this operation, there are frequent allusions in Scripture. Bishop Lowth has dwelt forcibly on the poetic beauty of the delineation of divine vengeance, by imagery borrowed from the wine-press, in Isaiah's description of the Messiah's victory over his enemies. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-va? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore, mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." Isaiah lxiii. 1-6. In this noble burst of poetry, the word "alone" has a peculiar emphasis, because it was usual for several persons to tread together in the wine-press. The crushing of the grapes, the spurting forth of the purple juice, and the dark stains on the vesture, naturally suggest an image of the waste and destruction ensuing from the triumph of some mighty conqueror. To the Hebrews, it was a familiar illustration, for, in their language, "blood of the grape" is an ordinary expression for vice.

Treading out the grapes was an exhilarating employment; in all the representations of the process we imagine that we can see joy and merriment, proceeding even to extravagance, on the countenances of those engaged in it. This circumstance explains another image of divine vengeance in the prophecies of Jeremiah: "The Lord shall mightily roar from his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth." Jer. xxv. 30. We find women sharing the pleasing toil of grape-pressing; the Greeks, as we are informed by Anacreon, excluded them from an employment likely to inspire them with a love to the intoxicating juice.

Indeed, so great was the general joy inspired by the vintage, that its cessation is one of the punishments denounced by Jeremiah against Moab: "And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses; none shall tread with shouting; their shouting shall be no shouting." Jer. xlviii. 33. We have a similar allusion to the joy of the vintage in Isaiah's denunciation,—which is also against Moab: "And gladness is taken away, and joy out of the pleasant field; and in the vineyards there shall be no rag-

ing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease." Isa. xvi. 10.

The crushed pulp of the grapes sunk into the bottom of the vat or cistern; the expressed juice flowed out through a spout inserted in the side of the cistern, about one-third of its height from the ground. The juice was imperfectly extracted by the treading process, and another operation was required to render available what remained in the trodden pulp. For this purpose a bag, made of flags or rushes, was provided, in which the pulp was placed, and compressed by twisting the ends of the bag with staves or hand-spikes. The editor of the Pictorial Bible, a work whose judicious illustrations convey fuller and more perfect information than all the folios of the commentators, confirms our theory, that the bag was used to extract the juice from grapes already subjected to the treading operation, by observing, that there is an intermediate process in the supply of fruit to the bag-press; the grapes are deposited in large buckets, and not brought directly from the vines, as they are to the treading-press.

Fishing is one of the employments most frequently depicted on the monuments. It is recorded, as a fearful aggravation of the first plague of Egypt, "the fish that was in the river died," Ex. vii. 21; and the first great complaint of the Israelites, when they murmured against Moses in the Desert, was, "We remember the fish that we did eat in Egypt freely." Num. xi. 5. Isaiah alludes to the importance of fish to the Egyptians, when denouncing divine vengeance against them: "The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. . . . And they shall be broken in the purposes thereof, all that make sluices and ponds for fish." Isa. xix. 8—10.

We have briefly noticed flax and cotton in our account of the agricultural produce; we have now to examine their importance to the manufacturing population of Egypt. When the prophet wishes to describe the misery which the foolishness of the Egyptian princes was likely to bring on the labouring classes of their subjects, he mentions the weavers as next in importance to the fishermen: "Moreover they that work in fine flax, and they that weave networks, shall be confounded." Isaiah xix. 9. Instead of "networks," the margin of our Bibles has "white works," which is the true translation; the prophet alludes to the cotton manufacture, which has been so often confounded with linen both by ancient and modern writers. The linen and cotton were exported in the shape of yarn. We are told that "Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price." 1 Kings x. 28. And the linen of Egypt was highly valued in Palestine, for the seducer, in Proverbs, says, "I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt." Proverbs vii. 16. Spinning was wholly a female employment; it is rather singular that we find work frequently performed by a large number collected together, as if the factory system had been established three thousand years ago.

In almost every example of embroidery we find the mistress of the house either superintending the work or actually engaged in it. Our classical readers will remember that Andromache was thus employed when she received intelligence of the death of Hector:—

Far in the close recesses of the dome,  
Pensive she ply'd the melancholy loom;  
A growing work employed her secret hours  
Confus'dly gay with intermingled flowers,  
Now from the walls the clamours reach her ear,  
And all her members shake with sudden fear;  
Forth from her ivory hand the shuttle falls,  
Alarm'd, astonished to her maids she calls.

*Ibid.*, XXII.

Surcoats ornamented with needle-work formed no

small part of the ancient warrior's pride. An allusion is made to the custom in the most striking passage of Deborah's triumphal hymn, "The mother of Sisera looked out at a window, and cried through the lattice, why is his chariot so long in coming? why tarry the wheels of his chariots? Her wise ladies answered her, yea, she returned answer to herself, Have they not sped? have they not divided the prey? to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, meet for the necks of them that take the spoil." Judges v. 28—30. The repetition of the "divers colours" in this passage, is a strong proof of the value that was anciently set on this embroidered work.

Herodotus assures us that weaving was especially the business of men, but his observation must be understood to apply to the public manufactories rather than to the employments of domestic life. The most beautiful specimen of it which we have yet seen is given by Minutola, from the tombs of Beni Hulsan, vol. ii. plate 24; it would be impossible to exhibit its peculiarities without the aid of colours, but they may perhaps be understood from the following description. The weaver's loom is held fast by four blocks, securely imbedded in the ground; the workman sits on that part of the web already finished, which is a small delicately chequered pattern of yellow and green; the materials spread around prove to us that the byssus, or cotton employed in the manufacture of the richest cloths, was dyed in the wool before it was placed in the hands of the weaver. It is manifest also, from the account Moses gives us of the furnishing of the tabernacle, that the wool was frequently coloured before it was given to the female weavers and spinners. He says, "all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen." Exodus xxxv. 25. The sacred historian also mentions a material for spinning which we have not positively identified on the monuments, though we think that in some instances its presence is probable: "And all the women whose hearts stirred them up in wisdom spun goats' hair." Exodus xxxv. 26.

Moses is the first who mentions the preparation of gold in wires to be interwoven with the more precious cloths. "And they did beat the gold into thin plates and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work." Exodus xxxix. 3. Cloth of golden tissue is not uncommon on the monuments, and specimens of it have been found rolled about the mummies, but it is not easy to determine whether the wire was originally interwoven, or subsequently inserted by the embroiderer.

Perhaps the most singular instance of mutual illustration between the scriptural records and the Egyptian monuments is derived from the forty-fifth Psalm, in connection with the subject under discussion. It is generally supposed that this Psalm was a hymeneal ode composed on the occasion of Solomon's marriage with Pharaoh's daughter, although it is allowed on all hands to have a much higher purport, prophetically referring to the majesty and grace of the Messiah's kingdom. As many of the illustrations we have derived from the monuments are new, having escaped the notice of the commentators, we shall follow the order of the Psalm rather than of the main subject, the textile fabrics of Egypt, in the order of our remarks. The title of the Psalm is of some importance; it is headed, "To the chief musician upon Shoshannim, for the sons of Korah, Maschil, a song of loves." The word Shoshannim has puzzled the commentators, Jewish and Christian; it signifies "lilies," and they all declare that "lilies" have nothing to do with the subject of the ode. But, as we shall presently see, this hymeneal ode was intended to be sung by the female attendants of the Egyptian princess, and they are called "the lilies," not

only by a poetic reference to the lotus-lilies of the Nile, but by a direct allusion to their custom of making the lotus-lily a conspicuous ornament of their head-dress. Shoshannim, then, instead of being the name of an unknown tune, as most of the commentators assert, is a poetic allusion at once to the country, the beauty, and the dress of the female choristers.

Maschil signifies "instruction;" the word rendered "of loves." (Jedidith) signifies also "the beloved one," or, by a slight change in the pointing, "the lovely or beloved girl;" that is, the female attendants for whose instruction the ode was composed.

Let us now turn to the thirteenth and fourteenth verses. "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins, her companions that follow her, shall be brought unto thee." The first clause refers to the light fine texture of the Egyptian muslins; they were so delicate as to receive the name of "woven air," through which the whole form is distinctly displayed.

We have already mentioned the use of "wrought gold" both in the weaving and the embroidery of Egypt. The latter, of course, is alone referred to by the term "needle-work," but we do not find, from the monuments, embroidery much practised as a trade distinct from weaving. It is sufficiently evident, from what has been said, that the art of dyeing had made as great progress as that of weaving. The various colours, white, yellow, red, blue, green, and black, are met with in beautiful perfection, but without mixture, for it appears that the Egyptians did not know how to produce a variety of shades by mixing and blending their colours. In one of Rosellini's plates, however, we think that we have found an example of an attempt to produce the varying shades of shot-silk. But no one can look at the number and richness of the colours without being compelled to inquire whether their dye-stuffs were indigenous or imported from abroad. We have reason to believe that the blue is derived from indigo, which neither the monuments nor the historians notice among the productions of Egypt. It was most probably obtained from India. In a naval combat on the Red Sea, forming a compartment in one of the pictures supposed to represent the wars of Sesostris, we have Hindûs, or a nation cognate to them, engaged in fight with the Egyptians, and if there was a warlike, there might also have been a commercial intercourse between the two nations. It is probable that dye-stuffs were obtained from the Tyrians; their scarlet and purple colours have been always celebrated; they had an extensive commerce through Babylon with the interior of central Asia; and their trade with Egypt was so extensive that they established a factory at Memphis, under the protection of their national goddess Astarte. This intercourse must have been anterior to the days of Solomon, for in his hymeneal ode, one of the encouragements he holds out to his Egyptian bride is, "The daughter of Tyre shall be there with a gift." Psalm xlv. 12. In the time of Ezekiel, the Tyrian trade with Egypt, and its description, is one of the chief features in his account of the wealth of Tyre. "Fine linen, with brodered work from Egypt, was that which thou spreadest forth to be thy sail." Ezekiel xxvii. 7.

We cannot conclude this portion of our subject without some reference to the works in metal, which rank next in importance to weaving. It would appear that the Egyptians were ignorant of the use of iron, for all the implements not formed of gold and silver, are painted green, and must manifestly have been made of brass. We need not remind our classical readers that all the weapons mentioned by Homer are said to have been formed of this metal. Casting must have been carried to a high degree of perfection, for most, if not all, of the war chariots are brazen; a circumstance

proved not only by their green colour, but by the lightness and neatness of their wheels, and their beautiful ornaments, too elaborate to have been carved. Swords, quivers, knives, axes, and adzes, are all formed from the same material, and even some bows appear to have been formed of this metal. As there were no mines in Egypt, it seems probable that the great quantity of metal required in the arts was obtained from the interior of Africa. Copper, in hardness, bears the proportion to iron of about eight to nine, and was therefore not very much inferior to it before the art of forming the latter into steel was discovered. The monuments clearly show us that iron was either unknown or unused in the flourishing days of the Pharaohs, and the circumstance tends strongly to demonstrate the antiquity of the Pentateuch, and consequently its authenticity as a contemporary document, when we find that invariably the metals described as employed for use or ornament, are those only which appear on the ancient monuments of Egypt. Thus Bezabel is said to have been instructed "to devise cunning works, to work in gold, in silver, and in brass." Exodus xxxi. 4. It may be necessary to add, that in Hebrew the same word signifies both brass and copper; our translators invariably use the former, even when the native expression is mentioned. The account given of the structure of the tabernacle proves that metallurgy must have been well understood in the days of Moses, and from the description of the golden calf, we may infer that the casting of idols and statues was no uncommon practice. Gilding was certainly understood by the Egyptians, for we find traces of it on the mummies and the mummy cases. It would be too long a digression to examine whether the "overlaying the boards of the tabernacle with gold," Exodus xxxvi. 34, refers to gilding or a covering of thin plates; but, in support of the former view, we may notice that the weight of the plates would have rendered the tabernacle very difficult of transport, and a positive incumbrance to the Israelites in their journeying through the desert; the amount of gold, too, collected by Moses, would not have supplied sufficient material for plates, however thin, to cover the entire edifice; and, finally, the word here rendered "overlaying," is the same used to describe the decorating of the carved work in Solomon's temple, which must have been gilding, as plates, however thin, would have concealed the tracery and foliage described to have been wrought with so much artistic skill.

Metal mirrors were in common use among the ancient Egyptians; they occasionally appear on the monuments, and are mentioned by Moses in the account of the brazen laver. "He made the laver of brass, and the foot of it of brass, of the looking-glasses (metal mirrors) of the women assembling." Exodus xxxvii. 8. The Egyptian women of rank appear to have used mirrors of burnished silver. Bells, chains, ear-rings, and other metallic ornaments, are not only depicted on the monuments, but found in the tombs.

#### A LETTER TO A CHRISTIAN FRIEND IN AFFLICTION.

By THE REV. S. SIMPSON,

Minister of the Scotch Church, Usher's Quay, Dublin.

MY DEAR FRIEND,—I am glad to find that you are so much recovered from the severe indisposition of body with which you have been lately exercised. Sickness is one of those evils sin has brought upon us, and from which few are always exempt in this mortal state. The human frame is of so delicate a make, so tender in all its parts, that it is easily impaired, and sometimes the least inattention will lay a foundation for some dreadful disease, which will not lose its hold, till it has destroyed the vitals, and brought its possessor to the house appointed for all living. However, I would be

thankful, with you, that the Lord has been pleased to restore you your wonted health; and I hope that you will be able to see, that the Supreme Disposer of all events hath been infinitely wise in causing you to pass through the fire. As we are sometimes led to set a greater value upon our blessings, by being for a time deprived of them; so, perhaps, (after this trial,) should you enjoy your health in future, you will be more thankful for it, and more careful of it.

Need I remind you, that no child of God escapes the rod? He "scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" Heb. vi. 12. The wicked are often permitted to enjoy uninterrupted tranquillity, in the pursuit of earthly vanities, and in the gratification of their own corrupt desires; but our Heavenly Father loves his children too dearly, and has purchased them at too exalted a price, to suffer them to fall a prey to the god of this world. He allows the ungodly to enjoy their short-lived happiness now; but having reserved a better inheritance for his people, he trains them up by certain rules, and according to a certain plan of discipline, till all the dross of their character is purged away, and they are fitted for the presence of angels and glorified saints above. And what child of God ever escaped affliction? If we look at Moses, at Abraham, at Job, at David, at Daniel, at the apostles, and at all the first Christians, we see that the page which unfolds their history is but the record of their afflictions. And why should any disciple of Jesus suppose that he shall escape affliction? Is the servant greater than his master? And shall we be ashamed to follow in His footsteps, who was emphatically "a man of sorrows, and acquainted with grief?" Affliction, my dear friend, is the consecrated path that conducts to heaven; and it is "through much tribulation that we are to enter the kingdom." Acts xvi. 22.

Some of the dispensations of Divine Providence are exceedingly painful and mysterious. They deprive us of property, of health, and of the desire of our eyes, with a stroke. They make our hearts desolate, and render our house "the house of mourning." But, when sanctified, they are often the means of more than ordinary communion with our God. We see his hand guiding and inflicting them; we hear his voice speaking to us by them; we feel his influence accompanying them; and we say, "It is the Lord,—let him do what seemeth good in his sight." And when this is the case, we have fellowship with God, and the merciful design of affliction is answered. For as Absalom set Joab's field on fire, in order to gain an interview with him; so God often sends some fiery trial to us, for the very purpose of bringing us nearer to himself, that we may have fellowship one with another; and though the furnace through which we have to pass be seven times heated, yet one like the Son of man is always there, and there "we have fellowship with him in his sufferings." Blessed Jesus! thou hast been a man of sorrows; thou art touched with the feeling of all our infirmities; every string that trembles in our bosom, produces a vibration in thine own; and thou art nigh unto them that are of a broken heart, and savest such as are of a contrite spirit.

Let us, my dear friend, seek rightly to improve every trying dispensation. When we feel the smart of the rod in our persons, our families, or our circumstances, let us examine ourselves, and, under divine assistance, seek to know the reason why God contends with us. Perhaps there is, as one remarks, some sin unmortified, some temper highly offensive in his sight, some neglected duty that looks us in the face and reproaches us, some idol to which our hearts cling with criminal determination. Perhaps our closet testifies against us, that we have not frequented it; our Bible,

that we have not perused it; our sanctuary, that we have not profited by its ordinances. Be assured, that when God afflicts, it is not without a cause. O try, then, to find out the cause; and pray that it may be removed—that the frown of your heavenly Father may be exchanged for his gracious smile. Then only do afflictions benefit us, when they check our pride and vanity, when they strengthen our faith, when they enliven our zeal, when they revive our hope and joy, when they diminish the influence of present things, when they quicken the wheels of Christian obedience, and prompt us to a more uninterrupted communion with God. By these few hints, you may know whether your afflictions have been sanctified to you; and if they have not, do not wonder if they are repeated: indeed they will be repeated, if you are a child of God.

The design of affliction is to awaken to reflection, to abase in penitence, and to bring the soul to God. But how alarming is the situation of those who, after all they endure, remain impenitent, unconverted, unsanctified! It is a grievous thing to suffer, and not to be benefited by suffering; it presents a melancholy case to pass through scenes of adversity, and to be no better for them; yet this, alas! is no uncommon case, and the issue must be dreadful. Let us lay the subject to heart; it demands the closest application. Those who continue unhumiliated and unholy under the discipline of the Almighty, and against the voice of his Son, will ere long have to make a dismal exchange of worlds; they will pass from trials here to bitter anguish hereafter; and will sink from the sorrows of time into the unutterable torments of eternity. May God, of his infinite mercy, prevent this wretched result! May we have an interest in the paternal love of God; may we have the eternal Jehovah as our covenanted Father, and our never changing friend. O! if we have but the "everlasting arms underneath us," in affliction or in death, we shall have a pillow on which to rest with composure and delight. What is all the world without this? To enter the furnace of affliction without the attendance of the Son of God, is to have the first sparks of the flames of hell kindling upon us! But, O forget not that Jesus is the way to his Father's heart—the only way. In your union to him, you will have a pledge of all present and all future good. With his arm on which to lean, the wilderness, even of this perplexed life, will begin to wear a smile, and the desert of affliction itself will blossom as the rose.

I hope, my dear friend, that the Lord will go on to restore your wonted health, that your animal frame may be strengthened, and above all, that you may enjoy the blessing of Him, in the light of whose countenance is life, and whose favour is as the cloud of the latter rain. If he be with us all will be well, whether we are in health or sickness, prosperity or adversity, life or death; but without him, we can do nothing, enjoy nothing, or say nothing to any good purpose. The most abject situation is pleasant when he smiles—the most elevated miserable when he frowns. We are ready to sink under the smallest trial, destitute of his presence; but we can rejoice in the greatest, when he communicates to us his grace. Happy are those who see themselves weak, that Christ may strengthen them,—that feel themselves as nothing, that Christ may be all and in all unto them. Such will be able to discern his wisdom in all the dispensations of his providence, and admire his wonderful love and unmerited kindness in the work of redemption, while they are enabled to be submissive and patient in every trial, happy and composed in every difficulty, thankful for every cross as well as for every comfort, and at last go off triumphantly to the world of glory above.

That we may enter into that rest which remains for the people of God, is the prayer of your unworthy but willing servant.

## SACRED POETRY.

## INVITATION TO THE LORD'S TABLE.

THIS is the feast of heavenly wine,  
And God invites to sup;  
The juices of the living Vine  
Were press'd to fill the cup.

O bless the Saviour, ye that eat,  
With royal dainties fed;  
Not heaven affords a costlier treat,  
For Jesus is the bread.

The vile, the lost, he calls to them  
Ye trembling souls, appear!  
The righteous in their own esteem  
Have no acceptance here.

Approach, ye poor, nor dare refuse  
The banquet spread for you.  
Dear Saviour, this is welcome news,  
Then I may venture too.

If guilt and sin afford a plea,  
And may obtain a place,  
Surely the Lord will welcome me,  
And I shall see his face.

COWPER.

THE SUFFERINGS OF THE REDEEMER,—  
A SACRAMENTAL HYMN.

THE Saviour, what a noble flame  
Was kindled in his breast,  
When hastening to Jerusalem,  
He march'd before the rest!

Good-will to men, and zeal for God,  
His every thought engross;  
He longs to be baptized with blood,  
He pants to reach the cross.

With all his sufferings full in view,  
And woes to us unknown,  
Forth to the task his spirit flew;  
'Twas love that urged him on.

Lord, we return thee what we can!  
Our hearts shall sound abroad,  
Salvation to the dying Man,  
And to the rising God!

And while thy bleeding glories here  
Engage our wondering eyes,  
We learn our lighter cross to bear,  
And hasten to the skies.

COWPER.

## MISCELLANEOUS.

*The Drunkard reclaimed.*—The following anecdote was related by John Eastward, of Yorkshire, a hawker:—As I passed through a village in Yorkshire, I asked a poor woman to buy a religious tract. She replied, "Away with you and your tracts." I turned round and threw one in at the door, and the wind carried it under the table. The man of the house came home, saw it, took it up, and read the title, "Wonderful Advantages of Drunkenness;" he left his dinner, and put it in his pocket. After he got to his work, he read it again. In the evening his companions missed him at the ale-house; and when they saw him, they inquired where he was on the preceding evening. He said he had been reading a religious tract. At this account of himself, they one and all laughed, and said he was going to turn Methodist. His neighbours said, "John P. was sober last night;" which quite surprised them, as this seldom occurred. But from this time he kept from the public-

house, and began to pay his debts. His wife told all who inquired about him, that the cause of the great change, was reading a religious tract, entitled, "The Wonderful Advantages of Drunkenness," which a poor man had thrown in at their door. After being away two years, I returned to that neighbourhood again. I stopped at a public-house, about two miles distant from the village before named, and offered my tract for sale. One of the persons in the room, with a dreadful oath, said, I was one of those ranters or methodists that had made their companion mad. The woman of the house said, "Do you call him mad? Then I wish you were like him; then you would pay the five pounds you owe me; for he has paid me every farthing he owed me, and all in less than two years." On entering a house, about a mile further, I was informed, that the tract I had thrown, two years before, into a poor man's house, had made him another man. At length I arrived at the village. A woman looked very hard at me, and said, "Are you not the man who sold me some tracts about two years ago?" I said I was. Then she said, "I have eighteen-pence, which a friend left for you, and now you must go with me to the house where you threw the tract in, which the wind carried under the table, and I am quite sure the woman will not tell you to go away now." As soon as I entered, the woman informed her I was the old man she so much wished to see. She cried out, "What! that dear man you threw in the tract?" and, running, she took hold of my hand, and said, "I humbly beg your pardon for what I said; I was in a passion, and vile and wicked." She bade me sit down to dinner, and said her husband would be there in a few minutes. As soon as he came in, she told him who I was. He took me very kindly by the hand, and said, "Blessed was that hour when you threw the tract into my house, and thrice blessed is that God who directed you to one so wicked, wretched poor and wretched; spent most of my time in the ale-house; but now, thank God, I have a house of my own, and it is my greatest delight to come home after the labours of the day, and talk of the goodness of the God which directed me to the reading of the tract, 'The Wonderful Advantages of Drunkenness.'"

*The Power of the Word.*—In the parish of the late Rev. L. Richmond, was a dissolute, thoughtless man, who bitterly persecuted religion in those who professed it. He had formed a secret resolution never more to enter the church. Circumstances, however, constrained him to alter his determination. Mr R. preached from Psalm li. 10; "Create in me a clean heart, O God, and renew a right spirit within me." Sharper than a two-edged sword is the Word of God; and in its application by the power of the Spirit to this poor man, it proved to be "the hammer that breaketh the rock in pieces." He confessed, that immediately on his return home, he, for the first time, fell on his knees, and with tears and tears poured forth the strong emotions of his heart in the language of the publican, "God be merciful to me a sinner!"

\* \* \* Separate Numbers from the commencement may at a times be had to complete sets.

Published by JOHN JOHNSTON, at the Office of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and in Glasgow, 10, Bedford Street, Glasgow; JAMES NISBET & Co., HAMILTON, ABERDEEN & Co., and R. GROOMBRIDGE, London; W. CURRY, Jun. & Co., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving the addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 15, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price sixpence.



THE  
SCOTTISH CHRISTIAN H

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS  
THE ESTABLISHED CHURCH.

“ THE FEAR OF THE LORD, THAT IS WISDOM.”

No. 89.

SATURDAY, NOVEMBER 11, 1837.

ILLUSTRATIONS OF FAITH.

BY THE REV. JOHN CORMACK, D.D.,  
*Minister of Stou.*

No. IV.

FAITH CONSIDERED AS A DUTY,—OBJECTIONS.

THE last topic considered was, what are the things to be believed concerning Jesus Christ, of which the blessed result is the salvation of him who believes them. This is what is commonly expressed by “saving faith.” We shall now consider this faith in Christ as a “commanded duty,” and we hope to show that the command is reasonable, and that the objections to it are futile and untenable.

To show that it is a commanded duty, we have only to quote the apostle’s language, 1 John iii. 2, 3, “This is His commandment, that we should believe on the name of his Son, Jesus Christ, and love one another, as he gave us commandment.” Every one knows that what are called good works consist of obedience to the commandments of God; and in accordance with this, our Saviour calls obedience to the command to believe in him a “work;” and as involving all good works, and all that constitutes them good, he calls it “the work,” and “the work of God.” The connection in which the passage occurs is this: our Lord having fed the five thousand with five loaves and two small fishes, the multitude came next day to hear his instructions; and in reference to the miracle by which he had satisfied their hunger, he exhorted them not to “labour or work for the meat which perisheth, but for that which endureth unto everlasting life. Then said they unto him,” under the influence of that carnal tendency, which renders men desirous to establish a claim of right on the divine favour, “what shall we do that we might work the works of God? Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent.”

There is no man, except the brutalized victim of vice, and devoted slave of Satan, that ever doubts the reasonableness of being commanded to obey God; yet, somehow or other, it will be found, in point of fact, that men limit their notions of obedience to outward acts. They feel the reasonable-

ness of engaging in the the worship of God, and ous, and compassionate t seem to overlook the or to these acts, and the wa an abomination in the sig is love to God, on the or fellow-creatures, on the ot that “love is the fulfilli he particularly noted, we God with all the heart, a mind, and to love our ) Now, I am not aware reasonableness of the generally at least, even c are living in enmity to then, can there be love ti belief; not only in the ex butes and qualities of the indeed, is the object of possesses? For if these mains as the object of a to love, then, implies obed mand to believe; for be which it necessarily imp love, as the less must be And as love to God is a sonableness is unquestio questionable that belief, w exist, is also reasonable. motive, arising from love outward act acceptable, an the act, whatever it be, is it is because there can be love, and no love without saith, “without faith it God.”

Any man that thinks that all that constitutes ob to the mental powers and as it is commonly expres and the heart. It is the t school of Christ, by whic for heaven. It is by this by our bodily organs, and which they are composed, God himself; and it is or

Him who is a Spirit is impressed. It is the training of this immortal part of us, and that which we more properly call ourselves, that is the great object of all the divine communications made to our guilty race. It is the right government and exercise of these powers that constitute duty; and as to the corporeal organs, they serve the purpose for which they were formed, when they are under the direction and guidance of the nobler faculties. This is all so plain and incontrovertible, that one is almost ashamed to dwell on it, or introduce any illustration of it; but when we consider how many there are who, from want of reflection and discrimination, are apt to confound the plainest truths, then we see the necessity of giving "line upon line, and precept upon precept, here a little and there a little." Let us, then, take a very simple illustration: We employ an ingenious artist to execute some nice piece of mechanism, and he does it to our admiration. Now, on what is it that our commendation is bestowed? Is it on the artist's bodily members, that were employed in the work, or the tools he used? No; but it is on the presiding mind, that directed these bodily members, and guided them in the employment of these tools. So in the Christian's obedience, however we may admire the outward acts of firmness, and fortitude, and self-denial, and his manifold and unwearied labours of love, it is on the inward invisible presiding mind, directing every bodily act, that all our commendation is bestowed. It is to the faith and love that guided that mind that we trace the noble outward acts. The tree was made good, and therefore its fruits are good. We may see, then, how it is that, without faith, there can be nothing good in us, and how it is that "whatsoever is not of faith is sin." We may see, also, the reasonableness of the command to believe God's testimony concerning his Son, and of our eternal happiness depending on our doing so, as the Scriptures frequently declare that it does, in such language as this,—“he that believeth shall be saved, and he that believeth not shall be damned.”

Innumerable passages to this effect will occur to every one acquainted with his Bible, where the most tremendous punishments are threatened against unbelief, as a failure in the most important of all duties, and in a duty, without which none other can be acceptably performed. We have more than once alluded to the declaration, that “without faith it is impossible to please God.” But if it were not a reasonable duty, the absence of it would not and could not be punished by the Judge of all the earth, who can do that only which is right.

Without farther quotation from Scripture, which we have seen to be very explicit, we shall notice an *objection*, which ignorance, prejudice, or impiety has urged against the position, that faith is a reasonable duty. The objection is, that faith does not depend upon ourselves. It is an act of the mind, which we cannot control, and is altogether independent of the will. When sufficient

evidence is produced, we believe whether we will or not; but when the evidence either is, or appears to be deficient, belief becomes impossible, as, in the other case, it becomes unavoidable.

In this objection, which is here exhibited in its most imposing form, there is, as in every other plausible error, some mixture of truth; and the quantity is just what is sufficient, with superficial minds, to gild over the pill of error, and to give a fair and false appearance to the poison which it contains.

It is true that we cannot, and should not, believe without sufficient evidence; and when we possess, or rather when we candidly attend to sufficient evidence, it is impossible not to believe. Here, however, there is much of the truth concealed, and, as it were, put out of the way. We cannot believe without evidence. True; but cannot we avoid attending to the evidence, and thus escape the conviction which it would produce? We may say, and say truly, that we cannot see without light; but cannot we shut our eyes against it? or, by immuring ourselves in a dungeon, may we not, with our eyes open, avoid every ray of it, even when the sun pours upon the world the full flood of his noontide effulgence?

The application of all this is too apparent to be pointed out. We know that the same cause operating in the same circumstances, will always produce the same effect. Every mind, therefore, that is equally well informed, and equally free from prejudice and the love of sin, will be affected in the same way by the same evidence. Now, if great, and good, and learned men have been convinced by what has had no such effect upon others, to what is the difference of result to be ascribed? Is it to the men, or to the evidence? The evidence remains unquestionably the same; just as the sun shines, whether we bask under his cheering beams, or retreat to the inmost recesses of the deep and dark caverns where no ray can penetrate. Hence our Lord's explanation of the whole matter, and the justness of the doom that awaits those who shut out the light: “This,” says he, “is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” John iii. 19. Men remain ignorant of the principles of the Gospel, because they know this much of their holy nature, that they are at variance with their guilty passions and unhallowed pursuits; and as to the evidence of divine truth, they will no more examine it with candour, than the criminal will bring into view the evidence that condemns him.

Such are the true causes of all the insincerity that can exist in a Christian country. It is all to be traced to the corruption of the human heart, and a disinclination to have that corruption exposed, condemned, or abandoned. It is our unquestionable duty to honour God; and in order to do so, to investigate truth, and to act according to it when discovered. It is equally plain that every man who remains in unbelief, without sufficient evidence of the truth is within his reach,

must stand condemned as guilty of violating a "reasonable duty."

We may be allowed here to assume, what has been demonstrated a thousand and a thousand times, that, with a rightly constituted and candid mind, the evidence for the truth of the Gospel, and therefore of every fact and doctrine which it contains, is manifold, strong, and irresistible. It requires but the exercise of a clear head and an honest heart to come to the knowledge and belief of the truth; and if this happy result be prevented by the perversion of the noblest powers of our nature, is it not just and reasonable that those who are chargeable with such guilt should suffer the doom, unutterable and unending, that is denounced against the unbeliever? For it is the doom attached to the violation of a duty, that, in every aspect of it, is reasonable in itself, and which, if performed, secures the blessedness in time, and through eternity, of him who humbly and faithfully endeavours to perform it.

BIOGRAPHICAL SKETCH  
OF JEAN ANTOINE CADIOT  
OF GURAT AND VAUX IN FRANCE.

THE Protestant Church of France has of late years excited peculiar interest among the Christians of other countries. It has evidently awakened to a greater zeal in behalf of the doctrines of the Reformation, and both among its pastors and people there has been a revival of vital religion, which, in many districts, has brought over numbers from the corruptions of the Romish Church. Among these converts to the Protestant faith, we have selected one as the subject of our present sketch.

Jean Antoine Cadiot was born in 1797, in the Commune of Bors, in the department of Charente. His parents destined him at an early age for the pastoral office, in connection with the Roman Church, to which they themselves belonged; and as the young man early exhibited proofs of decided talent, he passed through his course of study at the ecclesiastical seminaries of Sarlat and Angoulême with the marked approbation of his instructors. Having received ordination from the bishop of the diocese, he was soon intrusted with the pastoral cure of the parish of Gurat and Vaux. While engaged in preparation for the ministerial office, the mind of Cadiot had become acquainted with the peculiar doctrines of the Gospel, and as he still continued to study the Word of God, with a simple desire to know the truth, that, with all fidelity, he might declare it to his people, the Lord was pleased gradually to enlarge and rectify his views of divine truth. He now preached the Gospel with all conscientiousness and earnestness, and his parishioners crowded to hear his public sermons, and even to wait upon his private instructions. The result was most encouraging. Many eagerly inquired the way to Zion with their faces thitherward. Perceiving the unscriptural nature of many of the ceremonies of the Romish Church, both pastor and people were eager to rid themselves of all such unhallowed observances. But in this they proceeded with as much caution as was consistent with a firm adherence to principle. Their caution, however, was of no avail. A persecution arose against this devoted minister of the

cross, and he was cruelly and an outcast for the cause.

Young Cadiot was not secuting the sacred work felt the power of the truth his own soul, and he burned the glad tidings of salvation banished from the Church passing over to Jersey and prepare himself for return minister; or, if his enemies tended to proceed as a Mission, however, had other of Cadiot began to decline where he connected himself with the congregation of that town. worldly interests, but he had his firm determination which had so basely and for his fidelity in his Master.

Though destitute, however, view, he was not forsaken to him a kind friend, in the M. Soulier, who received to his children.

Before this period, Cadiot his late parishioners, giving principles which he had for leaving the Church of was productive of much reared people for whom it plain impressive statements he, "no, my dear parishioners the religion of the Lord those ordinances of men, tempted to make a means of ed myself more strongly to salvation in him alone; not tions of men, nor resting In the shelter and quiet whi ed, the young convert now paring two other pastoral treatise in opposition to the several months his health c the 1st of July 1824, he symptoms began to develop too evident to M. Soulier a teresting young friend had now become an object of p Protestants of Anduse. A his bedside, to listen to his informed that he was dying, moved. He lost no time in he once more addressed a rishioners, headed by these: death-bed," and it runs thus

"DEARLY BELOVED PARISHMENT such as the present, strongly impressed than ever to your consciences, and to proved to yourselves, that t cisely what you would wish when death shall burst the soul in the mortal body? that while in perfect health ciently serious on matters of

that we pay no regard to 'the one thing needful,' in comparison of which all other things are as nothing. I mean the need—the urgent need of having recourse to the divine mercy, by faith in and through the grace which is in Christ Jesus: but now that this day I find myself stretched on the bed of death, I feel great uneasiness on your account, and tremble, when I think on the state of your souls, and the situation in which many of you are placed. I have summoned up my little remaining strength to endeavour to avert a great evil, your everlasting condemnation, in warning you, it may be for the last time, that there is salvation in none other but the Lord Jesus Christ—to seek it elsewhere is a delusion, which will most assuredly not fail to precipitate into the gulf of eternal misery those who suffer themselves to be misled by its deceitful light—there is yet time for you, my dear friends, to awake from that death-sleep in which you have been so long pining. Look around you, and you will see that it is the merciful goodness of God which has spared you hitherto. Had not his kindness sustained you, you would have been long ago cast into the place where mercy enters not. Oh then, since you perceive the danger from which he has delivered you, let not the time of your gracious visitation be lost,—it is a time of grace—of mercy and of peace!"

Thus far had he dictated when he was unable to proceed. He gradually became weaker and weaker. M. Soulier waited upon him with all the tenderness and affection of a father, and the interviews which passed between them he has faithfully recorded. The following extracts may be useful:—

"The next day being the Sabbath, before day-break he said to Madame Nougier, the mistress of the house, 'To-day is the day of rest: if the Lord would vouchsafe to make it that of my rest, it would be a happy event for my soul.' He repeated the same to M. Soulier, and added, 'All days are days of grace—every hour—every moment—is an hour and a moment of mercy; while we are unconverted, we are infidels.' He said a little after, 'This body of dust must be destroyed, that it may rise again a glorious incorruptible body.'

"The evening of the day before his death, M. Soulier found him surrounded by many pious Christians, who, anxious to take a last farewell of this devoted servant of the Saviour, and to profit by his instructions, were on their knees around his bed, when he thus expressed himself:—"I cannot speak," said he to them; "but my desire, my great desire would be to transfuse into the soul of every one who hears me, a sense of the need I have experienced, and do still experience, to be more closely attached to Jesus. You are young, but alas! you see the Lord makes no distinction. He calls the young, as well as the old, to render their account, and to appear before him. "Now is the accepted time, now is the day of salvation."

"Long before it was light, on the day of his death, he sent for his friend, wishing to say something more on the benefit he had derived from the afflictions with which he had been tried; after this he heard with great attention some chapters read from the New Testament. He had not for a long time closed his eyes, in consequence of his sufferings; but now, looking forward with faith to the repose of the grave which awaited his body, while his soul dwelt with delight on the glory to be revealed on its release from earthly troubles, he burst forth into a rapturous prayer, beginning, 'Morning star from on high! brilliant star of day! raise thyself up,—come to enlighten me!' It was remarkable for the scriptural view he took of the salvation of mankind by the blood of Christ."

The last struggles of nature cannot be described better than in the words of M. Soulier:—

"In the morning he prayed often, but in a weak lower, or more feeble voice; I heard at one time these words, 'It has pleased Thee to prolong my trial, in not granting me sleep; thy holy name be blessed! O! it is doubtless to purify my body and soul that I must do so; this is clearly revealed in thy Word.' 'You cannot sleep,' said I to him, having observed his anxious desire, for some time, to find repose, 'but you shall find spiritual repose on the bosom of the Saviour, and fall asleep in his arms.' 'O yes!' said he, 'that is my hope.' Having requested a draught of the freshest water I said to him, 'In a little you will satisfy your thirst at the fountain of living waters.' 'Oh! yes,' said he, in reply, 'those are the truly good waters,—these only refresh the body; but those of heaven which flow from Jesus the Fountain of living waters, which spring to everlasting life, will refresh the soul for ever.'"

"Finally, his last moments drew nigh; we were all on our knees around his bed, and did not suppose he was now able to hear us praying, but as I concluded, I expressed myself thus, 'Lord Jesus come, gather thy soul into thy bosom!' he repeated the word 'Come!' and when I had said 'Amen, and Amen!' he also repeated 'Amen!' A little after we prayed again, not having the least idea that he yet heard us, but when I had again repeated 'Amen!' his eyes, which had been half-closed, were opened a little wider, and elevated towards heaven. These two words were the last he dying lips uttered, and the last expression of his piety was the uplifting of his eyes to heaven. Shortly the Lord came indeed, to transport, from time to eternity, the immortal soul which he had given him, and which he had redeemed with no less a price than his own most precious blood."

Thus died, on Monday, 19th July 1824, in the 27th year of his age, one who had been rescued from the darkness of Papal ignorance, and introduced to a clear experimental knowledge of divine truth. His life was short, but it was long enough to evince that he had become a child of God and an heir of glory.

#### A SKETCH OF THE EARLY HISTORY OF CHRISTIANITY IN SCOTLAND

BY THE REV. JAMES BRYCE,  
Minister of Gilcomston Parish, Aberdeen.

##### PERIOD I.

FROM ITS INTRODUCTION TO A.D., 432.

At the time when the Son of God came into the world, the inhabitants of Scotland well deserved the epithet of barbarians, which the Greeks and Romans arrogantly applied to all but themselves. Virgil has mentioned the entire separation of the Britons from the rest of the world, and Catullus speaks of them not only as extremely remote, which might apply to their insular situation, but also as horrible, which might refer to their fierce and savage aspect, as they were accustomed to paint their faces, and other parts of their bodies, with war-paint. That part of Britain to the north was much less productive than that to the south of the river Tweed, and from its distance, as well as from the enmity which generally subsists between barbarian tribes, it was deprived of the advantages which might have been derived from intercourse with the nations of the continent. It is probable, the poverty of the inhabitants of Scotland, more than their warlike prowess, preserved their independence, and the Granpian mountains presented a natural barrier, beyond which the conquerors of the world were either unable or unwilling to penetrate. The natives of Italy shivered amid the frosts and snows of Caledonia, and the hardy soldier turned with disgust from the stormy hills, where the objects calculated to



true, while the circumstances connected with it are false. The story is this: Victor, Bishop of Rome, was requested to send some preachers to Scotland, which he did, and their preaching was attended with the most astonishing success. Never did any people lay aside idolatry with such readiness, or embrace the doctrines of the Gospel with such eagerness. They came in so great numbers to receive baptism, that duly to administer it became a very oppressive duty. This is Dempster's account of the matter; but the narrative of Buchanan is much more sober. He intimates, that Donald I., and several of his successors, had great difficulty in bringing the people to embrace Christianity; and this fact is more consistent with what may be supposed to be the circumstances of the case. The Druids had been intrusted with extraordinary powers, and possessed great influence, and they would not be slow in using their power and influence in their own behalf. They could scarcely be ignorant of the gradual diffusion of Christianity over western Europe, and their knowledge of this fact would only serve to sharpen their jealousy. History has, indeed, preserved no memorials of the victims of Druidical persecution; but well knowing how men placed in similar circumstances have uniformly acted, we can have no doubt that the authority which they exercised would not be resigned without a tremendous struggle. While Christianity was confined to a few individuals in different places, any public profession of it must have been attended with very serious danger. But the case must have been greatly altered, when the king and his nobles were converted. Their conversion was a powerful lever, by which the public mind was to be moved, and by which the resistance of the Druids was to be overcome. Still the influence of the Druids with the people, must have been set in opposition to the example and influence of the king; and this, in all probability, formed a part of the difficulties to which Buchanan simply alludes as standing in the way of the introduction of Christianity. One thing is certain, whether the conversion of this monarch be true or false, Christianity, in the beginning of the third century, began to be more widely diffused in Scotland, and the Druidical superstition began at that time to fall into disrepute. Had the records of that age come down to our times, it is not improbable we would have found the Druids maintaining as fierce a struggle for preserving their superiority as the Church of Rome maintained at the Reformation. The successive pages of history present us with new actors and new circumstances; but the principles of the human heart are in every age, and in every climate, uniformly the same.

The reign of Donald I. in Scotland corresponds to that of Severus at Rome, and the history of that Emperor enables us to perceive, that the opposition of the Druids did not constitute the only difficulty which stood in the way of the introduction of Christianity into this country. After almost incredible exertions, Severus obtained the empire of the world, and he was doomed to experience, that true happiness and lasting satisfaction are not necessarily connected with the most exalted rank, and with the most extensive power. In his advanced age, the enmity of his sons towards each other embittered his existence. The luxury of the capital only served to increase their mutual hatred, and Severus heard, with pleasure, of an invasion of the Roman province of Britain by those who dwell beyond its northern boundary. He left Rome, and took his sons along with him, to wage war with these presumptuous barbarians. Old, and enfeebled with disease, he encountered the storms and colds of Caledonia. He passed the wall of Antoninus, and pushed northward without meeting an enemy. He penetrated to the northern extremity of the island, an achievement which was accomplished by the loss of fifty thou-

sand men. The perseverance of Severus tamed the spirit of the Caledonians, and they sued for peace, which was granted, on condition that they would surrender their arms, and cede a large portion of their territory. But their submission was only for a time. When the Roman legions returned to the more genial climates of the south, the Caledonians again assumed their attitude of sturdy independence. The Emperor was exasperated—he was determined to wage against them, a war of utter extirpation—and was only prevented by his death, in the year 211, from carrying his bloody purpose into execution. It may be easily supposed that these events were unfavourable to Christianity, and that the Druids were able, for a time, to arrest its progress.

The age of Severus and his sons has been fixed upon as that period when Ossian wrote the poems which are known to the literary world by the translation of Macpherson. If the writings of Ossian be genuine, they would go far to overturn all the conclusions which have now been drawn, in regard to the existence of the Christian religion in Scotland during the two first centuries; for he does not make the most distant allusion to Christianity. But the same objection applies, with equal force, to the Druidical superstition, which is not so much as mentioned in any of the poems of this ancient Caledonian. It would be travelling out of our path to enter upon an investigation of a subject which has been so keenly controverted; but in epic poems of such length as *Fingal* and *Temora*, we might have expected, that some mention would have been made of the religion which then prevailed. The classical scholar would be at no loss to collect a system of Grecian theology from the *Iliad*; and if Ossian really wrote in the age of Severus, it is somewhat singular that he should not have made a single allusion to the religion of his country.

It can scarcely have escaped the observation of those who have studied this portion of the history of the Church, that many years must be passed over without a single incident which may give interest to the narrative. The progress of the historian along this barren portion of our country's history, may be compared to the journey of a traveller through a wilderness, which presents the same stern aspect of irreclaimable sterility, and whose dreariness is only sometimes relieved by the sparkling fountain and the verdant oasis, and sometimes by the simoom and the whirlwind. From the age of Severus to that of Dioclesian, there is no record of the progress of religion in the northern part of this island. It would be rash, however, to conclude, that Christianity was extirpated either by the Druids on the one hand, or by the unsettled state of the country on the other. The princes and men in authority were probably opposed to the Christian religion, and the Christians were compelled to be silent, or to maintain their profession in the midst of difficulties and persecution. In the preface to Knox's *History of the Reformation*, which was written by David Buchanan, the revival of Christianity is said to have taken place under the reign of King Crathallinus; but Buchanan, the historian, assigns to this event a later date, in the reign of Finormachus. The Church of Christ, under the Emperor Dioclesian, was visited with the tenth persecution. It raged with great severity for several years, and there were not wanting numerous witnesses to the truth and value of the Gospel. But it is worthy of observation, that persecution has always been an instrument in the hand of Divine Providence for the extension of the Church. When Paul and Silas were imprisoned at Philippi, the conversion of the jailer was the consequence; and when the Jews raised a tumult at Thessalonica, so that the apostle was forced to leave it by night, this occurrence became the occasion of the glad tidings of salvation

reaching Breen. So it was with the persecution which began to rage in the year 302; for a number of Christians took refuge from its fury in Scotland. These refugees are spoken of as Britons, by which we are probably to understand those who inhabited the southern part of the island. But there can be little doubt, that many of different nations sought security for the exercise of the Christian religion under the mild reign of Fincormachus.

At this period mention is first made of the Culdees, who were a kind of monks or anchorites, remarkable for the purity of their doctrines, and the holiness of their lives. They sought retirement and solitude, and, after their death, the cells in which they dwelt were changed into churches. Their name, formerly written Keledei, was derived, in the opinion of Buchanan, from Cél, the place of their retreat, and Dr Jamieson gives a decided preference to this etymology. The history of the Culdees will occupy our attention in a later age. In the meantime it may be remarked, that the arrival of so many Christians in Scotland gave an impulse to the true religion, which it never afterwards lost. The cells of the Culdees must have been the places of public resort, where the people were instructed in the doctrines of the Gospel, an inference which we are entitled to draw from the fact, that cells and churches were synonymous terms. It might be matter of prudence to assemble in places distant from towns and villages, so long as a majority of the population were opposed to Christianity. But in the next age, when Druidism began to decay, these solitary spots were hallowed by the recollection of the persons who inhabited them, and of the instructions that were there delivered. Immediately churches were erected, to which they gave the names of the holy men who had formerly dwelt in the cell. Hence we have such names as *Cel* or *Kilbride*, *Kilmarnock*, *Kilwinning*, &c. To the same source may we trace the custom of burying in or near churches. The inhabitant of the cell would probably be buried near the place where he had lived, and others, from a feeling which cannot be severely censured, might be anxious to lay their bones near the dust of the holy and the good. Over the graves of the saints, churches were frequently built, and though much superstition resulted from the practice, it only shows that the best and purest feelings of the human heart may be perverted, and may indirectly lead to error and to sin.

The next prominent event connected with the progress of religion in Scotland occurred during the reign of the Roman Emperors Arcadius and Honorius. At this period the light of history becomes much more steady, and the account of the progress of Christianity more continuous. The first person mentioned by name, who held the rank of a minister of Christ, was Ninian, whose origin is not easily traced. Some state that he was nephew of Martin, Bishop of Tours, but Usher rejects this opinion, as resting on no ancient authority. There seems to be no good reason for admitting the fact of his relationship, and yet there may be some truth in the statement of Fordoun, who asserts that he enjoyed the bishop's conversation, and profited by his instructions. Others are of opinion that he was a Briton by birth. Bede and William of Malmesbury, who both use nearly the same words in speaking of his origin, have recorded this fact, and the writers of his life maintain that he was of royal descent. He obtained the rudiments of his education in Britain, and afterwards studied for several years at Rome. The remainder of his life was spent in preaching the Gospel in different parts of Scotland. Bede distinctly states that he chiefly laboured among the southern Picts, who are supposed to have inhabited the country known by the name Novantes in the time of the Romans, and now called Galloway. But much obscurity

hangs over the very boundaries of the Pictish kingdom, and it is matter of dispute whether that people ever possessed any territory so far to the south. As it would be idle to dispute about a name, it may be admitted, without difficulty, that the inhabitants of Galloway, particularly Wigtonshire, enjoyed the benefit of Ninian's ministerial labours. He erected, near the seashore, a church of stone, which, from its materials, was called *Candida Casa*. It appears, from the expressions of Bede and others, that edifices of stone, even for the worship of God, were extremely rare in those times; and it is certain that, till a much later period, they were constructed of wattles. The place where Ninian's church was built is now called *Whithorn*, in Wigtonshire, and is thus described by John of Tynemouth: "It was shut in by the sea, only on the north side a way is open to any who may choose to enter." *Candida Casa* is said to have been dedicated to St. Martin, but it will still require to be proved that the dedication was the act of Ninian. The student of Church history must carefully distinguish between the simplicity of the fourth century and the superstitious ceremonies of the eleventh and twelfth. According to the episcopal writers, he was the first Scottish bishop. In the sense in which Presbyterians understand the meaning of the term bishop, it is impossible to give our assent to this statement. There were undoubtedly bishops in Scotland long before Ninian was born; but if it be meant diocesan bishops, with princely revenues, such as Geoffrey of Monmouth says were bestowed by King Lucius on the four archbishops and twenty-eight bishops, into which, as he condescends to inform us, England was divided in the year 164, we most distinctly deny that Ninian was a bishop at all. He had a number of fellow-labourers, whom he might direct and advise in the management of the affairs of the Church, and this might be expected from his high character and attainments, but several centuries elapsed after the death of Ninian before Scotland was made acquainted with the benefits of diocesan episcopacy.

Though the scene of Ninian's labours was chiefly the neighbourhood of *Candida Casa*, he seems to have occasionally visited other parts of the kingdom for the purpose of preaching the Gospel. The people's gratitude and reverence were manifested by calling many places by his name. Traces of these may be found in several of the northern counties, as far north as the Shetland Islands, and in the islands of Mull and Bute. The parish of St. Ninian's, near Stirling, is another instance. The name of this place seems to have been *Ecclesia Sancti Niniani*, which was contracted into *Eccles*, by which the village of St. Ninian's was long known, and which it still retains in the Gaelic language. Since the time of the Reformation, its present name has prevailed, a memorial, in all probability, of the diligence and fidelity of this eminent saint, and of the gratitude of the people for the benefits of his preaching.

Ninian was made to feel that, in the work of propagating the Gospel, the disciple is not greater than his Master. He is said to have experienced the persecution of those who professed to be his followers, and a cave on the coast of Wigtonshire, in the parish of Glasserton, is mentioned as having afforded him shelter and protection. It still bears the name of *St. Ninian's Cave*. He was borne triumphantly through all his difficulties, for "underneath were the everlasting arms." His useful life was terminated in the year 432, and the day of his death, which was the 16th of September, was long held in remembrance, not only by those who listened to his instructions, but also by their descendants through many generations. According to Usher, who quotes from John Bale, he wrote a volume of meditations on the Psalms, and another, which seems to have consisted of

a collection of the sayings and opinions of the saints. Enough is known of this eminent individual to entitle him to a high place among the benefactors of mankind. He was distinguished for the extent of his learning, and for the holiness of his life. It was usual in those days to ascribe to men of exalted piety the power of working miracles, which may be supposed to have arisen from the Almighty giving immediate and striking answers to their prayers. His many virtues are manifest in the reverence with which his character is uniformly mentioned by the writers who lived nearest to his times; and had his life been accurately written, and handed down to us, it would only have increased our admiration of his efforts in promoting true religion among a rude and barbarous race; it would have shown to us the numerous difficulties with which he had to struggle, and the means by which they were overcome; and, above all, it would have unfolded the weakness as well as the strength of his character, for the writers of the lives of the saints are apt to forget that, after all, they were but men. From the age of Ninian, Christianity took fast hold of the minds of the people, and the darkness of idolatry vanished wherever he appeared. It was the boast of Augustus, that he had found Rome built of brick and he left it of marble; Ninian could not say that he had erected palaces or founded cities, but his was a work of a far loftier description. He embellished Scotland with ornaments that know no decay,—he was the instrument of renovating the minds of the people, and of turning a large portion of the population from the worship of devils to the worship of the true God.

SAINTS IN THE HOUSEHOLD OF CÆSAR :  
A DISCOURSE.

BY THE REV. HUGH RALPH, LL.D.,  
*Minister of the Scotch Church, Oldham Street, Liverpool.*

“All the saints salute you, chiefly they that are of  
Cæsar’s household.”—PHIL. iv. 22.

CÆSAR, you are aware, was a title given by a decree of the senate to all the Roman emperors, from the time of Julius Cæsar to the destruction of the empire. The emperor, now living, was the execrable one, Nero, Claudius Domitius Cæsar, and, consequently, the words may run, “All the saints salute you, chiefly they that are of *Nero’s* household.”

The Christians of these early times lived, indeed, as members of one body. They sympathised in each others joys and sorrows. They did not know each other after the flesh, but after the spirit, and recognised brethren among those whom they had never seen, and of all ranks where they partook of their principles, dispositions, and hopes. Hence so many of the epistles close with affectionate remembrances to different members of the Church of Christ in different situations.

But these words are not introduced to your notice, at present, to enforce on you the duty of affectionate sympathy and intercourse between the disciples of Jesus, however that duty be lost sight of in these less perilous times, when the storm is not so apparent without as to make all friends who are within. They involve a fact which is well deserving our attention, incidentally informing us that there were Christians even among the domestics of Nero, a man, whose name is yet

adopted to signify all that is base, and who was especially guilty of the most cruel acts towards Christians.

Among these domestics, it would appear there were some Jewish slaves, according to Josephus, who was introduced to the Empress Poppæa by one of them, Rome being at the time full of them. These, and perhaps others, had heard Paul, in his own hired house, and had become converted to the Christian faith. No doubt the principles of the Gospel would spread among the persons about court, whether of the family of Nero, or the officers of his court, or his guards, as well as the servants. Thus, however, there were, in the palace of this profligate emperor, menials who had embraced the Christian religion, and fulfilled its obligations, even while their royal master was its bitterest enemy, and the court generally breathed the air of persecution.

On the fact thus stated and explained, the following important and interesting conclusions, to which we shall, in dependence on divine grace, direct your attention, are founded.

I. Christianity is no respecter of persons.

Accustomed, as we are, to pay deference to rank, and riches, and abilities, we naturally, and insensibly, expect, that persons possessing these would be first invited to become disciples—that these would first comply with the invitation—or, that should these reject it, there would be evidence enough it ought not to meet with a welcome any where. And, in point of fact, false religions usually address themselves to exclusive classes, an acquaintance with them being confined to the more philosophical, or the more learned, or the more influential in other respects. They are supposed to be too sacred for the vulgar, or the vulgar are to have portions merely doled out to them, and not to inquire for themselves, or take precedence above all, according to the extent of their acquirements of the highest kind. “Have any of the rulers believed?” has been the common cry; and the populace imitated them either in their belief or unbelief.

It did not remain however, for extended observation alone to show, that Christianity met its votaries especially among those who are least esteemed in the world. At its first announcement, these were first addressed. These are continually assumed, by its earliest propagators, to be at least on an equality, as to condition for receiving it, with others. These actually first embraced it; and that, especially among these, it would be received, those who announced it distinctly declared. “Unto the poor is the Gospel preached,” said its Author and substance; and his apostle, who, of all others, might have been tempted to say differently, consistently asserts, “not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and have things of the world, and things which are despised



hath God chosen, yea, and things that are not, to bring to nought things that are."

Not that Christianity will not endure the light of the loftiest intellect, or may not be embraced by those who are in the upper walks of life. In every age it has had some of every condition; and it is curious to observe, that if there were one or two minds in any age of such an order that all others bowed to them, these have been on its side.

But the majority of mankind are in the humbler walks of life, and Christianity is a general benefit. Our Saviour would have all men his followers. He offers the blessings of his purchase to all, and consequently has no limitation in his mission to the great, but rather takes pains to encourage those who are least esteemed worthy that title.

And the poorer classes have, in one sense, greater need of the blessings of the Gospel. Shut out from much of the knowledge that expands the mind, of wealth or honour that occupy and please, they more require a religion that discloses the most extended information, offers a balm to the wounded spirit, makes the poor in this world rich in faith, and comforts all who mourn.

Besides, were those only, or generally, who are great in this world to follow Christ, that homage would be done to intellect or possessions, which belongs only to God. Those who are elevated in these respects, are proud enough already, without supposing that their exclusive character obtains for them the smiles of heaven, or the hope of eternal life. And the first duty of every creature is to give glory to his Creator. Therefore, that men may see how they are just what God makes them, frequently the wise, and the mighty, and the noble, are the enemies, while the poor, and the least gifted, are the friends of the Saviour. A powerful, and, from his luxurious living, a too popular Nero, aided by his court, makes a spectacle of inflicting excruciating torments on Christians, while some of his servants embrace their faith, and, from out of the lowest rooms of the palace, send kind remembrances to them, which ascend as a grateful incense before the throne of Him who had advanced them to the glory of the sons of God, while he had passed by the royal house, to whom, in other respects, they were inferior. There were saints in the household of the wicked Nero.

II. The followers of Christianity will be supported in the exhibition of it in scenes of severest trial.

One can scarcely conceive a more perilous situation than the one in which these servants were. Nero's profligacy was by no means of a common kind; and while he kept around him persons who, to flatter his propensities, would render the whole household a scene of debauchery, he was instigated by the direst hatred towards Christians, accusing them of crimes of which he was guilty himself, and then taking the delight of a monster in witnessing them suffer in the most ingenious forms of torture on account of them. How circumspect must they have been not to bring reproach on the cross of Christ, and how faithful

not to abandon it! And how difficult must it have been to have lived a life of faith and prayer in a household whose whole air must have been tainted with sin, and whose head descended to the meanest arts to accomplish his purposes!

And yet it appears, from the simple fact that they were particularly desirous to send their good wishes to the beloved Philippians, that they had singularly illustrated the power of the Gospel, even in such circumstances as these. They must have had considerable intercourse with Paul, and that, too, in prison. They must have maintained their Christian profession in the palace, otherwise he would never have honoured them with that most honourable of names—saints. And that they, from out of the emperor's palace, should discover more eagerness than others to express their Christian sympathies with the Philippians, through the medium of an eminent apostle, who had been imprisoned by their master for preaching the faith they embraced, shows they were, as Daniel in the court of Nebuchadnezzar and Darius, true to their religion in the most unfavourable circumstances.

In short, we recognise in these servants persons who discharged the ordinary duties of life under the influence of Christian principle, and who, when necessity required, evinced their devotedness by a regard for the interests of the Church of Christ generally, though they must have lived in continual fear of infection from the unwholesome atmosphere they breathed, and examples they saw, and injury from the arm of power which had bound the man who had been the instrument of their greatest liberty.

Servants, indeed, now a-days, cannot be subject to trials as severe as those to which these domestics in Nero's palace were subjected. The general attention to Christianity irradiates those who deny the heavenly source of its beams, and a purer morality and greater toleration is the result. It may be, however, that servants may have heads of families who make riot on the Sabbath, deride the fidelity of a pious menial, obstruct his or her course through the arrangements of the family, and thus aid, if not cause, the degenerate habits of servants, so much complained of. But servants, if truly disciples of Christ, will find direction in their difficult path, receive grace to bear injury with meekness, limitation in Christian privileges with patience, temptation without falling a prey; and through their unpretending, but consistent walk, and their heartfelt prayers, and possibly becoming suggestions, those whom they serve may come to serve a common Lord, and their very illustration of the Christian character may thus be returned tenfold into their own bosom. A little maid in the family of the proud Naaman, you are aware, was thus instrumental in his conversion, by means of that affectionate interest she took in her master's welfare,—an interest which every servant ought to feel. And from the fact that, in another part of this epistle, Paul speaks of his bonds being known in all the palace, it is not improbable these pious servants there had

successfully explained the Christian religion to persons in office about court, and obtained, in this way, lenity to the apostle, whom they regarded as their spiritual father, though the mind of Nero was inaccessible to their influence. What a blessing to a family are such servants!

III. Christianity is compatible with any calling not simply unlawful.

These servants in the palace of Nero were, indeed, in a situation dangerous to their principles and peace, and for their pleasure and profit would have preferred a family where more favour was shown to the now rising sect of Christians, as it was called, and more respect was evinced to the more ordinary restraints of morality. Their consciences, however, enlightened from on high, did not tell them they did wrong in remaining in the service of Nero, and they continued, therefore, to fulfil their duties faithfully, though deprived of many valuable privileges. And Paul, in transmitting their affectionate salutation, seems not to have entertained the thought that they could not continue in Nero's family and remain faithful to Christ.

In this fact, then, we have a striking example of that lovely feature of Christianity, that it allows the conditions of society to be what they may, speaking generally, and only spreads a purifying influence over it, giving directions to men in all stations, and calling out their thoughts and feelings rather to the better land, where eminent grace is the only distinction. On this principle it may, with safety to all political institutions, be preached over the wide earth, as it offers no opinion on these, but would infuse principles whereby they may be rendered pure and solid. And on this principle, too, its votaries may be found in the highest walks of information and enterprise, as well as in the lowest, among throned kings as well as destitute peasants, and in callings that are full of temptations to assimilate the mind to their worldly nature.

It may be, indeed, that the state of society is radically at variance with the first principles of moral obligation, though, in detecting this, we should be aware how we take our own theoretical notions, instead of the light of God's Word; and in this case, of course, it declares war against the whole, nor will it rest without demanding an immediate—an entire change. And it may be, again, that the office aspired to, the traffic engaged in, or duty required, is inconsistent with Christian fidelity, and, therefore, on no account, and for no worldly gain, dare a Christian step forward; and should he do so, he will be driven from the course he has entered on by perpetual rebukes of conscience.

But where, on enlightened views, no such fundamental error is found, there is the utmost liberty allowed. Accordingly, pious princes have wielded the destinies of empires. Chief officers of state have bowed subjection to the King of kings. Men of exalted science have esteemed it nothing in comparison with the knowledge of Christ. The navy and army have had disciples. Men of distinguished

commercial energy and enterprise have been fervent in spirit serving the Lord, as well as not slothful in business, and that, too, in scenes where sorely tempted to barter their integrity. And, lowest in the scale, servants have been in ungodly families, who, nevertheless, have discharged their duties faithfully, and without bringing reproach on the cross by repining at opposition or unnecessary abandonment. There were saints in the household of Nero. It is, in truth, a bad account of a man's Christianity when it leads him to break loose from the relations of life, and on the ground of what he would deceptively call mere spiritual feeling, to neglect its duties. This is a spirit of indolence, and self-indulgence, and pride, but not of Christianity. Her records are full of instructions to the different members of the social edifice in different relations, assuming, too, those to whom duties are owed are not Christians, and, instead of attending to these, many have escaped a real cross to die a martyr to its shadow. How different the conduct of these domestics of wicked Nero, who were so faithful to him as to be retained in his service, while they were so faithful to Christ, as to obtain the name of saints from the apostle, and to their brethren the Philippians, as to send them kind remembrances! And how different, too, from the directions of the same Paul who requires subjection of Romans, while a Nero was on the throne.—who orders that if a man will not work he should not eat,—who has instructions to wives and husbands, where of different religions,—and who would have servants obedient even to unbelieving masters! There were saints, I repeat the instructive fact, in Cæsar's household.

The nature of the fact again calls our attention especially to servants. They are to perform no duties which are simply unlawful. Their piety, however, can never be an excuse for wrath, or indolence, or contention. If desirous to recommend a religion they may not see practised, they are to do it by surpassing worldly people in conscientiousness, fidelity, and gentleness. Their trying situations afford scope for the exhibition of Christian principle. And while they meekly exemplify it, God's eye is on, and his strength with, them. They will allow Nero's must have been a household, in primitive times, singularly trying to Christian servants, and yet there were saints in it, and saints, too, who were interested deeply in the welfare of the body of Christ.

These remarks are peculiarly important to persons commencing the Christian profession, who are too apt to run from a cross in professedly going to one; but they apply generally wherever perverted views are entertained of the Gospel, as if it broke up the relations of life, while it is in these its power is best seen.

Our first reflection on these observations is, how humble should the greatest, how thankful should the poor be!

Are you elevated in natural power or acquired learning—rich and influential? Lay every possession at the feet of Jesus. He resists the proud.

He gives grace to the lowly. Become teachable and guileless as a child, and prefer the distinction of the poorest saint to that of a sinner in a robe of purple, faring sumptuously every day.

Are your capacities and education moderate, and your means scanty? Be grateful. Gifts that have tempted many souls to perdition have never been yours. Your Saviour was in a low estate. Though he was rich he became poor, and has thus set a pattern to you, while in setting it he makes you rich. You especially he calls for, you especially require the soothing influence of faith. You may be God's children though the meanest servants; and where is Nero with all his money now, and where the saints in his family? Where is Dives, and where is Lazarus?

Our *second* reflection is, we should go forward to duty without fear. God leads believers into trouble that he may speak to them,—speak of a death they are too careless of—of a world they are too fond of. God leads them there that they may know the might of his sustaining arm. God leads them there, too, that graces otherwise dormant, and having no opportunity of exercise, may be brought to light. But he leads none there to leave them there. In the hour of sorest peril they receive most support. He takes care of them now as well as then.

Is this your path then? Enter on it and you will find difficulties disappear as you proceed. On the words of the text the learned Beza has this comment: "What else is this but that God reigned in hell? Who is he that will harm you if ye be followers of that which is good! Even there his hand shall lead you, and his right hand hold you." And, therefore, we shut up the whole subject with the reflection, that we should fulfil our various duties under the influence of Christian principle. Are we heads of families, we should take much of the blame of degenerate servants on ourselves;—see to their instruction in religion—allow them due leisure—give them opportunity of attending the house of God—and be kind and sympathizing to them. Are we servants, we should consult our master's interest—bear with his severity—pity and pray for his irreligion—perform his work. Are we in a calling which occupies much time, and wastes much energy, and leads into great temptation, we should pursue it in a spirit of faith and prayer, believing that if it is our duty to leave it God will open the way, and if not he will give the strength to endure. Thus will we reflect honour on our faith. Men will see no palpable unreasonableness in it. Our light will not shine obscurely before men. And how profitable both now and hereafter thus to live! With such a life we are most likely to insure present comfort; and, at all events, will have that peace of conscience, possessing which, a Christian servant in the palace was richer than the emperor himself.

But this life will soon be over. Another arrangement of ranks will take place. The first will often be last and the last first. The unknown, unnoticed, pitied, derided poor saint, will

ascend and be happy, while the man with whose praises all Europe resounds, if not a Christian, will be miserable. In hell will he find, in no language of parable, there is a thirst that is never quenched, and a flame that never expires.

Seek then the honour that cometh from God only. Aspire to be his sons—his heirs,—heirs of God and joint heirs with Christ.

#### THE METEOROLOGY OF PALESTINE.

[From the Edinburgh Cabinet Library,—“Palestine,” by Dr Russell.]

UNDER this head we include the usual properties of the atmosphere which minister to health and vegetation, for it has been justly remarked that Syria has three climates. The summits of Libanus, for instance, covered with snow, diffuse a salubrious coolness in the interior; the flat situations, on the contrary, especially those which stretch along the line of the coast, are constantly subjected to heat, accompanied with great humidity; while the adjoining plains of the desert are scorched by the rays of a burning sun. The seasons and the productions undergo a corresponding variation. In the mountains the months of spring and summer very nearly coincide with those in the southern parts of Europe; and the winter, which lasts from November till March, is sharp and rigorous. No year passes without snow, which often covers the surface of the ground to the depth of several feet during many weeks. The spring and autumn are agreeable, and the summer by no means oppressive. But in the plains, on the other hand, as soon as the sun has passed the equator, a sudden transition takes place to an overpowering heat, which continues till October. To compensate for this, the winter is so temperate that orange-trees, dates, bananas, and other delicate fruits, grow everywhere in the open field. Hence, we need hardly observe that a journey of a few hours carries the traveller through a succession of seasons, and allows him a choice of climate; varying from the mild temperature of France to the blood-heat of India, or the pinching cold of Russia.

The winds in Palestine, as in all countries which approach the tropics, are periodical, and governed in no small degree by the course of the sun. About the autumnal equinox, the north-west begins to blow with frequency and strength. It renders the air dry, clear, and sharp; and it is remarkable that on the seacoast it causes the headache, like the north-east wind in Egypt. We may farther observe that it usually blows three days successively, like the south and south-east at the other equinox. It continues to prevail till November, that is, about fifty days, when it is followed by the west and south-west, called by the Arabs “the fathers of rain.” In March arise the pernicious winds from the southern quarter, with the same circumstances as in Egypt; but they become feebler as we advance towards the north, and are much more supportable in the mountains than in the low country. Their duration at each return varies from twenty-four hours to three days. The easterly winds, which come next in order, continue till June, when they are commonly succeeded by an inconstant breeze from the north. At this season the wind shifts through all the points every day, passing with the sun from east to south, and from south to west, to return by the north and recommence the same circuit. At this time, too, a local wind, called the land-breeze, prevails along the coast during the night; it springs up after sunset, lasts till the appearance of the solar orb in the morning, and extends only a few leagues to sea.

Travellers have observed, that thunder, in the low

lands of Palestine, as well as in Egypt, is more common during the winter than in summer; while in the mountains, on the contrary, it is more frequent in the latter season, and very seldom heard in the former. In both these countries it happens oftenest in the rainy season, or about the time of the equinoxes, especially the autumnal; and it is farther remarkable, that it never comes from the land-side, but always from the sea. These storms, too, generally speaking, take place either in the evening or morning, and rarely in the middle of the day. They are accompanied with violent showers of rain, and sometimes of uncommonly large hail, which, soon covering the face of the country with stagnant water, give rise to a copious evaporation.

The phenomenon alluded to by the prophet Elijah is still found to diversify the aspect of the eastern sky. Volney remarks, that clouds are sometimes seen to dissolve and disperse like smoke; while, on other occasions, they form in an instant, and from a small speck increase to a prodigious size. This is particularly observable at the summit of Lebanon; and mariners have usually found, that the appearance of a cloud on this peak is an infallible presage of a westerly wind, one of the precursors of rain in the climate of Judea.\*

Waterspouts are not unfrequent along the shores of Syria, and more especially in the neighbourhood of Mount Carmel. Those observed by Dr Shaw appeared to be so many cylinders of water falling down from the clouds; though, by the reflection, it might be, of these descending columns, or from the actual dropping of the fluid contained in them, they would sometimes, says he, appear at a distance to be sucked up from the sea. The theory of water-spouts in the present day does in fact admit the supposition here referred to, that the air, being rarefied by particular causes, has its equilibrium restored by the elevation of the water, on the same principle that mercury rises in the barometer, or the contents of a well in a common pump; but the opinions of the learned traveller on this subject are extremely loose and unscientific, and are only valuable in our times, as marking a certain stage in the progress of meteorological inquiry.

The same author has recorded a fact which we have not observed in the pages of any other tourist. In travelling by night in the beginning of April, through the valleys of Mount Ephraim, he was attended for more than an hour by an *ignis fatuus* that displayed itself in a variety of extraordinary appearances. It was sometimes globular, and sometimes pointed like the flame of a candle; then it spread itself so as to involve the whole company in its pale inoffensive light; after which it contracted and suddenly disappeared. But in less than a minute it would begin again to exert itself as at other times, running along from one place to another with great swiftness, like a train of gunpowder set on fire; or else it would expand itself over more than two or three acres of the adjacent mountains, discovering every shrub and tree that grew upon them. The atmosphere from the beginning of the evening had been remarkably thick and hazy, and the dew, as felt upon the bridles, was unusually clammy and unctuous. In such weather similar luminous bodies are observed skipping about the masts and yards of ships, and are called by the mariners *corpusanse*, a corruption of the *cuervo santo*, or sacred body, of the Spaniards. The same were the *Castor* and *Pollux* of the ancients. Some writers have attempted to account for these phenomena, particularly for the *ignis fatuus*, by supposing it to be occasioned by successive swarms of flying glow-worms, or other insects of the same nature. But, as Dr Shaw observes, not to perceive or feel any of these insects, even when the light which they produce spreads itself around

\* Travels or Observations, vol. ii. p. 135.

us, should induce us to explain both this appearance and the other on the received principle, that they are actually meteors, or a species of natural phosphorus.\*

#### A TESTIMONY TO THE SUPERIORITY OF A RELIGIOUS CHARACTER IN THE HISTORY OF JABEZ

BY THE REV. ALEXANDER L. R. FOOT, *One of the Ministers of Brechin.*

"Jabez was more honourable than his brethren: and his name called his name Jabez, saying, Because I bare him much sorrow. And Jabez called on the God of Israel, saying, O that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."—1 Chron. iv. 10.

For beauty, simplicity and comprehensiveness, this passage may be pronounced quite inimitable. A hand holding the pencil of inspiration, alone could have drawn, with such delicacy, vividness, and truth, so exquisite a portrait of character. The mind's eye dwells upon it with rapturous and increasing delight. It is a portrait, the more you behold it, the more beauties you discover. And as if to heighten the effect, you have only the outlines portrayed, and your imagination is stimulated to fill it up, and yet it is so fine, that you fear to put forth a rude hand, lest you spoil it.

The sacred historian is engaged in making a collection of genealogies from Adam to the captivity. In perusing this record, the idea that most naturally arises in the mind, is the transitory nature of worldly life. Of the many individuals, famous, perhaps, in their generation, even then, when the historian wrote, nothing remained to tell of their existence but the name. The eye travels, in a twinkling, over centuries of years, and thousands of human beings. The world is made, as in vision, to pass before you: not that living, bustling, noisy world it once was, but in its true character and importance, such as it ought to appear to you now, and such as it will appear to you when you have done with it; and what is it like?—a shadow, a dream. Men cannot see the world aright when carried round in its dizzying circle; but look at it here; read its paltry history; see how little of it divine wisdom has deemed worthy of being rescued from oblivion and handed down to us! Important and interesting it may have appeared to those who then lived, and recorded, it may have been, in monumental stone or brass, but God, who can estimate events according to their intrinsic worth and relative importance, has given us the most striking proof of its utter insignificance by assigning it so small a place in his holy record.

The mind, ruminating on this, is brought into a melancholy mood, and receives a salutary impression. Must I, whatever wealth, or grandeur, or power I attain, come to this? Must my name, and nothing but my name, be set down beside ignoble names, and the eye of futurity pass carelessly over it? And what if this honour, poor as it is, be denied me; if my very name be at length erased from the emblazoned parchment, or the sculptured urn? Then, in pursuing fame, I am pursuing a phantom, and I will pursue it no longer.

But this consideration is rendered still more impressive, when we observe whose names are here recorded. The historian does not give a pedigree of the world but of the Church, and only such of the world are introduced as had any connection with the Church in the course of its history. All its little importance is derived from this circumstance alone. Otherwise, it is of no value in the sight of God, and its existence, so far from being recorded, would not even be prolonged.

In perusing this barren genealogical record, it is refreshing to meet with such a passage as this: or inaptly compared to an oasis in the desert, that same

\* Travels through Syria and Egypt, vol. i. p. 214.

verdant spot which sometimes unexpectedly appears to the wayworn traveller, just, it may be, when about to sink down in despair and die, and assures him of the near vicinity of water. Amidst the dearth of high moral excellence, it would seem, as if the spirit of God, for the honour of the Old Testament Church, had rescued from oblivion this portion of its history not recorded by Moses. Its history, as recorded by him, refers to its more public transactions, and seldom descends to the affairs of families and individuals, except so far as they bear on the general and external state of the Church; and yet, it is only from such a history, that the real condition of the Church in respect of vital religion can be known; and, because, such a history on a large scale is impossible, the Church has suffered in the estimation of its enemies. That part of its history which meets the general observation, is full, for the most part, of heresies, and schisms, and "every evil work." But could the historian descend into its inner-chambers; into the privacies of domestic life, and still more, into the hearts of individuals, he might compile a history full of the most beautiful exemplifications of the power of the truth. "The King's daughter is all glorious within." Therefore it is for the honour of God and of his Church, that persons eminent in piety should, in all ages, be generally known and remembered. "The righteous shall be held in everlasting remembrance."

For this reason the Spirit of God has preserved the name and character of Jabez, and by "this, he being dead, yet speaketh,"—speaketh for the glory of God—speaketh for the honour of the Church—speaketh for our instruction.

To this eminent distinction he was raised for his eminent piety. It does not appear that he came necessarily within the scope of this genealogical record, as the names of his parents are omitted. So that his singular piety alone brought him into such singular notice. While the rest of his brethren, because destitute of piety altogether, or not remarkable for high attainments in it, are passed over, as unworthy of notice, his name and character are emblazoned in sacred heraldry, and have acquired a renown lasting as their imperishable record.

A finer testimony to the superiority of a religious character over every other cannot be imagined, and we shall proceed to illustrate and apply it.

It generally happens, even in families where all, or most, are truly pious, that one, by the distinguishing grace of God, excels all the rest: and it sometimes happens that in families there is but one whom grace has yet converted. Now, in all these cases, he that is farthest advanced in religion is another Jabez, and "more honourable than his brethren."

He is so in the estimation of God: for "them that honour me, I will honour." He is so in the estimation of all who are capable of appreciating true greatness, and he ought to be so especially in the estimation of his brethren. But we know that this is not always the case. A pious member of a graceless family is often exposed to scorn and opposition, while they are "more honourable" who excel in natural parts and elegant acquirements. On the first appearance of seriousness, every attempt is made to drive him from it, and no argument is more commonly used than this,—that such serious religion is mean, illiberal, dishonourable, unworthy of high birth and high minds: and, in fact, the loss of not a little of the esteem of the world, is, more or less, according to circumstances, the certain result of becoming truly religious. Not every kind of religion, indeed, will have this effect; for a certain degree or appearance of it, adds weight and grace to a character in the eyes of the world. But such religion as that of Jabez, prayerful, holy, close walking with God, which, if there be any truth in the Bible, made him

"honourable" in the estimation of God, will not do so in theirs. Such religion is painful to them, and the more closely it comes into contact with them, as in the family circle, the more will their dislike be felt and exhibited.

The world, which is at variance with God on all points, is so also on this. Its ideas of honour are formed on principles entirely opposed to him. "These were more noble than those of Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so." "The righteous is more excellent than his neighbour." "Virtue," understanding by this true religion, "is the sole nobility." It is the impress of the divine image upon the soul, and surely it is honourable to be like God; else what is honour. The saints need not fear to challenge the world on this point. The world cannot bring forward any circumstances which in their estimation, infer honour, of which the saints are not possessed in a higher degree. Is it honourable to be nobly born? Then the saints are honourable, for they are "born of God." Is it honourable to have titles? Then the saints are honourable, for they are "kings and priests unto God." Is it honourable to have a splendid inheritance? Then the saints are honourable, for they are "heirs of God and joint heirs with Christ." "This honour have all his saints. Praise ye the Lord."

A spiritual discernment is necessary, however, to perceive the worth and beauty of true godliness. The world cannot admire what it does not discern. When men are spiritually enlightened to behold the glory of Christ, then only will they behold his image reflected in his saints. When He is honourable in their estimation, then will they be. It is characteristic of a citizen of Zion, that in "his eyes vile men are despised, but he honoureth them that fear the Lord." David declares that the saints are the "excellent of the earth," in whom was all his delight; and he expresses his contempt of the wicked in these strong terms: "Do I not hate them, O Lord, that hate thee, and am I not grieved with them that rise up against thee? yea, I hate them with perfect hatred, I count them mine enemies."

A family, therefore, instead of despising and persecuting one that is truly religious, has much reason to love and honour him, to thank God for conferring on them so great a blessing, and to imitate his example. Surely there is no good reason for any prejudice against him. Grace improves the character of every one who is the subject of it, and leads to the faithful discharge of relative duty. A pious member of a family will always be a more obedient son or daughter, a more affectionate brother or sister. Whence come those jarrings that ever and anon disturb the peace of domestic society, but from those passions which grace, more or less, in every instance subdues? Grace makes the proud child humble, the giddy child sedate, the stubborn child obedient, the morose child pleasant. A parent, even leaving the eternal well-being of his family out of view, cannot but desire them to be brought under the influence of those principles which will infallibly strengthen his own authority, and insure their correct conduct in the world. But what principles will do this but those of religion, which change the heart? How often has the fond parent seen a dear and amiable child, in whose affections, and in whose integrity and steadiness he thought he could confide, break through all the restraints of education, good example, honour, and self-interest, and go every length in wickedness! Surely he cannot fail to see, unless he is blind, that something higher and more influential is necessary.

On the other hand, how miserable is the family, and there are many such, not one of whose members is under the influence of divine grace! Alas! for such a

family. May sovereign grace have pity on them, and make at least one trophy. Tremble ye graceless households! The blessing of God is not among you! The ark of God is not among you! The divine presence is not among you! There is not one by his prayers and his example to hallow your society! Ye are cursed in your basket and in your store; in your going out and in your coming in; in your lying down and in your rising up; in your eating and drinking; in your society and comforts! There is an awful threatening recorded against you: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." There is also a gracious promise, which we beseech you to plead: "And I will take you one of a city, and two of a family, and will bring you to Zion."

It is a signal instance of divine goodness when all the members of a large family are converted. How delightful the contemplation! The ties of relationship sanctified and drawn closer by grace;—members of the same family on earth, and of the same spiritual family, born of God—living here in harmony and holy fellowship, and journeying to the same home, never to be separated. A pious member of a family, whose natural affection is not diminished but increased by grace, must feel indescribable pain at the thought of being severed from those he loves, himself removed to a happiness *they* can never share in! How heart-rending,—and it will be often witnessed at the last day,—the parting of husband from wife, parents from children, brothers from sisters! Who that has any natural affection does not shudder at the possibility of this, and who would not make every effort to prevent it? Every pious member of a family will earnestly, yet prudently, pray and labour for the salvation of the rest; for which duty, as it is difficult and delicate, divine direction is to be implored. And it is encouraging to mark that divine grace seldom visits one without visiting others. There must be a beginning, and beginnings in the kingdom of God are small, but who can predict the issue! The kingdom of heaven is likened unto a grain of mustard seed, and to a little leaven. How highly honoured are they who, being themselves first brought to the knowledge of the truth, have been the means of introducing it into circles hitherto ignorant of it! This is not unfrequently the case. Even parents have been indebted for their religious knowledge to a favourite child, to whom they were bound by every tie to have first communicated it. Thus has the order of nature been reversed, and the parents have become spiritual children, and the children spiritual fathers. We need not say how much *such* parents will honour *such* children.

Let all families, then, consider how the case stands with them, in respect of religion. Are any of their members yet under religious principles? and if so, in what estimation are they held? If there be a Jabez among you, then you are highly favoured indeed. See that you honour him whom God honours. Be assured, whatever you may think, he is the pearl among you. He may be inferior in age, and in worldly accomplishments; but in all that is truly great, truly useful, aye, and truly ornamental, he is incomparably your superior. Imitate his example. Let the only rivalry among brethren be, who shall be most eminent in religion. In seeking for this honourable distinction, no envious feeling will be cherished, as in seeking after earthly honours. It is a paltry pre-eminence in a family or tribe to be the first-born, and heir to a title and a fortune; but it is a glorious distinction to be first in the graces of the divine life: and here, as in other points, such is the sovereignty of divine grace, the first is sometimes last, and the last first.

And surely great encouragement is held out in this passage to the truly pious, and under the contempt and persecution of the world they have need of it. Well may they bear it all, being so highly honoured

by God. He does, indeed, sometimes so order affairs in this world, as that they attain to much general estimation: they become great in wealth, like Job: their influence is vast and extensive, like Daniel: their name is widely known and lasting, like Jabez. But should this be denied them, as is often the case,—should they live unknown, die unregretted, and soon be forgotten, they have other honours awaiting them. Their names are written in the Lamb's book of life. They shall "be openly acknowledged" at the last day, and raised to an inconceivable height of dignity in heaven, while they who here despise them, and are themselves the "honourable of the earth," shall at last become the sport of devils, the pity of angels, be covered with shame and confusion, and banished from the face of the Judge, and from all happiness for evermore. "And at that time thy people shall be delivered, every one that shall be found written in the book; and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Then they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Besides the personal character of Jabez, there is another circumstance related by the historian, which imparts additional interest to it;—"And his mother called his name Jabez,"—sorrowful,—saying, "because I bare him with sorrows."

The doom, "I will greatly multiply thy sorrow," was here fulfilled in a more than ordinary measure. But though she had much sorrow in his birth, she had much joy in his life. Amply was she repaid for all the sorrow of his birth, and all the anxiety and trouble of his childhood, in the virtues that adorned his character. Could she have known his future history, she would have given him another name. But she did not foresee that the cause of her greatest sorrow was to be the cause of her greatest joy. And thus it often is in similar cases. Little can parents foresee of the future character and destiny of their children, and frequently are their anticipations disappointed. Eve called her first-born Cain, "for she said, I have gotten a man from the Lord," or "the man the Lord," meaning, as some think, the promised Messiah; but he turned out a murderer. Much rejoicing is there often at the birth of a child who is yet to prove a grief and disgrace to his parents, and "bring down their grey hairs with sorrow to the grave;" and on the other hand, much anxiety and trouble have they about one who is yet to prove an honour and a comfort to them. So little can they foresee of the designs of God, and so little should they anticipate good or evil. It is not for them to be anxious about this, but to commend their children to Him who has promised to be their God and the God of their seed to latest generations, and to "bring them up in the nurture and admonition of the Lord."

As Jabez was a pious man, he could not be unmindful of his duty to his mother. His love and gratitude would be increased by the consideration that she "bare him with sorrow." Among the many motives to love and obey a mother, this is the strongest, and to every feeling mind, irresistible. What claims she has on our affection! Under God, we owe our existence to her; she has fed us from her gentle breast; she has sat by our cradle; she has carried us in her arms; she has watched and laboured for us; and shall we not at least make some return for all this? But what greater joy can we yield her pious heart, than to walk in the ways of the Lord! "Though I had no other motive or reason to be religious," said the pious and judicious Hooker, "I would earnestly strive to be so, for the sake of my aged mother, that I might requite her, and cause the widow's heart to sing for joy."

On the other hand, what a grief are wicked children to pious parents; and not unfrequently are they thus

tried. Adam, Noah, Jacob, Eli, Aaron, David, Hese-kiah, Josiah, had wicked sons. It is a common remark, and it is every day exemplified, that parents cannot give their children grace, yet they have many gracious promises. By baptism he takes them and their children into covenant with him, as of old by circumcision, and thus are they entitled to plead for covenant grace upon covenant promise. And who is entitled to say that such plea shall in any case fail?

History affords no finer illustration of this than the case of Augustine. Long did his mother Monica travail in birth for his conversion, and many tears and prayers did she pour forth on his behalf. She was encouraged to persevere by Ambrose, who remarked, that a child of so many prayers could not perish, and it proved true; for, when upwards of thirty years of age, he was converted, and became a "burning and a shining light."

And Scripture has afforded several instances for our encouragement, and, doubtless, the history of the Church could afford thousands. "The words of king Lemuel, the prophecy that his mother taught him." "When I call to mind the unfeigned faith that is in thee, (Timothy,) which dwelt first in thy grandmother Lois, and thy mother Eunice; and that from a child thou hast known the Holy Scriptures."

#### CHRISTIAN TREASURY.

"And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—These words were uttered in celebration of the return of the Israelites from the Babylonish captivity. But, without doubt, they refer also to the events which should happen in the Church in subsequent ages. From them we propose to illustrate, first, How it is that believers are, according to the words of the text, dignified with the appellation of the "ransomed of the Lord." To be ransomed means deliverance from a state of slavery, or of distress, on account of a price which has been paid. By attending to the history of man, from the very beginning of time, we will find that he then, by his apostasy from God, fell under the bondage of sin and death. To redeem the human race from such a woful condition God found out means, consistently with law, justice, propriety, and right. His own Son appeared in our nature, and by a life and death of suffering, atoned for the sins of the world. With the utmost propriety, then, believers may be styled the "ransomed of the Lord." Second, The predictions that are here given concerning them. They shall return from sin, from error, and from passion; they shall return and come to Zion. Mount Zion was the place where God peculiarly manifested his presence to the Jews. They there, however, saw only "through a glass darkly," but in the Zion which is above, the ransomed of the Lord shall see him face to face, and shall know even as they are known. They shall return with songs. How can they refrain from celebrating the goodness and loving-kindness of their God in redeeming them from the power of corruption, and on account of what he has done for their souls! They shall come with joy. Joy is the expression of any pleasant emotion; and surely the blessings of redemption are calculated to produce the most delightful feelings. It is termed everlasting joy, in opposition to the fleeting and short-lived pleasures of sin. This joy, it is said, will be upon their heads, in allusion to the crown bestowed upon the conqueror, or to those garlands of flowers which decked the brow of the successful candidate at the public games. "They shall obtain joy and gladness, and sorrow and sighing shall flee away." As the darkness naturally departs upon the rising of the sun, or the weak force retreats before the strong, so the consequence of obtaining joy and gladness is, that sor-

row and sighing shall flee away. Third, It is then that these predictions shall be fulfilled. They shall be accomplished upon the conversion of a sinner to God—more especially when he is recovered from partial backslidings—and above all, at death and judgment. It is then, that with the greatest propriety, he may be said to return to Zion with songs, and everlasting joy. It is then the portals of eternal bliss shall be thrown open. It is then he shall obtain joy and gladness; it is then, that sorrow and sighing shall for ever flee away.—*Recollections of a Sermon by the late Rev. Dr Jones of Edinburgh, delivered in his Chapel on the evening of a Communion Sabbath, in September 1795.*

**Afflictions.**—Afflictions are frequently sent to wind up our affections to a holy pitch of importunity, to bring us oftener into the presence of God, and to make us stay longer when we are there. We complain in prosperity that we have no time to serve him and enjoy him as we could wish, and he, in mercy to our souls, gives us the time we want, by confining us to our chambers for a few weeks or months, and disengages our thoughts from the world, by disappointing our favourite schemes. We should not have read of Jacob's spending the whole night in prayer, or of his princely spirit and mighty conquest, but for Jacob's affliction. If God has not manifested himself to you, as he does to his people, and if the burden of guilt and sorrow lies heavy upon your conscience, do not despair, beloved. Continue knocking, for "to him that knocketh it shall be opened." This is the infallible method of gaining his friendship. It is obedience to his own command. If, when he says to you seek ye my face, your heart says to him, "thy face Lord will I seek," ere long it will be your privilege to say, "The Lord hath granted me the petition which I desired of him." Therefore, if he close the door of his chamber it is not to keep you out, but to teach you to knock louder. If he cover himself with a cloud, that your prayer cannot pass through, it is only that the vehemence of the breath of prayer should dissipate this cloud, and open to you the sunshine of his countenance. If he seem to depart farther from you, it is only to provoke you to follow him; as the disciples at Emmaus, who, as St. Luke asserts, when the Saviour came thither, and "made as though he would have gone farther, constrained him, saying, abide with us." Let nothing intimidate you. "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." Bear the indignation of the Lord, because you have sinned against him, but cast not away your confidence, which has great recompense of reward. You deserve his frown,—wait his smile. He smites you, but it is for your advantage, and who would not bear correction from such a hand?—SHERMAN. (*Guide to God.*)

**A willing people.**—If God hath made you willing, it is well; the day of power hath made you so. If you be presently willing, peremptorily willing, pleasantly willing, and universally willing; presently willing, not offering to delay; peremptorily willing, saying, I must have him or I perish; pleasantly willing, content joyfully to sell your all for the pearl of great price; and universally willing, willing to have Christ in all his offices to be a Saviour from sin as well as from hell; I say, if you be made willing, and can be active in coming, the willing soul is the welcome soul. But if you find difficulties and objections, and cannot be active, then oh! yield yourselves passive; if you cannot be so active as to come in without compulsion, then yield yourself passive,—that is, willing to be compelled and drawn in; do not resist the Holy Ghost, and his drawing motions and influences; do not resist the call of the Gospel, but lay yourself open to be compelled,—that is, to be convinced, to be converted, to be persuaded, to be entreated to come in that our Lord's house may be filled.—RALPH ERSKINE. (*Discourses.*)

## SACRED POETRY.

## A HEBREW MELODY.

ON Carmel's brow the wreathy vine  
Had all its honours shed,  
And o'er the vales of Palestine  
A sickly paleness spread;  
When the old seer, by vision led,  
And energy sublime,  
Into that shadowy region sped,  
To muse on distant time.

He saw the valleys far and wide,  
But sight of joy was none;  
He looked o'er many a mountain side,  
But silence reigned alone,  
Save that a boding voice sung on,  
By wave and water-fall,  
As still, in harsh and heavy tone,  
Deep unto deep did call.

On Kison's strand and Ephratah  
The hamlets thick did lie;  
No wayfarer between he saw,  
No Asherite passed by:  
No maiden at her task did ply,  
No sportive child was seen;  
The lonely dog barked wearily,  
Where dwellers once had been.

Oh! beauteous were the palaces  
On Jordan wont to be,  
And still they glimmered to the breeze,  
Like stars beneath the sea!  
But vultures held their jubilee  
Where harp and cymbal rung,  
And there, as if in mockery,  
The baleful satyr sung.

But who had seen that Prophet's eye  
On Carmel that reclined!  
It looked not on the times gone by,  
But those that were behind:  
His grey hair streamed upon the wind,  
His hands were raised on high,  
As, mirror'd, on his mystic mind,  
Arose futurity.

He saw the feast in Bozrah spread,  
Prepared in ancient day;  
Eastward, away the eagle sped,  
And all the birds of prey.  
"Who's this," he cried, "comes by the way  
Of Edom, all divine,  
Travelling in splendour, whose array  
Is red, but not with wine?"

Blest be the herald of our King,  
That comes to set us free!  
The dwellers of the rock shall sing,  
And utter praise to thee!  
Tabor and Hermon yet shall see  
Their glories glow again,  
And blossoms spring on field and tree,  
That ever shall remain.

"The happy child, in dragon's way  
Shall frolic with delight;  
The lamb shall round the leopard play,  
And all in love unite;  
The dove on Zion's hill shall light,  
That all the world must see.  
Hail to the journeyer, in his might,  
That comes to set us free!"

Hogg.

## MISCELLANEOUS.

*Moravian Brethren.*—During the rebellion in Ireland in 1793, the rebels had long meditated an attack

on the Moravian settlement, at Grace Hill, Wexford county. At length they put their threat into execution, and a large body of them marched to the town. When they arrived there, they saw no one in the street nor in the houses. The brethren had long expected this attack, but true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and in solemn prayer besought Him in whom they trusted to be their shield in the hour of danger. The ruffian band, hitherto breathing nothing but destruction and slaughter, were astonished at this novel sight: where they expected armed hands, they saw them clasped in prayer, and the whole body of men bending before the Prayer of Peace. They heard the prayer for protection, the request for mercy to be extended to their murderers, and the song of praise and confidence in the sure promise of the Lord. They beheld all in silence, and were unable to raise a hand against them, and after having for a night and a day lingered about, they marched away, without having injured a single individual, or stolen a loaf of bread. This singular mark of the protection of Heaven induced the inhabitants of the neighbourhood to bring their goods, and ask for the protection of these Christians.

*The power of kindness.*—Mr Rule was minister of Alnwick, in Northumberland, during the period of persecution. When he was compelled to resign his charge, he went to Berwick, where, for the support of his family, he engaged in the medical profession. His enemies continuing their persecution, engaged some of the worst of men to waylay and murder him. A messenger was sent to him at midnight, to request him to visit a person in the country who was represented as very ill. The good man expressed so much sympathy for the supposed sick person, and so readily prepared to go to his relief, that the heart of the messenger melted, and he could not forbear telling Mr Rule the whole affair. Thus his life was spared, and God showed how easily he can bring to nought the counsel of the wicked.

*Rev. Mr Ruggles.*—This good man, who was an American minister, had a remarkable preservation from death. While he was once preaching, a party of Indians came suddenly upon the congregation, scattered them, and carried him away into the forest. At first he was left under the charge of two women, while the men went to rest; but his female keepers, as well as the faithful dogs, falling asleep also, he took the opportunity to make his escape. He had not gone far before he heard the alarm-cry, and the crashing of the bushes behind warned him that the enemy were already in close pursuit of him. In his distress he crept with little hope of safety, into a hollow tree, at whose base there happened to be an opening, through which he could squeeze his body, and stand upright within it. The Indians soon rushed by in full chase, without stopping to search his retreat, and, what is more extraordinary, their dogs had previously smelt about the root of the tree, and ran forward without barking, as though they had discovered nothing.

\* \* \* Separate Numbers from the commencement of the paper may be had to complete sets.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 13, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, Ayr, and Glasgow; and R. GROOMBRIDGE, London; W. CURRY, Junior, & Co., Belfast; and W. M'COMB, Belfast; and sold by the Booksellers and Agents in all the Towns and Parishes of Scotland; and the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses with the Publishing Office there, 13, Glassford Street.

Subscription (payable in advance) per quarter, of twelve Numbers, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price 3s. 6d.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

“ THE FEAR OF THE LORD, THAT IS WISDOM.”

No. 90.

SATURDAY, NOVEMBER 18, 1837.

PRICE 1½d.

ON THE COMMON PHRASE,  
“ THE LAWS OF NATURE.”

No. III.

BY THE REV. W. M. HETHERINGTON, A.M.,  
*Minister of Torphichen.*

IN our former papers on this subject, we endeavoured to show, that the laws of nature were none other than the laws of God; or rather, the every-where present power of God, working in accordance with his wise and holy will; and that this was the only meaning which these terms could convey, if accurately understood, whether as physical or organic laws. This view being admitted, it manifestly follows, that there may be expected to be many points of evident resemblance, many striking analogies, between the laws of nature and the truths of the Bible,—that is, between the will of God in creation, and the will of God in revelation. These resemblances have often been remarked, and almost as often distorted and abused by the opponents of revelation. “Revelation,” say its sophistical opponents, “tells us nothing which nature does not, or might not, tell us; it is therefore unnecessary; and if unnecessary, its very claims to be revelation prove it to be untrue, because God does nothing unnecessarily.” Such were the arguments employed by philosophical infidels in a former age; and the similarity of the process of reasoning carried on by some in our own days, must be abundantly evident, though as yet they have not ventured to state the result so plainly. Yet these analogies might be admitted to their utmost legitimate extent, and even traced farther than the worshippers of the laws of nature are accustomed to trace them; and shown, nevertheless, to lead to conclusions exactly the reverse of those held by deistical writers,—shown to lend the utmost support even to the peculiar doctrines of revelation, which their limited range and inferior value were able to lend.

Before attempting to show how this might be done, one preliminary remark must be made. The laws of nature would of course operate with the same fixedness of aim and regularity of order, whether their operations were perceived by men or not; but if not perceived, they could convey

no intelligence to man respecting the will of the Author of nature. The information which they do convey, therefore, must actually depend more upon the clearness and soundness of the perceptive faculties and reasoning powers in the mind of him who surveys them, than upon the essential wisdom inherent in these modifications of the divine creative and preserving mind. If, therefore, we had no other guide than what we can learn of the laws of nature, it might follow, that we should never accurately understand those laws, and so never obtain a guide at all. The laws of nature cannot explain themselves; much less can they explain the truths, which are the laws, of revelation. The laws of nature may, indeed, serve to illustrate revelation,—inasmuch as there must be a resemblance, in some respects, between the laws of nature and those of revelation, because both are manifestations of the divine mind; but revelation alone can both approve itself, and explain the laws of nature. The one may be the type, the other is the antitype; the one may indicate, the other reveals. The only true mode to be pursued, therefore, is to view the laws of nature in the clear light of revelation, not revelation through the distorting dimness of nature. It is scarcely necessary to add, that this by no means involves the consequence of checking a legitimate exercise of reason in studying natural science, lest it should seem to controvert our preconceived notions respecting what religious truth would, in certain cases, require. Nature and revelation never contradict each other, though they may sometimes seem to do so, when the dictates of either, or of both, are misunderstood, and though nature is often arrested by anomalies which she cannot explain, and mysteries which she cannot fathom, and must at all times fall immeasurably beneath those pure and untroubled regions of the upper heavens, where revelation chiefly soars, in the enjoyment of light uncreated and full of glory.

It is very usual, for example, for a certain class of sentimentalists, to look around them on the fair face of nature, and beholding there innumerable proofs of surpassing goodness and bounty, they draw the conclusion, that it is not possible to believe, that a God of such boundless goodness, as his works prove him to be, can permit his

favoured creature, man, to fall into utter and everlasting misery, on account of certain trivial transgressions, as they tenderly term them. In this plausible sophism they confide; and on their assumed confidence in the mercy of God, they build their hopes of everlasting happiness. Why will men so miserably deceive themselves? Why will these philosophical, or amiable, or romantic worshippers of nature, not mingle a little reason in their admiration, so that, when they talk of "looking through nature up to nature's God," they may obtain a more accurate view of his entire character, instead of dwelling exclusively on certain favourite attributes, and thus at last forming a god-like unto themselves, and idolizing an imaginary deity of their own? The God of nature has indeed stamped proofs of his benevolence upon all the workmanship of his hands; and all the laws of nature, as they are called, are productive of good and happiness so far as they are properly and regularly obeyed. But do our amiable admirers of nature find that any of her laws can be violated with impunity? On the contrary, is not every such violation followed certainly, and often instantaneously, by a suitable punishment? What law of nature is more general, or productive of more good, than the law of gravitation? Let a man violate it, by casting himself from a precipice, and he is immediately punished by death or dreadful bruises. Food and drink are provided for our sustenance, and a very benevolent law of nature has rendered them as pleasurable as they are necessary; but let this law be violated by excess in either, and the most painful, and even fatal punishment will speedily avenge the violation. From even the laws of benevolent nature, then, if rightly understood, men might learn, that it is not possible to violate any of the laws of nature; that is, of the laws of God, physical, mental, or moral, without exposing themselves to sure and adequate punishment; and consequently, that the notion of a God of infinite mercy alone, by whom punishment will not be rigidly inflicted to all its due extent, is nothing better than a brain-sick fancy, entertained to their own grievous delusion, by a set of purblind gazers upon half-seen nature,—dreaming philosophers, who, never seeing more than half the truth, cannot accurately be said ever to have seen it at all.

There are, however, other men of the philosophic cast, who, seeing deeper than the sentimentalist, recognise a retributive, or self-avenging power in the laws of nature, closely resembling what revelation asserts respecting the laws of God, but, instead of regarding this as corroborative of revelation, seem to think that it supercedes the necessity of revelation altogether. They hold, that a due acquaintance with the laws of nature would enable men to act so thoroughly in conformity with them, as in every instance to avoid their violation, and escape the penalty. A little more of even their own philosophy would tell them that it is utterly impossible for the human mind ever to become acquainted with all the possible combinations of what are termed the laws

of nature; and observation might tell them that men are very far from complying constantly with the dictates of those laws which they most distinctly understand. It is not difficult, often to show a man what it is both his interest and his duty to do, but it is a very different matter, indeed, to persuade him to yield obedience. What is not man's obedience to even the laws of nature commensurate with his knowledge of them, as should be, were the system to which we are adhering true? To this question these philosophers of somewhat larger grasp of mind can give no satisfactory answer, in accordance with their theories; so that the whole value of their theories consists in the destruction of the more fine theories of the sentimentalists, while they are themselves left in difficulties altogether inexplicable, without recourse being had to the aid of revelation.

The truth is, that the anomalies of nature are altogether inexplicable, except by revelation. All nature obeys its laws unerringly; and hence the natural argument, proving the universal government of an all-wise, all-powerful, and unchangeable God. Man alone errs. Why? In consequence of possessing a free will? But that will, however free, might surely have acted *right* free as well as wrong. Can nature explain this anomaly? Perhaps man errs in consequence of not knowing the laws of nature. Do the brutes know these laws? No; yet they err not. Does man constantly keep those which he does know? Far very far the reverse. The system of our philosophers can give us no assistance here; but revelation can. It tells us that man has a moral nature, and by moral laws alone can he be adequately governed. He has violated these moral laws, and he suffers,—suffers in the moral anarchy into which his being is cast, by the revolt of his animal appetites and passions against the supremacy of his moral attributes and religious principles; by the consequent degeneracy and degradation of the condition into which he has sunk; and in the physical evils to which he is now especially exposed, owing to the subjection under which he now lies to his material and animal nature, therefore to merely physical laws, and to the physical maladies which avenge their violation. According to this the scriptural view, the very physical sufferings which afflict man have their origin in his violation of those moral and divine laws to which his spiritual being owed supreme religious obedience. His original nature and condition were not subject to laws merely physical and organic, though it had no tendency to transgress them. And even now, fallen and degraded as he is, he spurns their control, and suffers rather than submits; because he is still instinctively conscious of an immortal spirit within him, which will soon to no authority but that which proceeds directly and immediately from the Father of Spirits. This revelation alone can furnish; hence revelation alone can reach the moral malady under which the immortal spirit languishes, and explain the mysteries of man's dark and troublous existence.

There is another important topic which the laws of nature, perhaps, seem dimly to hint at, in weak and faltering accents, but which revelation can alone adequately state and explain. Nature, it is remarked, punishes every violation of her laws. But is this punishment vindictive? is it corrective? When disease assails a man because he has violated some organic law, does it terminate of itself, after it has sufficiently punished the erring individual? The sad experience of every day tells us that it has no such tendency; that, on the contrary, if some remedial measure be not applied, the disease will not terminate but by the destruction of the sufferer. There is nothing in the disease which tends, or can possibly tend, to heal itself. A cure is to be obtained only by the application of some external remedial measure; the office of which is, to exhaust the virulence of the disease, or supply new vital energy, and thus restore health. Nay, even the boasted *vis medicatrix nature*, or remedial power of nature, as physicians term it, operates in one or other of these methods, and not otherwise; the morbid matter may be absorbed and disappear, or be expelled by the pouring of new untainted life into the diseased part, but either of these is possible only through its union with the source of life, or a restoration of suspended vital action. Every disease has destruction for its essence, and death for its aim; because in its simplest character every disease appears as a violation of those organic laws, which are the embodied manifestations of the creative will of the God of life; and the healing power must be furnished from some kindred source,—kindred, yet untainted with that violation.

How, then, does revelation solve this mystery? It tells us, as before, that all physical malady is the result, or the embodiment of moral malady: and it explains the mystery of external sanative applications, of remedies brought from some untainted kindred source, by revealing to us the mystery of redemption,—God manifest in the flesh,—permitting sin, that mortal malady of the soul, to exhaust its malignant virulence, by pouring its deadliest venom on his sacred head, and by his union with human nature, infusing a new untainted stream of vital godliness into the soul of man, even life eternal.

But there is one point in which the admirers of the laws of nature think they perceive an irreconcilable contradiction between Nature and Revelation. We are told in Scripture that, “the wages of sin is death,”—that “by one man sin entered into the world, and death by sin:” whereas, our philosophers assure us that this cannot be true, because death must have been natural to man, as is evident from the organic laws of his physical constitution. Did it never occur to these philosophers, that the whole of this reasoning of theirs is founded upon an unproved assumption? We might admit, that the organic laws of the human frame, whatever is meant by that phrase, prove man *now* destined to inevitable death: but man is *now* a fallen being, and the peculiarities of his fallen state can prove nothing whatever respecting the

peculiarities of his *unfallen* state. Their whole argument depends upon the assumption, that the operation of the organic laws of man's physical structure have sustained no injury or alteration by the fall,—an assumption which never can be proved,—which is indeed stamped with improbability, while the reverse is, to say the least, extremely probable, even to reason, apart from the strong statements of Revelation. They may, indeed, deny the doctrine of the fall; but this would only be to shift their ground, and open the discussion of the question in the regions of moral philosophy or pure theology, with which, we fear, they are not very conversant. Or, they may produce an evasive argument, and attempt to prove that death must have been natural to man, even had he not sinned and fallen; because the whole world would not have been able ultimately to have afforded even standing-room to the still-increasing, never-diminishing multitudes of mankind. But what do they mean by the term *death*? If they mean merely a change from one scene or state of being into another, we admit the probability, that death, in the sense of a change of scene or state of being, may be natural to man,—might have been so to unfallen man. But if they mean the dark and painful process by which body and soul are at present separated, we reject the assumption entirely. Regarding death in its essential aspect, as a change of state, there are at least three kinds of death with which we are more or less acquainted: viz., death by disease or violence, death by old age, and death by translation. With the two former kinds we are all sufficiently familiar;—examples of the third, have been made known to us in the instances of Enoch and Elijah, and are not obscurely referred to by Paul, when he says, “we shall not all sleep, but we shall all be changed.” Now, who will venture to say, that if man had never fallen, this painless translation into a higher, holier, and more glorious state of being, might not have been all the death that generations innumerable, yet sinless all, should have ever known? We will not confidently assert that this is the primary law of change, and the only one natural to unfallen man; but we do not hesitate to say, that it completely neutralizes the sophistical objection stated above, reconciles what we know of fallen man, with what Scripture testifies of his original state and his ultimate destinies, partially unveils one of the deepest secrets of our nature, gives additional precision and significancy to some of the mysterious events and statements of Revelation, points out to us another aspect of the manifold wisdom of God, and brings us nearer in adoring love to Him, “who was dead, and is alive, who has the keys of Hades and of death,” and in whose sinless kingdom his faithful followers shall live and reign for evermore.

#### BIOGRAPHICAL SKETCH OF IGNATIUS,

ONE OF THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

IT IS UNKNOWN OF WHAT PARENTAGE THIS ILLUSTRIOUS MAN WAS DESCENDED, OR TO WHAT COUNTRY HE ORIGINALLY BE-

longed. Some have supposed him to be the little child whom our Lord took and placed in the midst of his disciples, when he declared to them, "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven." But whether Ignatius be here referred to or not, it is generally admitted that he enjoyed the benefit of the instructions of the Apostle John.

Little has come down to us in regard to the early years of this distinguished Christian father. That his character must have been held in the highest estimation, however, is obvious from the fact, that he was invested by the apostles with the office of Bishop, or pastor of the Church at Antioch—an office which he filled for forty years with great honour and usefulness. During this long period, Ignatius discharged his ministerial duties with such fidelity, that, amid the fiery trial through which the Christian Church passed in the reign of the Roman Emperor Domitian, many were encouraged to hold fast their profession, by his godly example and exhortations. Persecution raged around him, but he remained unmoved, longing for, rather than dreading, a martyr's crown. And though the accession of Nerva to the throne was followed by a state of temporary peace, the holy man ardently coveted the honour of dying for the sake of Christ. "I eagerly wish the lions to be prepared for me," says he, "and pray that they may be found ready against me: them also I shall encourage, that they may quickly devour me, not as sometimes, when they have left the faithful untouched. But should they not be inclined when I am willing, I shall even assault them with violence." These sentiments, though they may sufficiently display the holy ardour by which the soul of Ignatius was animated, are by no means accordant with that submissive spirit which dictated the language of the apostle: "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you; and having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith."

The wish of Ignatius to seal his testimony with his blood, was at length gratified in the reign of Trajan, about the year 107. The Emperor, marching in all the pride of conquest towards Armenia and Parthia, stopped at Antioch; and, incensed against the Christians because of their resistance to idolatrous practices of every kind, he resolved to punish them. The venerable Bishop of Antioch, anxious to deliver his people from the vengeance of Trajan, boldly presented himself before the haughty tyrant. The interview which took place on this occasion, strikingly displays the courage and undaunted firmness of Ignatius in confessing Christ:—

"When Trajan beheld Ignatius, he exclaimed, 'What impious spirit art thou, both to transgress our commands, and to ensnare others into the same folly, to their destruction?' Ignatius answered, 'Theophorus ought not to be called so, forasmuch as all evil spirits are departed from the servants of God. But if thou callest me impious, because I am hostile to evil spirits, I own the charge in that respect, for I dissolve all their snares through the inward support of Christ, the heavenly King.'

"Traj. Who is Theophorus?"

"Ign. He who has Christ in his breast.

"Traj. And thinkest thou not that gods reside in us also, who fight for us against our enemies?"

"Ign. Thou mistakest in calling the demons of the nations by the name of gods. For there is only one God, who made heaven and earth, the sea, and all that in them is, and one Jesus Christ, his only-begotten Son, whose kingdom be my portion.

"Traj. His kingdom, do you say, who was crucified under Pontius Pilate?"

"Ign. His kingdom who crucified my sin, with its author, and put all the fraud and malice of Satan into the feet of those who carry him in their hearts.

"Traj. Dost thou then carry him who was crucified within thee?"

"Ign. I do, for it is written, 'I dwell in them, and walk in them.'

"Trajan then pronounced the following sentence against him: 'Since Ignatius confesses that he carried within himself that which was crucified, we command that he be carried to great Rome, there to be thrown to the wild beasts, for the entertainment of the people.'

"This barbarous sentence, far from intimidating the martyr, filled his soul with joy. 'I thank thee, O Lord,' he exclaimed, 'that thou hast vouchsafed to honour me with a perfect love towards thee, and hast made me to put on iron bonds with the Apostle Paul.'

The sentence pronounced upon this holy man was what he had long coveted, and, accordingly, with thanksgiving to God, he voluntarily surrendered himself into the hands of the guards who were appointed to convey him to Rome. After conducting the aged saint on foot to Seleucia, his persecutors put him on board a vessel which was to coast the southern and western parts of Asia Minor. On arriving at Smyrna, he was refreshed by meeting with the venerable Polycarp, who encouraged him to maintain his confidence steadfast unto the end. Deputies from various churches in Asia flocked to console him in the prospect of his approaching martyrdom. His soul, however, far from needing consolation, was filled with holy joy and triumph, and in such a spirit he penned, while at Smyrna, epistles to the Churches of Ephesus, Macedonia, Tralles, and Rome. From Smyrna Ignatius sailed to Trossa, and thence by Neapolis to Philippi, where he was received with the utmost kindness by the brethren. He was now led on foot through Macedonia and Epirus, when he embarked for Italy. On reaching Puteoli, he expressed a wish to be permitted to proceed by land to Rome, that he might tread in the footsteps of the Apostle Paul. This, however, was denied him, and he was conducted by sea to Ostia, only sixteen miles from Rome. As soon as the Christians heard of his approach, many of them came from the city to meet him. The first impulse of their hearts was to condole with him on the awful prospect which awaited him; but, with heroic courage, he commanded them to be silent, reminding them to value exalted honour that man is called who is privileged to suffer for Christ.

With firm and unflinching step Ignatius entered Rome, when he was immediately conducted to the house of the prefect. The day of his execution was appointed, and although the streets of the city had often resounded with the cry, "The Christians to the lions!" it was intended that the punishment of the venerable Ignatius should be as striking as possible. Accordingly, the most solemn of the Roman festivals was selected as the fittest period to effect their murderous designs. Meanwhile the brethren urged upon the aged prisoner to effect his escape. No entreaties, and

ever, could prevail. He looked forward with joy to the day of his execution, and when it did arrive, he calmly prepared for death. Kneeling down with his friends, he prayed earnestly for the Church, that the Almighty would interpose in its behalf, and put a stop to the persecution. Then rising from his knees, he was led into the Amphitheatre, where, amid assembled multitudes, on a signal being given, the wild beasts were let loose upon him, and speedily no remains of the aged saint were to be seen save a few bones, which his friends carefully gathered up and conveyed to Antioch.

Thus died, about the commencement of the second century, one who, throughout a long life, had served the Lord faithfully, and who counted it his highest ambition to suffer with Christ, resting in the firm conviction that, at length, he and his beloved Master would be glorified together.

### HEBREW GLEANINGS.

BY THE REV. ROBERT SIMPSON, A. M.,  
Minister of Kintore.

#### No. III.

#### THE JUBILEE.

THE jubilee was hailed with the liveliest demonstrations of joy by the ancient Hebrews. Every association connected with it, inspired feelings of cheerfulness and delight in all the sons and daughters of Israel. The very name given to this season of rejoicing, according to some authorities, was derived from the trumpet, which, with its glad and animating sounds, announced the arrival of a new and happy epoch; though, according to others, and perhaps with better reason, it was indicative of the restoration of all things to their originally established position, whereby every man resumed, or succeeded to, the place and the inheritance in the tribe of his fathers, which belonged to him by unalienable birthright. And, in accordance with this latter interpretation, Josephus translates the term jubilee by a Greek word which signifies liberty.

The institution was altogether very interesting and remarkable. It was strictly peculiar to the Hebrews. Some of the ideas involved in it, seem to have occurred to other nations, and are indeed natural to the human heart. It is the blameless wish, nay, the bounden duty of man, to provide for and secure, as far as he can, the comfort and credit of his descendants. This wish, when followed out consistently with the revealed will of God, and in subserviency to the course of his providence, is highly commendable. But the principle that dictates it, when left to the direction of the carnal mind, becomes both sinful and pernicious. How ambitious are self-important and earthly-minded mortals to transmit their honours and possessions to the latest generations of their posterity, purely from vain-glorious motives! And how many a futile attempt has been made for that purpose, without any reference to the divine approbation! Man, forgetful of the situation he now fills, as a fallen and perishing creature, would fain discover the means of obtaining for himself, at least, a representative immortality here below. What he knows he must soon relinquish on his own part, he is extremely desirous should be retained by his offspring, according to his appointment and disposal. This, however, in any thing like a strict sense, is utterly unattainable in a world where sin prevails. The nearest approach to it is certainly to be found in the provisions of the Hebrew jubilee. But even by that ordinance of God the object was realized only once in half a century. And this approximation was continued in force merely for a time, and in order to the accomplishment of infinitely higher and nobler ends.

The jubilee was most solemnly and expressly instituted by God. "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." A difference of opinion has arisen, however, as to the precise year in which the jubilee was observed, whether on the forty-ninth or the fiftieth year. It is argued, in favour of the former view, that the other supposition is open to the objection that the land, according to it, must have lain uncultivated during two successive years, the previous being necessarily a Sabbatical year, while, at the same time, no specific promise is clearly made of an adequate additional supply of the means of subsistence. But this fact, though worthy of attention, is surely not so insurmountable an obstacle as to set aside the explicit and repeated mention of the fiftieth year. It is, doubtless, a sound maxim in the interpretation of Scripture, never to call in the aid of miracles, where facts and events can be accounted for on the principles of reason, and by the operation of natural causes; but the mere consideration of economizing, so to speak, miraculous intervention, should not lead us to interpret the sacred text otherwise than according to its grammatical import. And in such cases as the present, does not the divine command imply a corresponding assurance of all the means requisite for its proper observance? Of the protracted suspension of agricultural labour, and the consequences to which it might have led, important uses have been made. From that circumstance a proof has been derived in favour of the divine legation of Moses; because no wise lawgiver, unless really commissioned from heaven, would have ventured to involve himself and his system in so formidable a difficulty. And it has also been observed, still more conclusively with regard to the jubilee, as well as the Sabbatical year, that no people would have submitted to receive institutions so obviously interfering with their temporal interests, except on the clearest warrant of divine authority. To the last inference it may, no doubt, be plausibly objected, that many a costly, and even painful, religious observance has been complied with on very slender, nay, on false grounds. But there is this distinction to be kept in view, that such observances, on the part of ancient or modern devotees of heathenism, have generally, if not always, been either the result of temporary ebullitions of zeal, or the acts only of individuals; whereas the Hebrew institutions in question were observed *deliberately, steadily, and by a whole nation.*

We find a very explicit allusion to the jubilee in the book of Isaiah. The description there given of it is so clear and striking, as to show sufficiently that its joyful observances, and salutary operation, must have been familiar to the mind of that prophet. It is not to be forgotten, indeed, that he employs it to illustrate an event of which it gives only an imperfect representation. But still his words convey a lively picture of its leading features, (Isa. 1-3;) of which passage Bishop Lowth gives the following excellent translation, wherein the spirit of the original is very faithfully and happily expressed:—

The Spirit of Jehovah is upon me,  
Because Jehovah hath anointed me,  
To publish glad tidings to the meek hath he sent me;  
To bind up the broken-hearted:  
To proclaim to the captives freedom;  
And to the bounden, perfect liberty;

To proclaim the year of acceptance with Jehovah ;  
 And the day of vengeance of our God.  
 To comfort all those that mourn ;  
 To impart (gladness) to the mourners of Sion ;  
 To give them a beautiful crown, instead of ashes ;  
 The oil of gladness, instead of sorrow ;  
 The clothing of praise, instead of the spirit of heaviness.

From the time of the captivity the more prominent and public provisions of the jubilee were discontinued. And some of these had, perhaps, ceased to be complied with even before that period. This conclusion, however, does not follow from the silence of the Scriptures so necessarily, as has often been asserted; for in all such cases, it would seem to be more in accordance with the course of things to assume, that institutions once solemnly established by divine authority continued to be regularly observed, if no mention is made of their neglect or suppression, than to infer their extinction solely from the absence of information respecting them. After the return from Babylon circumstances were much changed, and the law of inheritance was placed on a new footing. But though possessions could then be no longer restored as formerly, would not the expectation which the Hebrews still cherished with unabated ardour, that their ancient polity and independence were yet to be revived, powerfully tend to keep up many of the observances connected with the fiftieth year? And would not these, as well as the predictions of a happier era under the Messiah, become dearer to the fallen Israelites in direct proportion to the depression they suffered in the scale of nations, and the bereavement they sustained of almost all their high peculiar privileges?

It is the opinion of some eminent chronologists and critics that the jubilee was recognised, and most probably observed by the Jews, as far as their outward circumstances and national corruption allowed, down to the destruction of Jerusalem by the Romans. The chief proof, however, adduced in support of this view is the obvious application to himself by our Lord of the passage, which he read in the synagogue of Nazareth:—"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of the sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." These words, which Luke states were found in the prophecies of Esaias, and which have been already adverted to, as there contained, do not exactly correspond either to the original Hebrew, or to the Greek of the Septuagint. But the variations are not such as materially to affect the scope of the quotation. And the declaration of our Lord in reference to the tenor of what he had read, "This day is this Scripture fulfilled in your ears," as it certainly affixes to the passage a typical import, is thought also to warrant the conclusion, that he began his ministry on the very year of the jubilee, and that the audience he addressed was fully aware of the fact, and readily acquiesced in his statement of it.

The jubilee began in the first month of the civil year of the Hebrews, and the seventh of the ecclesiastical, which would correspond to the end of September according to our reckoning. It commenced with festive rejoicings; and these alone engrossed attention for nine days. The tenth was spent in solemn fasting, being the great day of atonement. And the peculiar provisions of the institution were after that carried into effect. "From the beginning of the year," says Maimonides, "down to the day of expiation, the bondmen were not liberated, neither did they serve their masters, nor yet were the inheritances restored. What then was done during that interval? The bondmen ate and drank and were merry, and every one of them put a crown upon his head. At length when the day of expiation was come, the elders of the Sanhedrim blew with the trumpets; and instantly the bondmen

became free, and inheritances were restored to their proper owners."

The jubilee was calculated to answer many important ends. The more prominent of these we shall briefly consider.

The first object of the jubilee was the periodical restoration of liberty to Hebrew bondmen, and of the inheritances in Israel to the lineal descendants of the original possessors.

Many vain attempts have been made, both in ancient and modern times, to establish a perfectly equal distribution of property among the members of a community. Fanciful theorists have sometimes dreamed of such a state of things, without any sinister or selfish design; and factious discontented men have often claimed in its favour, from very suspicious motives. The arguments for such a system of social order, however, are too palpably absurd to impose upon any person of common reflection. The scheme is impossible with men continue as we find them, so differently constituted as to bodily strength and mental endowments. And even if it were possible, considering the vast diversity of moral character and habits of industry, would it not obviously imply the greatest injustice? As long as unequal advantages are conferred by Providence, a law will the outward situations of men differ, more or less, in respect to wealth and influence, and in respect to personal accommodation and comfort. To restrain the exertions of the more intelligent and active would be to abridge the means of human happiness; and to deprive them of the fruits of their labour or skill would be an act of manifest iniquity. The Hebrew jubilee was instituted with no such intention. It came into operation in such a way as to involve no violation of pre-existing rights. At the period of its commencement none could claim a prescriptive possession. All became equally and at once interested in the observance of the new arrangement; and every subsequent transaction was entered into with a knowledge of the various liabilities arising out of it. The statute, too, was imperative, with regard to liberty, as with regard to inheritance in land. Even those who had declined to go out free at the end of six years of servitude, were declared to be emancipated on the arrival of the jubilee. The object, therefore, most obviously and immediately intended by this institution was to preserve among the chosen people a perfect parity, as to personal freedom, and to keep up that modified equality, as to outward possessions, which was established by divine appointment at the original partition of Palestine. But the results, though in themselves desirable, in the peculiar circumstances of the Israelites, must not be viewed as constituting the principal end contemplated. There was manifestly designed something much higher and more spiritual.

The second object of the jubilee was the preservation of the order of descent clear and distinct, with reference to the promised Messiah.

In order to render the completion of the prophecies concerning Christ perfectly obvious, it was necessary that the distinction of tribes and families should be strictly maintained. But any mere formal injustice to that effect, however imperatively given, would scarcely have been duly observed in opposition to the ordinary course of human affairs. With the view, therefore, of securing this point effectually, an ordinance was divinely instituted which perpetuated the original distribution of property among the children of Israel. God, in this matter, while carrying forward his own holy purposes, took into account, if we may use the expression, the tendencies of our fallen nature, and made even the imperfections of man subservient to his designs. The most important temporal interests became dependent upon the accurate preservation of genealogies, a consideration that would insure proper attention

to the subject, when reasons less evident, though really of greater essential weight, would have failed. And would not the searching scrutiny which must thus have been exercised over the operation of the law, by all parties concerned, completely prevent the success of unfounded pretensions to any of the privileges of birth-right?

It was promised to each of the three Patriarchs, Abraham, Isaac, and Jacob, that the Messiah should spring from their posterity. To Israel on his death-bed a more definite intimation was given, assigning to Judah the high honour of being the ancestor, according to the flesh, of the Saviour of mankind. Again, when his offspring had become a numerous tribe, a further limitation was made and announced. The family of David was declared to be that out of which the expected deliverer should arise. But could these, and similar predictions, have been verified after a long series of ages, had not such an institution as the jubilee existed among the Israelites? If things had been left to flow in the common channel of events, the usual results would have inevitably followed,—the line of descent, in the great majority of instances, would have soon been involved in irretrievable confusion. Only a few families, of the noblest extraction, in any other nation, can lay certain claims to a remote ancestry. The case among the ancient Hebrews was very different. The antiquity of the proudest pedigree, in modern times, is but of yesterday compared with that of the meanest branches of the peculiar race. The ordinance under present consideration, served to clear up all obscurity on the subject of descent, at the end of every fifty years. And there is ample proof to show that the most scrupulous attention was paid to this point, down to the period of the Messiah's advent.

That Jesus of Nazareth was a branch out of the root of Jesse, and a descendant of Judah's royal line, was not only affirmed by the followers of our Lord, but also corroborated by many undesigned testimonies, and not denied even by his enemies. Two of the evangelists trace the order of his descent through different, though perfectly consistent channels, up to the same source. It was testified, on all hands, that the Messiah, when he did appear, should come as David's son. And did not the two blind men sitting by the wayside, when they heard that Jesus passed by, cry out, saying, "Have mercy on us, O Lord, thou son of David?" Again, did not the multitudes that attended Christ's public entrance into Jerusalem with one voice exclaim, "Hosanna to the son of David; blessed is he that cometh in the name of the Lord; hosanna in the highest?" Such was the honour explicitly rendered on that remarkable occasion, to Jesus the prophet of Nazareth of Galilee. And though Joseph and Mary were in poor and lowly circumstances at the birth of our Saviour, they were obviously recognised to be of David's house; for was it not expressly on that ground that they repaired to Bethlehem to be enrolled there? The jubilee, in their case, no more brought back the inheritance, but it was doubtless mainly instrumental, under Providence, in preserving a knowledge of the lineage of their family.

The third object of the jubilee was to afford a typical representation of the state of things, in a spiritual view, under the Gospel.

Our Lord, as has already been stated, made this use of Isaiah's description of its principal features. The strictly peculiar provisions of this institution were, the liberation of all Hebrew bondmen, and the restoration of inheritances. And each of these is clearly susceptible of a typical application.

Every Israelite that had fallen under bondage to any of his brethren, was entitled to freedom after a servitude of six years. But if any one in such a condition should choose, when that period arrived, to remain in the house and service of his master, it was lawful for

him to do so. But the term of this new voluntary engagement was not necessarily for life. The expression *for ever*, as applied to it, must be understood in a limited sense; for at the commencement of the jubilee no option appears to have been left or allowed. It was as obligatory on the one party to *go out free*, as it was on the other to grant liberty.

But how infinitely more valuable than any external freedom is that moral emancipation which the Gospel proclaims! By nature we are all in a state of spiritual thralldom; and we are enslaved not to a brother, but to a master, or rather tyrant, who is utterly inaccessible to the feelings of pity or compassion. We are the bondmen of sin and Satan. This condition is worse than that of the Israelites, even when groaning under the most grievous exactions of Egyptian bondage. But from this degrading servitude, there is deliverance provided. The Saviour redeems his people from the power of the oppressor. He breaks every yoke—the yoke of every evil influence. The Christian enjoys the glorious liberty wherewith Christ hath made his people free; and his heart being enlarged, he delights to serve God in righteousness and holiness before him all the days of his life.

Again, man was originally the possessor of a fair inheritance. The delights of the garden of Eden formed but a portion of his felicity. He enjoyed the favour of his Creator, and was blessed with his immediate converse and communion. But this lot of happiness unspeakable, was all forfeited by Adam's apostasy. Our great progenitor was ignobly expelled from the scene of his former bliss; and his posterity have inherited from him a birth-right only of guilt and sufferings. The loss thus sustained, however, is not irretrievable. We could never of ourselves, indeed, regain the paradise out of which our first parents were driven, nor deserve to enjoy the high privileges with which they were at first favoured; but God, in his mercy to our sinful race, has opened up a gracious way of recovery by the cross of his incarnate Son. Through our Saviour's infinitely precious blood, not only are the moral debts, the sins, of the believer cancelled, and his spiritual freedom achieved, but a title is also purchased for him to that inheritance on high, which is "incorruptible, and undefiled, and which fadeth not away."

The Messiah came to raise our fallen state, and to repair the fatal consequences of man's rebellion. His birth was celebrated by a choir of angels, who sang, "Glory to God in the highest; on earth peace, and good will to men." The opening of his ministry was announced by his forerunner, John the Baptist, as the commencement of a holier and happier era—as the coming of the kingdom of heaven. These intimations far exceeded the glad sounds of the trumpet of the jubilee, both in sublimity and importance; and how largely have they been already fulfilled! By the introduction and spread of Christianity, the greatest moral revolution has been effected that the annals of mankind bear on record. Its triumph is far from being yet complete, but its benign influence is now felt in almost every region of the globe. There is still, indeed, much reason to lament, that the lives of many professing Christians are at variance with the spirit of the Gospel; and vast sections of the earth's surface are still involved in the darkness of heathenism. But much has clearly been accomplished, in the course of Providence, towards the spiritual renovation of the world. The empire of ignorance and error is shaken to its centre. The most ancient habitations of Pagan superstition exhibit manifest signs of an approaching overthrow. The promised reign of peace and happiness, arising from the universal diffusion of the principles of pure and undefiled religion, evidently draws nearer. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in

the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Thus shall the kingdom of grace gradually make way for that of final and eternal glory. For the redeemed of the Lord, out of every kindred and tongue, the true Israel of God, shall return and come to Mount Zion above, with crowns of everlasting joy upon their heads; and the days of their mourning shall be ended.

THE NECESSITY OF A REVIVAL OF RELIGION:  
A DISCOURSE.

BY THE LATE REV. JAMES BURNS, A.M.,  
*One of the Ministers of Brechin.*

"Wilt thou not revive us again, that thy people may rejoice in thee?"—PSALM LXXXV. 6.

THIS psalm or prayer was composed and offered up, when the Church of God was in an afflicted state. The Psalmist blesses God for former mercies and deliverances, for his kindness to the land of Judea and to their fathers, and for forgiveness and favour manifested towards them. The consideration of these encouraged him to apply, in name of his people, for favour and loving-kindness to themselves at that time, which is generally supposed to have been after their return from Babylon, when they still were under some tokens of divine displeasure. They beg for converting grace, as at verse fourth, "Turn us again, O God of our salvation." They beg for the removal of divine displeasure,—"*Cause thine anger toward us to cease.*" In the words of our text they implore a revival of the cause of God in their hearts, and in their nation and Church; in the way of earnest expostulation they apply to God, who allows his worshippers to be thus importunate in reasoning with him; "*Wilt thou not revive us again, that thy people may rejoice in thee?*"

It cannot be difficult to show that this is a petition most suitable to our case, whether as individuals, as families, or as congregations. At no time can a revival of religion in our hearts, and in the world around us be unnecessary or undesirable. The more it flourishes, the greater concern there should be for its further prosperity. But when religion is at a low ebb, when iniquity aboundeth, and the love of many waxeth cold, then it is high time for its friends to step forward, and to use every means in their power to prevent its farther decline, and to revive its decaying interests. It may be proper and useful to show, as we propose, by the divine blessing, to show, what need there is of a revival of religion among us. And, in general, it may be observed that there is such an appearance of indifference or deadness in spiritual concerns, that the need of a revival is very evident. The marks of this indifference or deadness are too plain and numerous to be mistaken by any; and,

I. One mark is a partial and careless attendance on ordinances. There are too many, in our highly favoured land, who are seldom or never

seen in the house of God, and who thereby openly proclaim their indifference, nay, their aversion to religion, that they "care for none of these things." There are multitudes who easily find excuses for absenting themselves, and who, consequently, do not seem sensible that it is both a duty and a privilege thus "to draw near unto God." If the mind and heart were in a right state, there would be a strong desire for, and a great delight in, such opportunities. In common life it is uniformly seen that, whatever employment or society men are fond of, they do not neglect, they do not seek after excuses for absenting themselves. So would it be here, if there were a real and earnest desire of holding intercourse with God, or of becoming acquainted with his holy will. We would not be, like Doeg the Edomite, "detained before the Lord," kept, against our will, engaged in his service. This must indeed be "bodily exercise which profiteth little." It is too plain a sign of indifference when persons are generally late in their attendance; thus neglecting part of the worship of God, and engaging in the rest of it without that composure of mind which is so desirable and necessary. Connected, also, with this partial or broken attendance, is that listlessness of mind, that vacant countenance, that gazing around them, which are so frequently to be seen in our worshipping assemblies. A spirit of lively devotion is the very opposite of all this: its language is, "I love the habitation of thy house,"—"One day spent in thy courts is better than a thousand,"—"My heart is fixed, my heart is fixed, I will sing and give praise,"—"My soul wait thou only upon God."

II. Neglect of family religion is a plain mark of indifference. There is a great want of early instruction. Most parents, indeed, give an education to their children suited to their station in life, but it is, in general, an education which only fits them for the business of a present life. Although teachers of youth are unquestionably bound, if they have any just sense of their duty, to instil the principles of religion into the tender minds of their charge, yet this necessarily falls to be the special concern of parents, with whom their children associate at all seasons. We see that, in the character of the saints in Scripture, their attention to family instruction is particularly mentioned. It was God's declaration concerning Abraham, "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Joshua declared, "as for me and my house, we will serve the Lord." And Moses gave it in solemn charge to the Israelites, to "speak of the things of God when they sat in the house, or walked by the way."

This neglect is blameworthy both in parents and teachers. It shows that neither their heads nor their hearts are occupied about religion in good earnest, when they content themselves with teaching



their young charge only a form of words, without talking with them familiarly concerning the way of salvation, and the way of duty. It is long before a form of words, however good, comes to be fully understood or attended to by youthful minds. Does it therefore follow that no ideas, such as they can understand, are to be taught them in such language as is plain to their capacities? Surely not. Otherwise they may, and too often do, die without any clear knowledge of God and of Christ, although arrived at an age in which they might have acquired it had due pains been bestowed. The rudeness, the ignorance, the carelessness, the profaning of the name and of the day of God, with which many young persons among us are chargeable, are very much to be ascribed to the want of early, plain, practical instruction. Youthful minds, though heedless, are easily impressed, and generally retain a lasting impression of what is early taught them. What a plain, undeniable mark of indifference, when they are taught every other kind of knowledge more than that knowledge which is life eternal, and for lack of which many are destroyed!

The neglect of the worship of God in families, which, indeed, is alas! very common among us, is a striking proof of the need of a revival. Many plead their inability, or their being afraid to engage in such exercises; that inability, if it be really true, shows an ignorance which is utterly inexcusable; and fear, or false shame, is altogether disallowed by our Lord, when he says, "Whosoever shall be ashamed of me or of my words, of him also will the Son of Man be ashamed, when he cometh in the glory of his Father and of the holy angels." There can be no doubt, then, indifference or spiritual deadness lies at the bottom of such neglect. For wherever persons become deeply concerned about their own souls, and those of their families, they break through every such objection, and experience a freedom and enlargement in the duty, of which they could have formerly had no idea. It can be said of such a one as it was said of Saul of Tarsus immediately after his miraculous conversion, "Behold he prayeth!" And I have often thought the performance of this duty on the Lord's day only, or on such solemn occasions, although better than a total neglect, is too plain a symptom of lukewarmness or indifference. It looks as if the things of the world were thought to deserve more care and attention than those of the soul, as if the body needed to be every day supplied with food, but the soul might safely be allowed to famish. It shows an insensibility of spiritual wants, and of the need of a daily supply of knowledge and of grace.

So far we have treated of outward, visible marks of indifference, and consequently of the need of a revival of religion. There are others of a more inward, invisible kind, which a knowledge of our own hearts will best discover to us, as well as show us in how far we are chargeable with them. I therefore mention,

III. Formality and hypocrisy as marks of spiritual deadness. Public and family devotion may

be regularly observed, but it is evidently dangerous to rest in the mere outward performance of them. If it proceeds from custom, or from a regard to decency; or if we are satisfied with having gone the round of external performances, this is formality and hypocrisy. Hypocrisy, indeed, in its utmost extent, includes an intention to deceive our fellow-creatures, by assuming appearances of religion without the reality. But it does exist even when there is no decided intention of this kind. When the heart is not engaged, when we are not concerned about beneficial effects being produced in our hearts and lives, this is self-deception,—an imposing upon ourselves. This is to have "a form of godliness, denying the power thereof." Each of us must here judge for himself. But let us be concerned to be impartial in judging. Let us seriously weigh the motives which influence us in our observing the institutions of divine worship, whether in public or private. The few visible good effects which are produced in most men from their observance of these things, afford too plain a proof that their hearts are not right with God, "that they draw nigh to God with their mouths, while their hearts are far from him." Alas! it is to be feared the generality of those who attend on ordinances most punctually may be compared to the door on its hinges, moving backward and forward without making any progress. How common it is to see persons sitting forty or fifty years under a Gospel ministry, perhaps a powerful and searching ministry, and yet, after all, careless, unconcerned, worldly-minded! Many come and go to the house of God, and are still the same, or rather more and more hardened. No exhortation, no reproof has any lasting effect upon them. The drunkard still loves his cup, the covetous his money, the dishonest his unjust gains. This shows that no divine blessing attends their "bodily exercise," which, of course, "profiteth little." There is great danger of this formal, customary, unprofitable service, from the general corruption of the human heart, and from the long habit of attending on religious ordinances. Accordingly, it has been remarked, and seemingly with great truth, that where people have been long favoured with a Gospel dispensation, it is very rare to witness any remarkable change on the character of persons advanced in life. They generally go on as they have been wont to do, and die as they have lived, secure and hardened. But when the Gospel is first brought to a place with power and in purity, it often impresses the heart of the aged as well as the young. This appears to be the usual course, although we must not "set limits to the Holy One of Israel," who "hath all hearts in his hand."

Not only is it to be feared the great bulk of hearers of the Gospel are chargeable with this formality and hypocrisy, this mere outside religion; but the people of God themselves are not free from this charge. Although they will consider seriously for what purpose, and with what

views, they engage in devotional exercises, and will have the glory of God and their own edification mainly at heart, yet I may appeal to themselves, how often do your thoughts wander from the great object which you profess to have in view? Vain thoughts lodge within you, and your desires after divine things become cold and languid. But this may lead me to observe,

IV. That the weakness of the graces of God's own people shows the need of a revival. Although, on some occasions, and with some of God's people more than others, their graces are in lively exercise, faith strong, love warm, hope steady, "great peace and joy in believing," yet at other times they "go mourning without the sun," their hearts faint, and their hands hang down. Their faith becomes weak and wavering. They want a steady, realizing view of spiritual and divine objects. Sometimes they are left to doubt the very existence of a God and a Saviour, of a heaven and a hell, and at any rate, to question their own personal interest in the blessings of salvation. "Because of abounding iniquity" in their own hearts and in the world around them, "their love waxes cold." They too often do not feel that high esteem of the divine perfections and excellencies which these deserve, and they want that delight in contemplating and adoring these grand objects which their value demands, their hearts being weighed down by inferior attachments, by a too keen relish and enjoyment of present perishing objects. No wonder that their hopes of the favour and enjoyment of God here and hereafter, become wavering and unsteady. When faith is weak, and love waxes cold, it would seem presumptuous to entertain strong and steady hope. The graces of the Divine Spirit in the hearts of God's people are thus mutually connected. They are either in a vigorous or in a declining state together.

Along with this decaying, languishing state of their Christian graces, the risings of sin, the remains of indwelling corruption, are felt within them. They are harassed by vain, wandering, foolish, impure imaginations. In proportion as their desires after God are cold and feeble, their desires after present objects are warm and strong. The world presents its smiles to allure them, and to keep down their hearts from aspiring after spiritual objects; or its frowns to deter them from following duty and conscience, and heavenly objects. Satan presents his temptations along with those of the world, and of his own heart, in betraying them to sin. He has both wiles and fiery darts; and it is difficult to discover which of them is most dangerous. The Christian is not ignorant of the devices, while he pleads the promise that the Lord will "bruise Satan under his feet shortly," and at the same time complies with the command—"resist the Devil."

The weakness of grace, and remaining sinfulness, are the grief and burden of all God's genuine children. They do not reckon it sufficient merely to acknowledge and complain of them in a cold

and formal manner, but they are deeply humbled at the view of themselves, and earnestly prove the Psalmist, "Revive and quicken me, for thy name's sake." Those who have most of true grace, are most sensible of their own sinfulness, because they have deeper views than others of the evil of sin, and of the divine purity. While others are thoughtless and easy about their state, the genuine children of God labour, and watch, and pray, that their souls may prosper, and be in health; are anxious about the revival, from one season to another, of the work of grace in their own souls, and in the hearts of others connected with them; and thus that religion may be revived in the world, and in the Church at large.

#### VAIN REPETITIONS IN PRAYER.

[From the Second Volume of "Eastern Manners," by the Rev. Robert Jamieson, minister of Westrother.]

IN consulting the works of those who have transmitted to us accounts of the worship of the heathen, we find that it was characterised by the lowest and most grovelling conceptions of the objects of their religious homage; that so far from regarding them as beings whom they could unbosom all their wants, and whose parental care they might depend in every season of trouble and of need, they looked on them as beings of whom it was more their duty and their interest to appease the fury and disarm the hostility, than to secure the presence and the favourable regards; and that, for this purpose, they had recourse to the most violent means which their invention could suggest. crying in the most vehement tones, and with the most extravagant gestures, and protracting their prayers till exhausted nature sunk under the fatigue. Of the prayers of the ancient heathen, the sacred history furnishes two examples; the one relating to the memorable occasion, when the priests of Baal continued their vain invocations to that false divinity from morn till even, in the same unvarying strain, saying all the while nothing but "Baal, hear us;" and the other when the Ephesians cried out in the temple of the tutelary goddess for the space of two hours, "Goddess is Diana." From other sources we learn that similar forms of prayer were employed throughout all the pagan world of antiquity; that even among the enlightened Greeks and Romans, it was customary to repeat their supplications a hundred times, with the view of making a deeper impression on the heart of the deity whom they invoked; and that, in cases of great urgency, after supplicating, with unwearied assiduity, the particular deity to whom they offered sacrifices, they were wont to address all the gods and goddesses in succession, lest any one of them should be adverse to the suppliant. With the modern pagans, the learning of a few prayers comprises, in many places, the whole of a child's education. "The boys are made to rise," says Lander, who particularly noticed this peculiarity of the pagan manners of Africa, "every morning between midnight and sunrise, and are studiously employed in copying their prayers; after which they read them to their master, one after another beginning with the eldest. This is repeated in a shrill hoarse tone, so loud as to be heard at the distance of half a mile at least, which is believed to be a criterion of excellence by the parents; and he who has the strongest lungs, and the clearest voice, and holds out the longest, is reckoned the best scholar." With the Hindus, the repetition of the name of their gods is regarded as an act of adoration. In the performance of this devotional duty, the worshipper, taking a string of beads consisting generally of ninety-nine, repeats the

of his god; and, as he mentions each epithet of the deity, drops a bead, counting, by this means, to a hundred, a thousand, or as many times as he thinks will secure the success of his prayer. Many persons perform this rite by merely counting their fingers, and it is thought by the Hindoos to be so efficacious a mode of supplication, that there is nothing in the way either of recovery from sickness, or relief from misfortune, or success in the concerns of business, which may not be obtained by this persevering repetition of the name of God. Hence the repeated mention of the name of their gods not only constitutes an essential part of the daily worship of the Hindoos, but those of them who aspire to a high character for religion, continue days and nights in this exercise, without any intervals, except what is consumed in sleeping, bathing, and eating.\* The native Mussulmans of India do not differ in this respect from the Hindoos. The grand principle of their worship is to have the name of God always on their lips, and they carry it into practice by having set prayers, in which that name is prominently introduced, for various occupations and circumstances. Thus they have a prayer, consisting only of four words, which they invariably repeat over and over when walking, and revolve in their minds one word at every step; and, for the morning, noon, and evening of each day, they have another form of prayer, of which the following is in part a specimen:—Beginning with Bismillah, (that is, in the name of God,) they fall into a stooping posture, and pronounce the words, "Praised be the great God, our preserver," three or four times; then resuming an erect posture, they exclaim, "Thou, Almighty, art the hearer of my praises," three or five times; then, coming to the form of prostration, they first repeat three or four times, "O thou holy and blessed preserver;" and lastly, they repeat, still in the same attitude, for nine times, these words, "O thou that hearest with ears, thou that hearest with ears," &c.† Nor is it only in their temples, or in private, that they go through this round of "vain repetitions." They are generally as scrupulously exact in observing the prescribed form, as they are in attending to the appointed seasons of prayer. When the cholera was raging in Georgia, the Tartars went in solemn mourning procession through the streets, with heads uncovered, and crying out, with clamorous vociferation, the name of God. The following prayer is in use among the aborigines of Madagascar:—"O Eternal, have mercy upon me, because I am passing away! O Infinite, because I am but a speck! O Most Mighty, because I am weak! O Source of Life, because I draw nigh to the grave! O Omniscient, because I am in darkness! O All-bounteous, because I am poor! O All-sufficient, because I am nothing," &c. † Some Brahmins directed Mr Thomas, the Missionary, when he was arguing with them how they should get to heaven, to perform the Zoap,—a prayer which consists, in its greatest latitude, in pronouncing the name of God millions of times, without stopping, or uttering any other word; and some of whom, Mr Thomas knew, have continued the vain repetitions for whole days and nights together, till their mental faculties have been deranged.\*\* Richardson saw two dervishes sit down opposite to each other, and begin throwing their beads from side to side, pronouncing the name of God at each motion, and continuing to do so for an hour or more together, without adding another syllable, or missing a single repetition; and the same traveller mentions his having met a man in Nubia, who was very punctual and ceremonious in his prayers, and, in performing them, repeated the words as fast and as loud as his

tongue could give them utterance. The form and words of his prayer were not peculiar, but he had made a vow, for greater devotion, to repeat certain words of the prayer a given number of times, both night and morning. The word Rabbōni, for example, answering to our word "Lord," he would bind himself to repeat a hundred or two hundred times twice a-day; and, accordingly, went on, in the hearing of all the party, and on his knees, sometimes with his face directed steadily to heaven, at other times bowing down to the ground, and calling out "Rabbōni, Rabbōni, Rabbōni, Rabbōni," &c., as fast as he could articulate the words after each other, like a schoolboy going through his task,—not like a man, who, praying with the heart and the understanding also, continues longer on his knees in the raptures of devotion,—whose soul is a flame of fire, enkindled by his Maker, and feeding upon his God,—and who, like Jacob, will not let him go until he bless him. Having settled his account with the word Rabbōni, which the telling of his beads enabled him to know when he had done, he proceeded to dispose of his other vows in a similar manner. Allah houakbar (God most great) perhaps came next, and he would go on as with the other,—Allah houakbar, Allah houakbar, &c., repeating the words as fast as he could possibly pronounce them. When he had done with it, he took up another word, Allah careem (God assisting,) Allah hedaim (eternal God,) Allah delalai (glory to God,) or some other word, or phrase, or attribute of Jehovah, and repeated it over as many times as he had vowed to do. To hear this man repeat his prayers, his variety of unconnected tones, running through all the notes of the gamut, produced quite a ludicrous effect. You would say, he was making a farce of devotion; but to look at him when engaged, nothing could be more serious and devout, or more abstracted from the world. This man was not alone; for almost every ten minutes some one or other of the Nubians in the company was uttering pious ejaculations during the whole course of the day, and going through each word of his prayers like the person mentioned above.\* But the most remarkable and strange of all the forms in which the heathen observe their "vain repetitions," is that of the Kalmuc Tartars, whose practice may be described briefly as follows:—They have praying machines, which, in the act of devotion, they turn repeatedly, and in the same manner as one would revolve a wheel. A machine of this kind consists of a small barrel about sixteen inches in length and seven or eight in diameter, covered with red velvet, and having within it a number of written prayers. At each end of the barrel is fixed an axle, one of which has a crank, and to it is fixed a string to turn it round with. It is fitted to a frame, which is covered with cloth of a coarser or finer description, according to the circumstances of the owner. The one of which this account is given, belonged to the Kalmuc princess, and was enveloped in a covering of velvet; and the whole apparatus was set upon an elegant little chest directly before her. When the barrel turns round, it is supposed by the poor ignorant people that the prayers go up to heaven, and the more revolutions that are made, or, in other words, the oftener the writing is uppermost, the more chance there is of their being heard.

\* The heathens have often been convinced, by plain arguments, of the folly of such a mode of praying. "Conversing with a company of Brahmins," says Mr Thomas, "I said, how can the infinitely great and holy One be pleased to hear his name so often pronounced from polluted lips? I inquired if the Supreme Being was wise and good, to which they yielded ready answers in the affirmative. I then fixed my eye on one of the nearest Brahmins, and asked him if he had any sons? He said, he had. Whenever you shall return home, said I, suppose your son was to come running to meet you, and falling down at your feet, should cry out incessantly, Peta (father), Peta, Peta, without ever saying another word, what would you think of him? I should think, said he, that the boy was foolish. So I fear, said I, would the wise and good One, if I was in the same manner to call over his holy and reverend name."—*Miss. Mag.* 1792.

\* Ward's "Hindoos."—Scott's "Arabian Nights."

† Herkelot. ‡ Flacourt's History of Madagascar.

\*\* Missionary Magazine, March, 1792. The modern Jews in Barbary repeat the same prayer a hundred and twenty times, before finishing.—Shaw's Journal, in Missionary Register, 1835.

Those of the Kalmucs who are too poor to purchase, or too unskilful to construct a machine of this superior kind, have small praying mills, like the wind-mills which are given as toys to children with us, to the spokes of which they fasten prayers, written on slips of paper, with paste or small cords. These they set up on the tops of their tents, and as they are turned by the wind, it is imagined that they have a similar effect with the barrel.\* Such are a few specimens of the prayers of the heathen, both in ancient and modern times, from which it will be observed, that all of them are founded on the idea that by these repetitions the worshippers can either communicate new and more accurate intelligence of their case to the object of their worship, or that, by their importunate solicitations, they may prevail upon them to interest themselves in the concerns of their creatures. And nothing can more strikingly show how far the Jews, in the days of our Lord, had declined from the purity of worship and of faith that prevailed among their fathers, than their adoption of ideas and practices so low, unmeaning, and contemptible as those.

### SCENES FROM THE OLD AND NEW TESTAMENTS.

BY THE REV. J. A. WYLIE,

*Dollar.*

No. III.

#### CHRIST RIDING INTO JERUSALEM.

HAVING cured the two blind men who sat at the gate of Jericho, our Lord proceeded on his journey. We behold him passing on his way, amidst the rich fields of the valley of the Jordan, and under the shade of the palm trees of Jericho, until he enters the gloomy defiles, the scene of his own parable, where the wounded traveller was relieved by the good Samaritan. At one time he talks in familiar language to his disciples, at another he discourses to the multitude; introducing, no doubt, brief but distinct allusions to that *bloody baptism* which was now near. In this manner did our Lord and his disciples pursue their journey, until they came in sight of Jerusalem. Let us pause here and contemplate the scene of magnificence which opened before them.

The towers and palaces of the Holy City rose in majesty, as in those days when David illustrated her by the success of his arms, and Solomon by the glory of his wisdom. Storm, and siege, and battle, had passed over her; her wall had been broken down, and her temple had been laid in heaps; but the munificence of Chaldea repaired what her arms had wasted, and when our Lord and the disciples drew near, she appeared in a condition which justified her ancient renown—her numberless palaces enclosed within ramparts which bade defiance to human power. The faithful city had become an harlot; murderers now lodged where the prophets and saints of God dwelt in former ages, but Jerusalem still appeared “beautiful for situation, “the joy of the whole earth, the city of the Great King.”

The name and sight of Jerusalem were sufficient to awaken a long train of sacred associations. In that city and nation alone was the name of Jehovah known and his praise celebrated. There the oracles of truth were deposited. There the Shekinah, the symbol of the Divine Majesty, dwelt for ages. There the sacrifices were offered, the types of a greater and a better sacrifice. There reposed the ashes of David, and of the long line of kings who filled his throne. And there too slept the martyred prophets and patriots, whose blood had been shed by her unfaithful children. Every

\* Missionary Magazine.

spot was associated with some venerable name, or some imperishable deed of piety or patriotism.

As the disciples drew near, every object must have recalled the past to their remembrance. The road along which they advanced—how often on this path had the armies of Israel gone forth to battle, or returned in victory! The towers which rose before them—how often had the tribes, when in solemn march to appear before the Lord in Jerusalem, descried them from afar, and lifted up the song of salvation! On these walls how often had the banner of the House of David floated! How often had the voice of prophets been heard in these streets! How often had they resounded with the sweet music of the harp of David, or the burning eloquence of Isaiah, or the thunders of some sterner prophet denouncing vengeance against the iniquities of her people! There the good and reforming Josiah had reigned, and there his ashes still slumbered in the grave; and he closed his eyes in mercy upon the evil which came upon his people. On that wall Hezekiah stood, when he received the threatening letter of Sennacherib, and heard the words of Rabshakeh blaspheming the name of the Lord. On the plain below, the Assyrian host lay encamped when they were smitten by the angel. How often had the heights around glittered with the arms of invading foes! They gathered themselves together against her; but when they saw her, they were troubled, fear took hold upon them, and they hastened away. Such, no doubt, were the reflections of the disciples as they drew nigh to the city; and it is natural that the appearance of Jerusalem should recall to their imaginations the glory of the past, and give additional distinctness and force to the dreams in which they had long indulged regarding the still greater glory of the future. They did not doubt that they were now approaching the city, in which the throne of the Messiah, in a short time, would be set up, and that all the nations of the earth would soon be seen crowding to Jerusalem to lay their gifts at her feet.

While such were the reflections of the disciples, the sight of Jerusalem had awakened other feelings in the mind of our Lord. He saw before him the scene of his sufferings. He knew that in that city, and within the short space of three days, falsehood would bear witness against him, and injustice would sit as his judge. Immediately before him was the Mount of Olives, and the Garden of Gethsemane, where his soul was to be sorrowful; beyond them was the Hall of Pilate where his body was to be torn by scourging; and yonder, on the west of the city, was the Hill of Calvary, where he was to expire. The whole scene was now before him, from the opening act of Judas in the Garden, to the closing scenes on the Mount of Calvary. The wickedness of man, and the judicial anger of his Father, were more distinctly embodied, and began to press heavily upon him, now that he was treading the ground on which his last agonies were to be endured. No could he relieve his mind, like the disciples, by indulging in the prospect of the coming glory of Jerusalem. He knew her wickedness, and that she was about to fill up the cup of her iniquity by crucifying himself, and persecuting his servants. He foresaw the fearful doom to which she would thus expose herself. She had rejected the Gospel, and he beheld the dove of peace, with the olive branch, slowly retiring from the city, while the Roman eagle was hurrying fast towards her, bent on vengeance on his wings. Thus, when Jesus came out to the city he wept over it.

At the village of Bethany our Lord halted for some time with his disciples. They were now only two miles distant from Jerusalem; and the road by which they approached it would round the Mount of Olives. Arriving on the western side of this hill, they entered the village of Bethphage, which appears to have been a long irregular street joining the Mount of Olives to the city.

"They drew nigh unto Jerusalem," says Matthew, "and were come to Bethphage, unto the Mount of Olives." Here our Lord halted to arrange for his public entrance into Jerusalem.

This was the occasion of greatest state in the life of the man of sorrows. It was the moment of repose, between the labours of his life, and the awful sufferings of his last hours. When we behold him riding in triumph into Jerusalem, we think of the sun scattering a few beams of majesty—standing forth, for one brief moment, in glory in the heavens, before entering the darkness of the thunder-cloud. But although the occasion of greatest state in the life of the Saviour, how simple were the arrangements he made for it! He did not send a herald before him to proclaim the advent of Messiah the King to ascend the throne of his father David. He did not summon the rulers and citizens of Jerusalem to attend him and grace his progress; nor did he send to tell the doctors who sat in the chair of Moses, that one greater than their lawgiver was approaching to vindicate that law which they had corrupted by their traditions. Even on this the day of his triumph "his heart was not baughty; his eyes were not lifted up:" we hear him giving these orders to two of his servants, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them and bring them unto me."

Let no child of God repine. Let him not say that that providence is hard which loads the enemies of God with blessings, and feeds them to the full, while he has not bread to eat. Has God visited and renewed your heart by his grace? Ah! he has conferred a higher distinction on you, than if he had clothed you in purple, and set you on a throne. Has he made you the heir of treasures which are incorruptible and immortal, and do you complain that you have only a very limited portion of those that are soon to perish? Let no temporal privation discourage or dispirit you. Christ lived in the meanest and most straitened condition—in circumstances of the greatest poverty. He might have lifted up his voice, and abundance of waters would have covered him, yet he sat athirst on the well of Jacob. He might have commanded the angels, and they would have brought him bread from heaven, as he had aforetime commanded the ravens to feed his prophet, yet he hungered beneath the fig-tree. He was the author of all creatures whether in heaven or in earth, and had the highest claims on their service; but while he was on earth he did not receive aid from any of them. "For our sakes he became poor." All his journeys throughout Galilee and Judea are performed on foot: on this occasion only did he ride; and so great was his poverty, that he was compelled to borrow from a stranger. But in the lowest estate of the Saviour, the rays of his divine majesty are always breaking forth: and it is worthy of our notice, in this instance, that the proof of his great poverty stands beside the proof of his omniscience as God. Does he stand in need of the ass and the colt? He knows where they are to be found; and he directs his disciples to the spot: "Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat."

Can we read this and doubt that God can ever be in want of agents to do his work? are not all creatures his servants, from those who journey to the sun, to those who creep in the dust, and he has only to summon them into his presence and to lay his commands upon them, and they hasten to execute his purpose? And who shall limit God in the choice of his instruments? May he not call a ravenous bird from the east; a man to execute his purpose from a far country? May he not employ the meanest, as well as the highest of his creatures, as the ministers of his blessings, or his judgments? Christ might have summoned an angel

from heaven; he sends two of his disciples to the neighbouring village, where the ass and colt awaited their arrival. He might have gone to the schools of Judea where his Gospel was to be published; he selects his apostles from the sea of Galilee. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty."

Having received the commands of their Master, the disciples proceeded to the spot to which Christ had directed them, and found the ass and the colt. They were proceeding to loose them, when they were interrupted by the owner: they answered him as Jesus had bidden them,—“The Lord hath need of them;” and he was silent. Whether this person understood the language of the disciples, or knew them to be the servants of Jesus, it is impossible to say; but the God of their Master had sent his angel before them, and made their journey prosperous. Christ has the hearts of all men in his hand, and he can put words into the mouths of his servants which those to whom they are addressed will feel to be irresistible. When, therefore, they are sent on the execution of any task, they ought to go forth, not trusting in their own wisdom to direct them, nor in their own power to remove the difficulties by which they may be met, but observing and following implicitly the instructions of their Lord, and trusting that his power will be exerted through them in the execution of his own work. If they go forth in this spirit, however improbable their success, He who has sent them forth will go before them and prepare their path, and if it be for the honour of his name, he will render their mission successful. The disciples returned with the ass and the colt, and set Jesus thereon.

These were simple arrangements, yet they had been the theme of prophecy. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Nothing can be more beautiful than the prophecy, nor can any thing be more exact than the fulfilment of it. Ages had passed away since this note of preparation was sounded. But He whose coming had been so long deferred, came at last; and he came in the manner described in this beautiful prediction, "lowly and riding upon an ass, and upon a colt the foal of an ass;" but the daughter of Zion, so joyful once in the prospect of his coming, had now ceased to look for him; she was unable to recognize in him, who came "riding upon an ass," the warrior who was to conquer the enemies of Israel; she was offended at that lowliness and meekness, which the prophet rejoiced to contemplate, and which he foretold in language so beautiful. The daughter of Zion refused to acknowledge her King.

We have described the arrangements which our Lord made for his public entrance into Jerusalem; let us consider next his procession. The company begins to move forward. He is preceded by those who came to meet him from the city, while the multitude who came with him from Bethany follow after. Both companies carry palm branches and sing hosannas. In the midst, the King of Zion rides in simple majesty, surrounded by his apostles, the future princes of his kingdom. We now behold them descending the Mount of Olives; at this point, Jerusalem came more fully into the view of the disciples. Below them was the valley of Jehosaphat, with the tombs of the prophets. The brook Kedron flowed through it, and must have recalled to their imaginations the flight of David with a few faithful followers, when the hearts of the people were won by Absalom. They again beheld the monarch with his weeping train, hurrying from the gates of the city,

and pass in sorrow over the brook Kedron, with his head uncovered, and hastily ascend the mount of Olives on his way to the wilderness. Before them rose the hill of Zion, with the palace and the tomb of David; and as they gazed on it, they must have reverted in thought to those early ages when it was occupied by a citadel of the Jebusites, and the mighty men of David stormed and took it. A little to the north of this was the mount of Moriah; there Abraham bound his son to offer him in sacrifice; now it was crowned with the golden roofs of the temple. But we must not spend our time in imagining the feelings which were awakened in the disciples by the scenery of the holy city; we have something of greater magnificence to attend to. The procession moves on and comes nearer; we already hear the shouting of the multitude, as they sing hosannas to the Son of David. Let us take our stand by the way-side, and behold our Lord pass by in majesty.

"Behold he cometh," says the prophet; and the multitudes reply, "Blessed is he that cometh in the name of the Lord; hosanna in the highest." He comes, but in what manner? not like the conqueror in his iron chariot, but like the Saviour, "lowly, and riding upon an ass, and upon a colt the foal of an ass." When a monarch comes to take possession of his throne it is in glorious state,—his march is heralded by the thunder of a thousand trumpets,—the gilded chariot rolls onward in royal majesty,—and the eye is dazzled by the waving plumes and glittering helmets of the warriors which surround him. Our Lord comes in majesty, but that is the majesty of his meekness; he comes to die for his people. In the same manner does Christ enter within the heart of the sinner; he comes to him not in awful terror as a king, but in grace and meekness as a Saviour. It is not in answer to the thunders of the law, but to the summons of the still small voice that the doors of the human heart are opened. The love of God, as revealed in the Gospel, is the sweet influence that constrains the sinner to submit, and to say, "Blessed is He that cometh in the name of the Lord." "In thy majesty ride prosperously because of truth and meekness."

It was now the tenth day of the month; and the passover was to be celebrated on the fourteenth. On this evening it was usual to consecrate the lamb that was to be offered in sacrifice; having been examined and found to be without blemish, it was solemnly conducted into the temple by the priests, and devoted to God as the paschal sacrifice. What the law required in the type, was voluntarily performed by the antitype. Christ, our New Testament passover, the Lamb of God that taketh away the sin of the world, solemnly entered the city in which he was to die, on the very day on which the paschal lamb was consecrated. Thus he fulfilled all righteousness. With what propriety and beauty might he have used the words of his type, when he was approaching to remove the sin of his people, which all the paschal sacrifices, since the first institution of that ordinance, had been unable to remove! "Lo, I come, I delight to do thy will; a body hast thou prepared for me."

But, again, Christ entered Jerusalem as the King of Zion. "Tell the daughter of Zion; behold thy King cometh." True, he was seated upon an ass, and upon a colt the foal of an ass; but this was the manner in which the ancient kings and judges of Israel were wont to appear; they rode on white asses; and no doubt Christ had this in view when he entered Jerusalem in this manner. He sent his disciples for the ass and colt, not only that the prophecy of Zechariah might be fulfilled, but that he might be exhibited to the daughter of Zion in the manner of her ancient kings, and that she might be able to recognise him as her king and judge. Let us then prostrate ourselves in reverence before Him who cometh as the King of Zion.

Among the nations of antiquity we find some resemblance to our Lord's triumphal entry into Jerusalem. When a general returned from a successful campaign, a triumph was sometimes decreed to him. Seated in his chariot, to the wheels of which the most illustrious of his captives were bound, and displaying in the wagons which composed his train the rich spoils of the vanquished nations, he entered the capital of his country amid the loud acclamations of the citizens, who generally assembled in thousands to witness the spectacle. This is similar in one respect, but it is vastly dissimilar in others, to our Lord's peaceful entry into Jerusalem amid the acclamations of her citizens. The fame of the warrior, the glory of the spectacle, the thunder of the applause are forgotten, when we think of the majesty of Him who came in the name of the Lord. The one was a minister of vengeance; he came from the dim and dreary realms which his sword had wasted; the acclamations which hailed him were mingled with the wail of the widow, and the groans of the depopulated provinces; his garments were stained with the blood of the vanquished, and the captive wept at his chariot wheel:—the other came, "just and saving salvation." He was anointed to proclaim "Ere to the captive, and the opening of the prison to them that are bound." The former, elated with pride, flushed with success, was imperious and lordly; the latter came "lowly and riding upon an ass." This is the King of glory, but where is the diadem? This is the Lord mighty in battle, yet he is not girt with the sword of war. There is nothing about him to inspire with awe and dread, nothing to keep his subjects at a distance, but every thing to encourage even the most timid suppliant to draw near. Go forth, therefore, O ye daughters of Jerusalem, and behold your King!

Some of those who attended Christ spread their garments by the way, to give something like pomp and show to the procession, as was usually done at the feast of tabernacles. Christ brings a robe to deck the sinner, and he must put off the garment of his own righteousness, that he may receive the benefit of that which the Saviour brings. Others cut down branches from the trees—from the olive and palm trees which grew beside the path—and strewed them in the way. The palm tree was the symbol of victory, and the multitudes were unconsciously strewing his path: a greater victory than man had ever gained,—in this field on which he was to combat with the powers of darkness, and achieve the salvation of a world. It was a token of their wishes for the prosperity of his kingdom. The whole assembly sung hosanna to him as the Son of David. These hosannas were the first notes of the song of thanksgiving and praise which all nations shall one day raise to the Redeemer. When He who rode in humble majesty into Jerusalem to die, shall come in the glory of his Gospel to overthrow the kingdom of darkness, and exalt righteousness in the earth; to gather together the tribes of Israel, and enlighten the nations of the Gentiles, then shall the sea roar, and the fulness thereof; the valleys shall shout for joy, and the tribes of the earth shall say, "Hosanna to the son of David; blessed is he who cometh in the name of the Lord; hosanna in the highest!"

The procession approaches the gate of Jerusalem: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." The citizens were astonished when they saw one entering the gates of their city, as their kings and judges in former times were wont to enter them, riding upon an ass, while his numerous retinue were bearing palm branches in token of triumph, and singing hosannas to him as the son of David. The whole city was moved; those who waited for the consolation of Israel no doubt rejoiced; those who looked for a temporal deliverer were offended at his humble appearance; and

his ancient enemies, the scribes and rulers, were moved with envy at the homage which he received from the citizens: "Hosanna to the Son of David!" was raised by the multitudes as they walked in procession through the streets; and the walls of the temple replied, "Hosanna in the highest!" But in the city of David, the Son of David was received as a stranger. They said, "Who is this?" Alas! that he should have been unknown, on the very spot where prophecy had foretold his coming, where the sacrifices and types had illustrated his character, and where his own miracles had so often attested his divine power, and proved him to be the Son of God. Yet so it was. "He came to his own, and his own received him not." It is a good sign when some inquiry is made in the soul after the Saviour. It is good when the sinner begins to ask, Who is this? What is his character? What are his offices? What is the extent of his salvation? On what terms will he save me? When these questions begin to be put, it is a sign that Christ is about to enter into the heart: if salvation has not already come to that soul. We hear the multitudes reply, "This is Jesus the prophet of Nazareth." A prophet he had shown himself to be, mighty in word and deed; but could they have given him no higher name? Could they not have said, "This is the Son of David; this is Messiah your King?" Or might they not even have answered, "This is the Lord of Hosts; this is the King of Glory!"

The citizens of Jerusalem only were the witnesses of this triumph; but there is another triumph awaiting the Saviour, of which all shall be the witnesses. Now he comes in meekness to die for his people; but a little, and he will come in thunder to judge the world. Now we may look upon his face, and live; for the glory of his godhead is covered with a veil of flesh: but when his face shall be seen on that awful day, the heavens and the earth shall flee away. Now a feeble company of mortals sing hosannas to Him; then he will be surrounded with the chariots of God, which are twenty thousand; even thousands of angels. Now the path of his triumph is along the road from Bethany to Jerusalem; then the steps of his majesty shall be from the highest heavens unto the earth, and the road of his march will be crowded with all the magnificence of the upper world,—the principalities, and dominions, and thrones of heaven. Now the gates of Jerusalem are opened to admit him; then the portals of heaven will be flung back at his approach. Now he is seated "upon an ass, and upon a colt, the foal of an ass:" then he will appear on the great white throne; thousand thousands shall minister unto him, and ten thousand times ten thousand stand before him. None shall ask, "Who is this?" On that day his glory will be unobscured, his authority unquestioned, and the reproach of the cross will be rolled away for ever. "This is my Judge!" will the wicked exclaim; "this is my God," will the righteous say, "and he will save me!"

#### CHRISTIAN TREASURY.

*Jesus is ready to Save.*—O let no one suffer himself to be deterred by the multitude and greatness of his sins, and be restrained thereby from having recourse to Jesus! Jesus, by the shedding of his blood, has accomplished a perfect atonement for the sins of the whole world. Now, if any one had committed all the sins which have ever been or are still committed by the greatest sinner, he ought not on that account to despond and despair, nor let himself be deterred from taking refuge with Jesus; for the blood of Jesus is more than sufficient for the atonement and forgiveness of his sins. Hasten therefore to Jesus, ye penitent hearts! Hear how our dearest Saviour calls to you: "Come unto me, all ye that are weary and heavy laden, I will receive

you; in me alone will ye find rest and peace for your souls; you can find it no where else." We must not, however, have recourse to Jesus in such a manner as to remain in self-security, and merely superficially think Christ has paid my ransom, the blood of Christ is the atonement for all my sins; and thus appropriate it to ourselves merely in idea: O no, dear friends, this will not do; this is not the refuge which brings us peace! Taking refuge presupposes a feeling of necessity, the sight of danger, from which the individual cannot save or deliver himself, and, therefore, he seeks help and protection from some other quarter, from some one in whom we have confidence that he is able to aid and assist us, that he is willing to help us, and upon whom we can depend that he will also do it. The nearer we are to such help and protection, the sooner we can receive assistance. Now the feeling of our necessity, the sight of the extreme danger of our souls, must exist in us, before we look about for a refuge; and then it is that we must flee to Jesus. Who else can help us but Jesus? Who is more willing to help than Jesus? And who is nearer to us than Jesus? Every poor and penitent heart, therefore, ought to turn away its appetite and desire from all its sins and all its wretchedness, and fix it on the grace which is so near to it, on Jesus who is so intimately present; upon that love, that abyss of love which is open to us, and brought so near to us in Jesus, saying, "O Lord Jesus! have compassion upon me! O set my heart at rest! let my sins be blotted out by thy blood. O let me find favour in thy blood!" We must then not grow weary in inwardly hungering, groaning, and longing after Jesus, and for grace and mercy. And when Jesus should even appear to act as a stranger towards us, and as if he would not hear us and deliver us from our distress, we must only persevere like the Canaanitish woman, and continue steadfast; our dear Saviour cannot refrain, he will certainly help us, and grant us every thing that belongs to our peace. Jesus, who drew near to us, even whilst we were still impenitent, will much more draw near to us and come to meet us, like as the father of the prodigal son did, when we approach with true penitence to him. O let us, therefore, be of good courage, and place a perfect confidence in our Jesus! If he has revealed to us the danger of our souls, and given us a desire for deliverance; if he has invited us to come to him and seek help from him; he will also grant us his aid. His heart will melt, so that he must have mercy upon us. Jer. xxxi. 20. He will say to our hearts, "Be of good cheer, thy sins are forgiven thee; go in peace!" Our hearts will then be pacified, and may continue at ease and in peace.—GERHARD TERSTEEGEN. (*Spiritual Crumbs from the Master's Table.* Translated from the German by Samuel Jackson.)

*Faith and Prayer.*—In Christ dwelleth all the fulness of the Godhead bodily, that we may be complete in him. Christ is a cabinet of rich and rare jewels that can enrich to all eternity. There are two keys that use to open this cabinet: faith is a key, for out of his fulness we receive by faith; prayer is another key. If these keys be not in your hand just now, yet surely they are in his hand who says, "all things are mine." Oh! bid him cast you the keys, and give you the spirit of faith and prayer.—RALPH ESKINE. (*Discourses.*)

*Faith.*—God never pardons one sin, but he pardons all; and we dishonour him more by not trusting in him for complete forgiveness, than ever we did by sinning against him. Christ took up all my sins, and bore them in his own body on the cross; and God cannot punish twice, or demand a second satisfaction to his justice. Nothing can pacify an offended conscience, but that which satisfied an offended God, says Henry, and well may that which satisfied an offended God pacify an offended conscience.—ADAM. (*Private Thoughts.*)

## SACRED POETRY.

## DEATH OF A YOUNG CHRISTIAN.

O GRIEVE not for him with the wildness of sorrow,  
As those who in hopeless despondency weep;  
From God's holy Word consolation we borrow,  
For souls who in Jesus confidingly sleep.

Lament not your lov'd one, but triumph the rather  
To think of the promise, the pray'r of the Lamb:  
"Your joy shall be full," and "I will, oh, my Father!  
That those whom thou giv'st me may be where I am."

Nay, weep not for him—for the flower of the morning—  
So dear to your bosom, so fair in your eyes;  
But weep for the souls unbelievingly scorning  
The counsel and truth of the "God only wise."

He came to the cross when his young cheek was  
blooming,  
And rais'd to the Lord the bright beam of his eye;  
And when o'er its beauty death's darkness was  
glooming,  
The cross did uphold him, the Saviour was nigh.

I saw the black pall o'er his relics extended,  
I wept, but they were not the tear-drops of woe:  
The pray'r of my soul that in fervour ascended,  
Was, "Lord, when thou callest, like him may I go!"

## THE LAND WHICH NO MORTAL MAY KNOW.

THOUGH earth has full many a beautiful spot,  
As a poet or painter might show;  
Yet more lovely and beautiful, holy and bright,  
To the hopes of the heart, and the spirit's glad sight,  
Is the land which no mortal may know.

There the crystalline stream, bursting forth from the  
throne,  
Flows on, and for ever will flow;  
Its waves, as they roll, are with melody rife,  
And its waters are sparkling with beauty and life,  
In the land which no mortal may know.

Oh! who but must pine, in this dark vale of tears,  
From its clouds and its shadows to go,  
To walk in the light of the glory above,  
And to share in the peace, and the joy, and the love  
Of the land which no mortal may know!

BARTON.

## MISCELLANEOUS.

*Rev. James Garie.*—This gentleman, with other ministers, attempted, in 1790, to disseminate the Gospel in some of the darkest parts of Ireland. After preaching several months at Sligo, with every appearance of success, a new place of worship was opened, which was attacked and seriously injured, the very day after. These attacks were repeated, till at length it was burnt down. A dreadful outrage was committed on one of the principal friends of Mr G.; and he was in so much danger of a violent death, that he was compelled to change his lodgings every night; but he still continued at his post. One evening a man entered his room with a pistol, threatening to take away his life. Mr Garie, holding up a small Bible, advanced towards him, and with a calm countenance looked him full in the face. Struck with his mild and innocent appearance, the man immediately retired from him, and his life was preserved. Mr Garie afterwards returned to Scotland, settled at Perth, and died in 1802.

*Rev. T. Raban.*—During the life of this worthy man, who was a Christian minister for many years at Yardley Hastings, he was several times preserved from threat-

ened death. On one occasion, being in an unfinished building two stories high, his foot slipped, and he fell to the ground upon an axe, the edge of which was upright: it cut his hat, but not his head, and he received but little injury. At another time, a large piece of timber, on which he had set his foot, heaved up and fell with him into a saw-pit, and an anvil of a hundred pounds weight connected with it fell upon him, but only slightly bruised his leg. A still more remarkable preservation was afforded him. As he was assisting in raising a beam in a mill, the rope slipped, and the beam under which he stood fell with him the height of three stories, and yet was he saved. And once more, when he was driving a team with a load of hay down a narrow lane; when attempting to pass on to the other side of the waggon, he fell, and was thrown under one of the wheels; but calling out to the horses, they instantly stopped. But while God thus preserves the lives of his servants, that they may accomplish his designs, he often then removes them in a way not expected. Raban was to learn by experience the truth of the friend Cowper's statement:—

Safety consists not in escape  
From dangers of a frightful shape;  
An earthquake may be hid to spare  
The man that's strangled by a hair.

After preaching one Lord's day, and walking home, his foot slipped over a pebble, and he broke his leg, which in a few weeks brought on his death.

*A Word in Season.*—Charles Simeon of Cambridge, having been preaching in a neighbouring parish, was walking about in the church-yard, reading the inscriptions on the grave-stones. One of these much interested him, and he directed the attention of a woman who was just then passing by. She replied, that the lines contained nothing suitable to her, for she had no interest in the love of Jesus. He felt concerned for her unhappy state, and some days after went to her house, at the distance of several miles, where he found her in great temporal distress. He conversed with her aged mother, and the whole family, and relieved their wants. About a year after, he again visited the parish, and found the poor woman; who told him that when he first saw her in the church-yard, she was about, in a state of mental despair, to drown herself in the neighbouring river; but that his kind conversation had prevented her design, and that his subsequent preaching had produced her conversion to God, and that of her mother; the latter of whom had died in the full assurance of faith.

*John Bacon, Esq.*—This eminent sculptor and painter, who died in 1789, appears on more than one occasion to have been remarkably delivered from danger. When he was about five years of age, he fell into the pit of a soap-boiler, and would have perished had not a man, who had just entered the yard, observed the fall of his head, and immediately drawn him out. On another time he fell before a cart, one of the wheels of which went over his right hand; but even this accident did not crush, as it fell between two projecting stones.

\* \* \* Separate Numbers from the commencement may be had to complete sets.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 11, Glasgow Street, Glasgow; JAMES NISBET & CO., HAMILTON, Ayr, & Co., and R. GROOMBRIDGE, London; W. OGDEN, Junr., 40, Dublin; and W. McCORMACK, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving the addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glasgow Street.

Subscription (payable in advance) per quarter, of twelve numbers, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, published in a printed wrapper, price Sixpence.



# THE SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

91.

SATURDAY, NOVEMBER 25, 1837.

PRICE 1½d.

## THE BENEFITS OF SICKNESS.

### PART I.

By WILLIAM BROWN, Esq., F.R.S.E.,

President of the Royal College of Surgeons, Edinburgh.

The title of this paper is not a very engaging one. Had it been "Preventives of Sick-ness," or "Medies for Sick-ness," many would have begun to peruse it with eager attention, who will turn with indifference from an attempt to show that sickness may be a benefit. We are generally anxious about preserving or recovering health; a considerable number of individuals take pains to obtain from books or newspapers such information as possible upon this subject. The present publication is scarcely a fit place for such practical advices: but *the benefits of sickness* have so strongly impressed upon my observation, I hope a short notice of them may be read with attention, and with profit.

It is a strange notion of some philosophers, that sickness and death are nothing more than stages of life, or two forms of the constitution of man, just as natural and as necessary to us as winter torpidity is to the dormouse, and mortality is to the caterpillar. Such an opinion is derived either from a sullen and stoical apathy of mind, or from a dogged aversion to the statements of Scripture. That sickness is an evil, no one is to be told who has experienced even one of its lightest forms; and if death be not an evil, this is not taught us by our natural feelings, or social sympathies. When the acute pain of inflammation is suffered, or the languor and rigour of fever; when the cold hand of cholera seizes the frame, when consumption melts away strength and substance of the body, when injury robs the once gifted and happy individual of his dignity and enjoyment of reason,—surely sickness is evil, evil to the sufferer, evil to his relations.

When sickness invades the poor man's family, disabling the parent from being the "breadwinner" of his family, showing him his helpless, half-fed children, bringing clamour and discontent into the once neat and peaceful dwelling,—perhaps tempting them to dishonesty and profligacy,—surely there is evil moral evil succeeded to physical suffering.

OL. II.

But God, in the course of his moral administration, extracts good out of evil; he teaches us to do so too; and it is our wisdom, in this as in all other things, to be imitators of God. In this view, the benefits derived from sickness are of a very marked character, and I proceed to notice some of them.

I. Sickness teaches us our dependence on our fellow-men, and our obligations to them.

It may be said, that we do not need sickness to teach us this. No statement can be more correct; for all the arrangements of social life point to us our dependence upon others. Food and clothing are supplied to us by the help of others; and were we unexpectedly called on to procure either from our own resources, the difficulties would be found to be very great. But still those of us who have not had this truth impressed upon us in a practical manner, can have no adequate conviction of it. Sickness often does this. The sick man is unable to do what he used to do before; he is compelled to receive the assistance of those around him, and his complete dependence on others is thus brought home to his mind with a force which is irresistible. Think of a man in robust health, of active habits, at the head of a family, accustomed to guide and direct those about him, "to take the upper hand" in every domestic arrangement, to be busied in duties out of doors, perhaps to watch over the health of others, and to devise and apply the means necessary for the recovery of the sick,—when this man becomes the victim of disease, is unable to leave the house in the prosecution of his business, is compelled, by weakness or by pain, to remain in the lying posture in bed, needs an attendant to give him his food, to smooth his pillows, even to turn him from side to side; when he is unable to hold a pen, and must rely on the kind assistance of another; when he cannot even read, and must receive all his information from the reading or speaking of others,—there is brought home to his mind the practical conviction that man is not a solitary, independent being, that we are all under innumerable obligations to one another, and that were God, in righteous judgment, to punish us for our pride, our selfishness, our unkindness, by leaving us to ourselves without help, we should be indeed most miserable.

Many of us need such a lesson. How apt are we to forget others, to think of ourselves, not only in the first place, but even to the exclusion of others! In our eager pursuit of wealth or of fame, we are ready to forget that others have rights as well as we, and we venture upon actions that will not bear a close inspection. But do we not often forget the feelings of others, and recklessly do or say what is unkind; even when we would not, for the world, injure their purse or their good name? Nay, are not our acts of beneficence sometimes tainted by a proud, unbending selfishness? And in our very mode of doing a right thing, do we not sometimes forget the rule which is enjoined by our blessed Redeemer, "Whatsoever ye would that men should do to you, do ye even so to them?" Now, sickness makes a man regret all these things. It brings home to him the conviction of his dependence on those around him; and while he receives their unwearied kindnesses, those thousand attentions which sickness demands, and which the hand of a mother, a sister, a wife can bestow, a kindlier feeling is impressed on the sick man's heart, he feels more grateful to those whose kindnesses he is receiving, he feels more grieved and disgusted in recollecting his own selfishness, unkindness, peevishness, and he resolves, depending on the grace of God, to fulfil better, in the time to come, all his domestic and social duties.

II. Thankfulness to God for his mercies ought to be the primary feeling impressed on us by sickness. Were the chords of our heart strung as they ought to be, they would, first and last of them, vibrate to the love of God. That this is not always the case, is one proof, in addition to others, that we are fallen beings. It appears to me that the sick man usually feels gratitude to man before he feels gratitude to God, but that this latter feeling becomes the predominant one as soon as the sufferer learns to see that his obligations to God are infinite. And should he require any time to learn this? God is the bestower of life; he is the former of our body, and the Father of our spirit. But life might be without enjoyment. He might have created us without the power of receiving impressions of happiness; or, continuing to us our present mental constitution, he might have deprived us of all our sources of enjoyment. What is sickness, but the abstraction of one or more of our sources of pleasure. He might have deprived us of all. The disease under which we suffer consists in pain of one member, or injury of one function;—but every member, and every function might have been similarly affected. We are confined to a sick-bed;—but we have not severe pain, or we breathe with ease, or we are able to enjoy some repose, or, at all events, we possess the blessing of reason. Even in this most afflictive of all diseases, there may be circumstances which are fitted to excite gratitude in the sufferer's friends; and while recovery takes place, not seldom has the sufferer himself cause to bless God that he

has been afflicted, for he has learned, as the Babylonian monarch did, "that the Most High ruleth in the kingdom of men," and he is restored to his "right mind" in every respect. The willingness of friends leads to gratitude to Him who has disposed them to be kind. Every one cannot enjoy the assiduities which we are favoured with. The sick are considered among the best as an intolerable burden; little kindness is shown to them, and sometimes their days are shortened by savage cruelties. In no heathen land is there any infirmary for the sick poor; but we are favoured with those blessed institutions, where medical skill and Christian kindness are combined for the welfare of the inmates.

The cheering rays of the morning sun reach the weary invalid, and leading his thoughts to his daily benefactor, he exclaims, "It is of the Lord mercies that we are not consumed, because His compassions fail not. They are new every morning: great is thy faithfulness." Evening comes with it a new train of blessings to the sick man, and he again thinks of God: "I will bless thee, Lord, for thou hast made me down in peace, and sleep, for thou, Lord, makest me dwell in safety." The beneficial effects of remedies reminds him of Him by whom the remedies have been so endowed. Who has it been to one remedy the power of moistening the parched tongue? to another the power of allaying pain, and inducing sleep? to a third the power of invigorating the languid frame, and restoring the natural appetite? Each of these is a creature of God, created by him with its appropriate virtues; and the wisdom of man, which suggests the remedy, and directs its effects for the accomplishment of the end, is itself the gift of God, and at his disposal. The mind is thus led to God on a thousand occasions during the pressure of disease. He who is treated during suffering, he is thanked as suffering is alleviated; he is looked upon as the gracious Father, he is felt to be a kind benefactor. Surely, then, sickness is sometimes a blessing. That is a blessed instrument, whether it be a staff or a rod, which leads us to Him.

SKETCH OF THE HISTORY AND CHARACTER OF  
PHILIPPE DE MORNAY, SEIGNEUR DE  
DUPLESSIS MARLY.

By THOMAS BROWN, Esq.

THIS zealous and consistent champion of the Protestant cause was born in France in the year 1549, or 1550, or 1551, or 1552, or 1553, or 1554, or 1555, or 1556, or 1557, or 1558, or 1559, or 1560, or 1561, or 1562, or 1563, or 1564, or 1565, or 1566, or 1567, or 1568, or 1569, or 1570, or 1571, or 1572, or 1573, or 1574, or 1575, or 1576, or 1577, or 1578, or 1579, or 1580, or 1581, or 1582, or 1583, or 1584, or 1585, or 1586, or 1587, or 1588, or 1589, or 1590, or 1591, or 1592, or 1593, or 1594, or 1595, or 1596, or 1597, or 1598, or 1599, or 1600, or 1601, or 1602, or 1603, or 1604, or 1605, or 1606, or 1607, or 1608, or 1609, or 1610, or 1611, or 1612, or 1613, or 1614, or 1615, or 1616, or 1617, or 1618, or 1619, or 1620, or 1621, or 1622, or 1623, or 1624, or 1625, or 1626, or 1627, or 1628, or 1629, or 1630, or 1631, or 1632, or 1633, or 1634, or 1635, or 1636, or 1637, or 1638, or 1639, or 1640, or 1641, or 1642, or 1643, or 1644, or 1645, or 1646, or 1647, or 1648, or 1649, or 1650, or 1651, or 1652, or 1653, or 1654, or 1655, or 1656, or 1657, or 1658, or 1659, or 1660, or 1661, or 1662, or 1663, or 1664, or 1665, or 1666, or 1667, or 1668, or 1669, or 1670, or 1671, or 1672, or 1673, or 1674, or 1675, or 1676, or 1677, or 1678, or 1679, or 1680, or 1681, or 1682, or 1683, or 1684, or 1685, or 1686, or 1687, or 1688, or 1689, or 1690, or 1691, or 1692, or 1693, or 1694, or 1695, or 1696, or 1697, or 1698, or 1699, or 1700, or 1701, or 1702, or 1703, or 1704, or 1705, or 1706, or 1707, or 1708, or 1709, or 1710, or 1711, or 1712, or 1713, or 1714, or 1715, or 1716, or 1717, or 1718, or 1719, or 1720, or 1721, or 1722, or 1723, or 1724, or 1725, or 1726, or 1727, or 1728, or 1729, or 1730, or 1731, or 1732, or 1733, or 1734, or 1735, or 1736, or 1737, or 1738, or 1739, or 1740, or 1741, or 1742, or 1743, or 1744, or 1745, or 1746, or 1747, or 1748, or 1749, or 1750, or 1751, or 1752, or 1753, or 1754, or 1755, or 1756, or 1757, or 1758, or 1759, or 1760, or 1761, or 1762, or 1763, or 1764, or 1765, or 1766, or 1767, or 1768, or 1769, or 1770, or 1771, or 1772, or 1773, or 1774, or 1775, or 1776, or 1777, or 1778, or 1779, or 1780, or 1781, or 1782, or 1783, or 1784, or 1785, or 1786, or 1787, or 1788, or 1789, or 1790, or 1791, or 1792, or 1793, or 1794, or 1795, or 1796, or 1797, or 1798, or 1799, or 1800, or 1801, or 1802, or 1803, or 1804, or 1805, or 1806, or 1807, or 1808, or 1809, or 1810, or 1811, or 1812, or 1813, or 1814, or 1815, or 1816, or 1817, or 1818, or 1819, or 1820, or 1821, or 1822, or 1823, or 1824, or 1825, or 1826, or 1827, or 1828, or 1829, or 1830, or 1831, or 1832, or 1833, or 1834, or 1835, or 1836, or 1837, or 1838, or 1839, or 1840, or 1841, or 1842, or 1843, or 1844, or 1845, or 1846, or 1847, or 1848, or 1849, or 1850, or 1851, or 1852, or 1853, or 1854, or 1855, or 1856, or 1857, or 1858, or 1859, or 1860, or 1861, or 1862, or 1863, or 1864, or 1865, or 1866, or 1867, or 1868, or 1869, or 1870, or 1871, or 1872, or 1873, or 1874, or 1875, or 1876, or 1877, or 1878, or 1879, or 1880, or 1881, or 1882, or 1883, or 1884, or 1885, or 1886, or 1887, or 1888, or 1889, or 1890, or 1891, or 1892, or 1893, or 1894, or 1895, or 1896, or 1897, or 1898, or 1899, or 1900, or 1901, or 1902, or 1903, or 1904, or 1905, or 1906, or 1907, or 1908, or 1909, or 1910, or 1911, or 1912, or 1913, or 1914, or 1915, or 1916, or 1917, or 1918, or 1919, or 1920, or 1921, or 1922, or 1923, or 1924, or 1925, or 1926, or 1927, or 1928, or 1929, or 1930, or 1931, or 1932, or 1933, or 1934, or 1935, or 1936, or 1937, or 1938, or 1939, or 1940, or 1941, or 1942, or 1943, or 1944, or 1945, or 1946, or 1947, or 1948, or 1949, or 1950, or 1951, or 1952, or 1953, or 1954, or 1955, or 1956, or 1957, or 1958, or 1959, or 1960, or 1961, or 1962, or 1963, or 1964, or 1965, or 1966, or 1967, or 1968, or 1969, or 1970, or 1971, or 1972, or 1973, or 1974, or 1975, or 1976, or 1977, or 1978, or 1979, or 1980, or 1981, or 1982, or 1983, or 1984, or 1985, or 1986, or 1987, or 1988, or 1989, or 1990, or 1991, or 1992, or 1993, or 1994, or 1995, or 1996, or 1997, or 1998, or 1999, or 2000, or 2001, or 2002, or 2003, or 2004, or 2005, or 2006, or 2007, or 2008, or 2009, or 2010, or 2011, or 2012, or 2013, or 2014, or 2015, or 2016, or 2017, or 2018, or 2019, or 2020, or 2021, or 2022, or 2023, or 2024, or 2025, or 2026, or 2027, or 2028, or 2029, or 2030, or 2031, or 2032, or 2033, or 2034, or 2035, or 2036, or 2037, or 2038, or 2039, or 2040, or 2041, or 2042, or 2043, or 2044, or 2045, or 2046, or 2047, or 2048, or 2049, or 2050, or 2051, or 2052, or 2053, or 2054, or 2055, or 2056, or 2057, or 2058, or 2059, or 2060, or 2061, or 2062, or 2063, or 2064, or 2065, or 2066, or 2067, or 2068, or 2069, or 2070, or 2071, or 2072, or 2073, or 2074, or 2075, or 2076, or 2077, or 2078, or 2079, or 2080, or 2081, or 2082, or 2083, or 2084, or 2085, or 2086, or 2087, or 2088, or 2089, or 2090, or 2091, or 2092, or 2093, or 2094, or 2095, or 2096, or 2097, or 2098, or 2099, or 2100, or 2101, or 2102, or 2103, or 2104, or 2105, or 2106, or 2107, or 2108, or 2109, or 2110, or 2111, or 2112, or 2113, or 2114, or 2115, or 2116, or 2117, or 2118, or 2119, or 2120, or 2121, or 2122, or 2123, or 2124, or 2125, or 2126, or 2127, or 2128, or 2129, or 2130, or 2131, or 2132, or 2133, or 2134, or 2135, or 2136, or 2137, or 2138, or 2139, or 2140, or 2141, or 2142, or 2143, or 2144, or 2145, or 2146, or 2147, or 2148, or 2149, or 2150, or 2151, or 2152, or 2153, or 2154, or 2155, or 2156, or 2157, or 2158, or 2159, or 2160, or 2161, or 2162, or 2163, or 2164, or 2165, or 2166, or 2167, or 2168, or 2169, or 2170, or 2171, or 2172, or 2173, or 2174, or 2175, or 2176, or 2177, or 2178, or 2179, or 2180, or 2181, or 2182, or 2183, or 2184, or 2185, or 2186, or 2187, or 2188, or 2189, or 2190, or 2191, or 2192, or 2193, or 2194, or 2195, or 2196, or 2197, or 2198, or 2199, or 2200, or 2201, or 2202, or 2203, or 2204, or 2205, or 2206, or 2207, or 2208, or 2209, or 2210, or 2211, or 2212, or 2213, or 2214, or 2215, or 2216, or 2217, or 2218, or 2219, or 2220, or 2221, or 2222, or 2223, or 2224, or 2225, or 2226, or 2227, or 2228, or 2229, or 2230, or 2231, or 2232, or 2233, or 2234, or 2235, or 2236, or 2237, or 2238, or 2239, or 2240, or 2241, or 2242, or 2243, or 2244, or 2245, or 2246, or 2247, or 2248, or 2249, or 2250, or 2251, or 2252, or 2253, or 2254, or 2255, or 2256, or 2257, or 2258, or 2259, or 2260, or 2261, or 2262, or 2263, or 2264, or 2265, or 2266, or 2267, or 2268, or 2269, or 2270, or 2271, or 2272, or 2273, or 2274, or 2275, or 2276, or 2277, or 2278, or 2279, or 2280, or 2281, or 2282, or 2283, or 2284, or 2285, or 2286, or 2287, or 2288, or 2289, or 2290, or 2291, or 2292, or 2293, or 2294, or 2295, or 2296, or 2297, or 2298, or 2299, or 2300, or 2301, or 2302, or 2303, or 2304, or 2305, or 2306, or 2307, or 2308, or 2309, or 2310, or 2311, or 2312, or 2313, or 2314, or 2315, or 2316, or 2317, or 2318, or 2319, or 2320, or 2321, or 2322, or 2323, or 2324, or 2325, or 2326, or 2327, or 2328, or 2329, or 2330, or 2331, or 2332, or 2333, or 2334, or 2335, or 2336, or 2337, or 2338, or 2339, or 2340, or 2341, or 2342, or 2343, or 2344, or 2345, or 2346, or 2347, or 2348, or 2349, or 2350, or 2351, or 2352, or 2353, or 2354, or 2355, or 2356, or 2357, or 2358, or 2359, or 2360, or 2361, or 2362, or 2363, or 2364, or 2365, or 2366, or 2367, or 2368, or 2369, or 2370, or 2371, or 2372, or 2373, or 2374, or 2375, or 2376, or 2377, or 2378, or 2379, or 2380, or 2381, or 2382, or 2383, or 2384, or 2385, or 2386, or 2387, or 2388, or 2389, or 2390, or 2391, or 2392, or 2393, or 2394, or 2395, or 2396, or 2397, or 2398, or 2399, or 2400, or 2401, or 2402, or 2403, or 2404, or 2405, or 2406, or 2407, or 2408, or 2409, or 2410, or 2411, or 2412, or 2413, or 2414, or 2415, or 2416, or 2417, or 2418, or 2419, or 2420, or 2421, or 2422, or 2423, or 2424, or 2425, or 2426, or 2427, or 2428, or 2429, or 2430, or 2431, or 2432, or 2433, or 2434, or 2435, or 2436, or 2437, or 2438, or 2439, or 2440, or 2441, or 2442, or 2443, or 2444, or 2445, or 2446, or 2447, or 2448, or 2449, or 2450, or 2451, or 2452, or 2453, or 2454, or 2455, or 2456, or 2457, or 2458, or 2459, or 2460, or 2461, or 2462, or 2463, or 2464, or 2465, or 2466, or 2467, or 2468, or 2469, or 2470, or 2471, or 2472, or 2473, or 2474, or 2475, or 2476, or 2477, or 2478, or 2479, or 2480, or 2481, or 2482, or 2483, or 2484, or 2485, or 2486, or 2487, or 2488, or 2489, or 2490, or 2491, or 2492, or 2493, or 2494, or 2495, or 2496, or 2497, or 2498, or 2499, or 2500, or 2501, or 2502, or 2503, or 2504, or 2505, or 2506, or 2507, or 2508, or 2509, or 2510, or 2511, or 2512, or 2513, or 2514, or 2515, or 2516, or 2517, or 2518, or 2519, or 2520, or 2521, or 2522, or 2523, or 2524, or 2525, or 2526, or 2527, or 2528, or 2529, or 2530, or 2531, or 2532, or 2533, or 2534, or 2535, or 2536, or 2537, or 2538, or 2539, or 2540, or 2541, or 2542, or 2543, or 2544, or 2545, or 2546, or 2547, or 2548, or 2549, or 2550, or 2551, or 2552, or 2553, or 2554, or 2555, or 2556, or 2557, or 2558, or 2559, or 2560, or 2561, or 2562, or 2563, or 2564, or 2565, or 2566, or 2567, or 2568, or 2569, or 2570, or 2571, or 2572, or 2573, or 2574, or 2575, or 2576, or 2577, or 2578, or 2579, or 2580, or 2581, or 2582, or 2583, or 2584, or 2585, or 2586, or 2587, or 2588, or 2589, or 2590, or 2591, or 2592, or 2593, or 2594, or 2595, or 2596, or 2597, or 2598, or 2599, or 2600, or 2601, or 2602, or 2603, or 2604, or 2605, or 2606, or 2607, or 2608, or 2609, or 2610, or 2611, or 2612, or 2613, or 2614, or 2615, or 2616, or 2617, or 2618, or 2619, or 2620, or 2621, or 2622, or 2623, or 2624, or 2625, or 2626, or 2627, or 2628, or 2629, or 2630, or 2631, or 2632, or 2633, or 2634, or 2635, or 2636, or 2637, or 2638, or 2639, or 2640, or 2641, or 2642, or 2643, or 2644, or 2645, or 2646, or 2647, or 2648, or 2649, or 2650, or 2651, or 2652, or 2653, or 2654, or 2655, or 2656, or 2657, or 2658, or 2659, or 2660, or 2661, or 2662, or 2663, or 2664, or 2665, or 2666, or 2667, or 2668, or 2669, or 2670, or 2671, or 2672, or 2673, or 2674, or 2675, or 2676, or 2677, or 2678, or 2679, or 2680, or 2681, or 2682, or 2683, or 2684, or 2685, or 2686, or 2687, or 2688, or 2689, or 2690, or 2691, or 2692, or 2693, or 2694, or 2695, or 2696, or 2697, or 2698, or 2699, or 2700, or 2701, or 2702, or 2703, or 2704, or 2705, or 2706, or 2707, or 2708, or 2709, or 2710, or 2711, or 2712, or 2713, or 2714, or 2715, or 2716, or 2717, or 2718, or 2719, or 2720, or 2721, or 2722, or 2723, or 2724, or 2725, or 2726, or 2727, or 2728, or 2729, or 2730, or 2731, or 2732, or 2733, or 2734, or 2735, or 2736, or 2737, or 2738, or 2739, or 2740, or 2741, or 2742, or 2743, or 2744, or 2745, or 2746, or 2747, or 2748, or 2749, or 2750, or 2751, or 2752, or 2753, or 2754, or 2755, or 2756, or 2757, or 2758, or 2759, or 2760, or 2761, or 2762, or 2763, or 2764, or 2765, or 2766, or 2767, or 2768, or 2769, or 2770, or 2771, or 2772, or 2773, or 2774, or 2775, or 2776, or 2777, or 2778, or 2779, or 2780, or 2781, or 2782, or 2783, or 2784, or 2785, or 2786, or 2787, or 2788, or 2789, or 2790, or 2791, or 2792, or 2793, or 2794, or 2795, or 2796, or 2797, or 2798, or 2799, or 2800, or 2801, or 2802, or 2803, or 2804, or 2805, or 2806, or 2807, or 2808, or 2809, or 2810, or 2811, or 2812, or 2813, or 2814, or 2815, or 2816, or 2817, or 2818, or 2819, or 2820, or 2821, or 2822, or 2823, or 2824, or 2825, or 2826, or 2827, or 2828, or 2829, or 2830, or 2831, or 2832, or 2833, or 2834, or 2835, or 2836, or 2837, or 2838, or 2839, or 2840, or 2841, or 2842, or 2843, or 2844, or 2845, or 2846, or 2847, or 2848, or 2849, or 2850, or 2851, or 2852, or 2853, or 2854, or 2855, or 2856, or 2857, or 2858, or 2859, or 2860, or 2861, or 2862, or 2863, or 2864, or 2865, or 2866, or 2867, or 2868, or 2869, or 2870, or 2871, or 2872, or 2873, or 2874, or 2875, or 2876, or 2877, or 2878, or 2879, or 2880, or 2881, or 2882, or 2883, or 2884, or 2885, or 2886, or 2887, or 2888, or 2889, or 2890, or 2891, or 2892, or 2893, or 2894, or 2895, or 2896, or 2897, or 2898, or 2899, or 2900, or 2901, or 2902, or 2903, or 2904, or 2905, or 2906, or 2907, or 2908, or 2909, or 2910, or 2911, or 2912, or 2913, or 2914, or 2915, or 2916, or 2917, or 2918, or 2919, or 2920, or 2921, or 2922, or 2923, or 2924, or 2925, or 2926, or 2927, or 2928, or 2929, or 2930, or 2931, or 2932, or 2933, or 2934, or 2935, or 2936, or 2937, or 2938, or 2939, or 2940, or 2941, or 2942, or 2943, or 2944, or 2945, or 2946, or 2947, or 2948, or 2949, or 2950, or 2951, or 2952, or 2953, or 2954, or 2955, or 2956, or 2957, or 2958, or 2959, or 2960, or 2961, or 2962, or 2963, or 2964, or 2965, or 2966, or 2967, or 2968, or 2969, or 2970, or 2971, or 2972, or 2973, or 2974, or 2975, or 2976, or 2977, or 2978, or 2979, or 2980, or 2981, or 2982, or 2983, or 2984, or 2985, or 2986, or 2987, or 2988, or 2989, or 2990, or 2991, or 2992, or 2993, or 2994, or 2995, or 2996, or 2997, or 2998, or 2999, or 3000, or 3001, or 3002, or 3003, or 3004, or 3005, or 3006, or 3007, or 3008, or 3009, or 3010, or 3011, or 3012, or 3013, or 3014, or 3015, or 3016, or 3017, or 3018, or 3019, or 3020, or 3021, or 3022, or 3023, or 3024, or 3025, or 3026, or 3027, or 3028, or 3029, or 3030, or 3031, or 3032, or 3033, or 3034, or 3035, or 3036, or 3037, or 3038, or 3039, or 3040, or 3041, or 3042, or 3043, or 3044, or 3045, or 3046, or 3047, or 3048, or 3049, or 3050, or 3051, or 3052, or 3053, or 3054, or 3055, or 3056, or 3057, or 3058, or 3059, or 3060, or 3061, or 3062, or 3063, or 3064, or 3065, or 3066, or 3067, or 3068, or 3069, or 3070, or 3071, or 3072, or 3073, or 3074, or 3075, or 3076, or 3077, or 3078, or 3079, or 3080, or 3081, or 3082, or 3083, or 3084, or 3085, or 3086, or 3087, or 3088, or 3089, or 3090, or 3091, or 3092, or 3093, or 3094, or 3095, or 3096, or 3097, or 3098, or 3099, or 3100, or 3101, or

Church, and was anxious that his children should all follow the same form of religion; while the mother of the family, on the other hand, secretly adopted the doctrines of the Reformers, and endeavoured to impress similar sentiments on the minds of her children. Philippe, the subject of our present memoir, was, at eight years of age, placed under the charge of his first preceptor, Gabriel Prestat de Sesane, himself an advocate for the new opinions; he was afraid, however, openly to manifest them, knowing that by doing so, he would lose the protection and good graces of the father. At nine years of age, Philippe was taken by his father to Paris, where his education was much retarded owing to bad health.

The principles of the Reformation in which he had been so carefully instructed by his mother, were deeply rooted in his mind, and no influence or example could persuade him to renounce them. On one occasion, while attending the funeral of his father, who died in 1560, he was warned by a Romish priest, who accompanied him, to beware of the opinions of the Reformers, and enjoined to persist in the religion of his ancestors. The lad replied, he was resolved to be firm in what he conceived the service of God; but that when he had any doubts on particular points, he would study attentively the Scriptures and the practice of the apostles. When eleven years old, accordingly, he began eagerly to examine the New Testament in Latin and French, from a Lyons edition by Rouville, praying to God to enlighten his understanding in the knowledge of the true faith, and as he found nothing therein, enjoining invocation of saints, the mass, purgatory, adoration of images, and other tenets and observances of the Popish Church, he resolved by the grace of God to renounce opinions which his father had endeavoured so strongly to inculcate. About this period, Mornay removed to Paris and prosecuted his studies with such unwearied assiduity that his health became again affected, and he was obliged to suspend them for a while, and return to his mother's roof. An ardent desire, however, for learning triumphed over every other consideration, and he went back to Paris, where, after a lapse of four years, he had a visit from his uncle, the Archbishop of Rheims. This high prelate frequently reasoned with his nephew on matters of faith, and endeavoured to bring him back within the pale of the Romish Church; he tempted him with the offer of several livings, and tried to allure him by the views of worldly aggrandisement; but all was in vain, the young man was firm and immovable in the opinions he had adopted. At length he was obliged to quit Paris in consequence of the religious feuds which then prevailed, and he retired into the country, where he composed a poem in French verse on the subject of the civil war then raging, dedicating it to Cardinal Chatillon.

At this period the Protestants were persecuted in all quarters, and flying from place to place. Mornay took refuge at Geneva, where he remained unmolested and employed himself in study, particularly in acquiring a knowledge of the German language.

In 1569, Mornay repaired to Frankfort, and thence to Italy, where he passed his time in literary pursuits and the study of jurisprudence. At Venice he was in continual danger as a Protestant, as well as at Rome, where the French ambassador, at the instigation of Charles IX., tried every means to induce him to renounce the new opinions. From Venice he went to Vienna, and thence to Frankfort, by the way of Hungary, Bohemia and Saxony. At Cologne he became acquainted with several Reformers, who had taken refuge there to avoid the tyranny and perfidy of the Spaniards. He interested himself deeply in the welfare of the suffering Flemings, and became intimately connected with the Prince of Orange, the main support at that time of the Reformed Religion. In the midst of

all this, however, Mornay was indefatigable in the acquisition of knowledge, and above all, in spreading with renewed ardour, the religious opinions which were already circulating so rapidly over that part of Europe. In the course of his travels, he went over to England, and was received very graciously by Queen Elizabeth, who held him in much esteem. The same year he returned to Paris, where he met the celebrated Admiral Coligny. At this period, in the midst of apparent security, and in defiance of existing treaties, the massacre of St. Bartholomew took place; an event, for cruelty and atrocity, unparalleled in the history of the world. Mornay, on hearing of the dreadful tragedy, was preparing to inquire after the Admiral, when his own house was surrounded by the murderers. He had, however, time to burn all his papers, and escaped over the roof to the Louvre, and thence into the country. On arriving at his home, he was happy to find his mother safe; and he immediately intimated to her his intention of returning to England. He embarked at Dieppe, and was received by his former friends with the utmost kindness. Some time after, he came back to France, and in conjunction with other partisans of the Reformed Religion, took up arms in defence of their faith. At the head of these illustrious individuals, was the king of Navarre, afterwards Henry IV. of France, and the Prince of Condé, whose various military operations during the civil war, it forms no part of my plan to enumerate. In all these, however, Mornay took an active part. After the death of Charles IX., which happened in 1574, he retired for a time to Sedan to resume his favourite studies; and in the following year, while residing in the duchy of Cleves, he married Charlotte Arbaleste, widow of a distinguished warrior of that time. This lady had suffered much from the persecution of the Papists, was pious and charitable, and entered with zeal into every measure that could be useful in promoting the cause of the Protestants. About the end of 1576, the King of Navarre, on the one hand, and Monsieur, afterwards Henry III., on the other, did every thing in their power to gain over Mornay to their cause, knowing of how much consequence the services of so able a coadjutor would be to them. He hesitated not a moment from principle, to join the former at Agen; and he drew up, by order of the king, a declaration of the reasons of self-defence which obliged the Protestants to take up arms. Under these circumstances, it was deemed advisable to implore foreign assistance, and Mornay was provided with ample powers to treat with Queen Elizabeth, the States of Holland, and the Protestants in Germany. After escaping innumerable dangers, both previous to, and after his embarkation, he arrived safely at Dartmouth, and proceeding to London, was soon after joined by his wife from Dieppe. He stated to the queen, the justice and urgency of the King of Navarre's cause, and the unwarrantable conduct of his enemies in persecuting and murdering the Protestants, without the least regard to existing treaties. The queen supplied him amply with money, and enjoined him to take troops into pay from Protestant Germany, besides doing all in her power to persuade the German princes to join the common cause. This negotiation was facilitated by the intervention of Walsingham and Sidney, then in the queen's councils. All these preparations and precautions, however, became eventually unnecessary, from the circumstance of Henry III. having made peace in September 1577. Mornay took advantage of this suspension of hostilities to resume his studies in retirement. At this period he was occupied with a work on the Truth of the Christian Religion, which he prosecuted for three years, notwithstanding continued bad health, when the civil war having been again renewed, his services were required by the King of Navarre. Further arrangements were, by his instrumentality, entered into with Queen Eliza-

beth, who privately favoured the cause of the Reformers, in opposition to some of her counsellors, who were jealous of Mornay's ascendancy over the queen, and who did all they could to defeat his plans.

Afterwards he resided nearly two years in Holland and the Netherlands with the army of the Reformers, at the end of which he returned to Paris with his family. On all matters of controversy between the Reformed and Popish leaders, Mornay took a distinguished part, and was constantly employed by the King of Navarre, head of the Huguenots, whose object was to unite closer and closer all parties of the Reformed faith, both political and ecclesiastical. In a letter addressed to the king on the 14th April 1584, signed by Mornay and others of the leaders, it is stated: "The eyes of all France are upon you. You will experience from the nobles submission and fraternity, and from the parliaments love of justice. Above all, fear God, by whom kings reign, and who can remove every difficulty from before you." Having every reliance on Mornay, the king took him at this period into very particular favour, and consulted him on every point where the interests of the Reformed party were concerned.

The hostile demonstrations of the League caused a corresponding movement in March 1585 on the part of the Reformers, and Mornay entered into all their plans with his usual zeal and ability. Their spirited proclamations on this occasion claimed the admiration of all the Protestant states. Henry III. and the League offered to the King of Navarre that they would recognise him heir to the crown of France, provided he would renounce the Reformed doctrines, which having refused with indignation, he was excommunicated by Pope Sixtus V., who, by a formal act, declared him removed from the succession. The war of religion was resumed in the following year with unusual vigour and animosity, and the King of Navarre's life being considered in danger, he was advised by his adherents to leave the kingdom for a while, which, however, he declined doing. In the month of May 1587, the celebrated barricades took place round Paris, and the Duke of Guise having got possession of the capital, the king was obliged to retire. Navarre offered his personal services, and all his means to assist the king. These, owing to a variety of causes, were not accepted, and the civil war was continued with renewed activity. Another trial was made at this period to remove the King of Navarre's scruples on the score of religion, and to bring him within the pale of the Popish Church, but without effect. At length an interview between the two kings took place, and a suspension of hostilities was the consequence when the Parliament was transferred to Tours. Shortly after this, Henry III. was assassinated by Jacques Clement at St. Cloud. This event was communicated to the King of Navarre by Mornay, who added that the crown, instead of being placed, had fallen on his head, and that confiding in the affection of his subjects, he must leave the rest to God, who had hitherto prospered him.

Mornay proposed a general pardon and amnesty, those only excepted who had participated in the murder of the king. He passed almost the whole of 1590 with the new sovereign, who had recovered the greater part of Lower Normandy, but was prevented from approaching Paris by the Duke du Maine, then at Dreux. Some time after, when the king was besieging Paris, Palavicini, a Genevan then residing in England, on account of his religion, was sent by Elizabeth into Germany, to induce the Protestant princes to co-operate more effectually with her in promoting the Reformation in France. Mornay was the mainspring of all these negotiations; the mind of the king, however, was about this period far from being so warm in the cause of the Reformation as heretofore, and he was gradually moved, by motives of state policy, as well as personal ambition

to forsake the Protestant cause, and thus wear to himself a throne which had so long been occupied by princes of a different persuasion. In answer to remonstrances urged by the Popish party, headed by the Cardinal Bourbon and other dignitaries, the king was answered on the 18th December 1591, drawn up by Mornay, to the effect, that he was ever ready to receive their advice, and to settle the differences of the Church, while in the midst of arms, he had little leisure to attend to that the measures proposed by them were not exclusively ecclesiastical, and that he would not agree to the decision of the Pope, who had on all occasions assumed so hostile and ungracious an attitude towards him. The king, however, continued to be strongly wretched upon to heal the differences of the nation by becoming a Papist, and, accordingly, at St. Denis, the 25th Jan 1593, his abjuration of the Reformed Religion took place.

This melancholy event formed an epoch in the history of France, and it placed Mornay in quite a new position. A long letter was addressed to the king, wherein a strongly depicted the firm, zealous, and consistent attachment of his friends of the Reformed party, and the long military services in forwarding his cause. He was urged to protect them in the exercise of their religion and to put an end to those differences which had deluged the kingdom with blood. He sent for Mornay who met him at Chartres in September. Here the king renewed his promises of protection, and his assertion of calling national councils to decide on matters of faith, independent of the Pope, which Mornay assured him would never be sanctioned by the head of the Romish Church, as, according to their doctrine laid down at the Council of Trent, their Church was *not err*.

This negotiation continued for some time, until at length the whole of the deputies, with Mornay at the head, transferred their deliberations to Saumur. The Popish party doubting the sincerity of the king's adherence, and assisted by the Jesuits, employed Jacques Chastel to assassinate him. The attempt was made on the 27th December, providentially without success. The civil war continued with more or less activity between the two parties the whole of 1595, pending the negotiations for general peace.

In August of that year, Pope Clement VIII. offered to give the king absolution on the following remarkable conditions, viz. — That he would invoke the aid of the counsel of the Virgin Mary on all occasions; assist every day at high mass; repeat his chaplet on Sundays, the *rosaries* on Wednesdays, and the *rosary* on Saturdays; that he would conform to the laws and regulations of the Council of Trent; educate the Prince of Condé in the Roman Catholic faith; exclude all Protestants from situations of trust or dignity; re-establish the Popish religion in Bearn, replace the bishops, and found *colleges*; cause his sister to be married to a Roman Catholic, continue the war against the heretics, and exterminate them. All these conditions the king agreed to, *except the last*, and gave the Pope to understand that he had other means of converting the Protestants than the measures proposed by his Holiness.

The Reformed party, under the guidance of Mornay, resolved to keep firmly united till they could procure some security from the king for the safety of their persons and property, and the free exercise of their religion. Mornay, therefore, as their organ, wrote to the king that, during the whole of his reign, he had served him with fidelity, notwithstanding the opposition of the Parliament and of the League were still maintained against them; that they had seen him change his religion, and treat with the chiefs and partisans of the League to their prejudice; that lately he had received absolution from the Pope, on conditions destructive of their interests; that he could not countenance such

openly without offending the Pope; that, however, he was obliged in conscience to protect them, by some public act, from cruelty and oppression. These remonstrances produced, in 1598, the celebrated edict of Nantes, by which security was given to the Reformers for the exercise of their religion, and other favours and privileges, which, as the king and the great majority of the nation were hostile to them, (in as far, at least, as regarded their religious creed;) could not but be considered by the Reformed party as an act of the very last importance.

Some time previous to, and about the beginning of, 1600, the Pope had gained considerable influence over the mind of the king, and exacted of him the publication of the decrees of the Council of Trent, the re-establishment of the Jesuits, and, in a private article, the disgrace and ruin of Mornay, whom in all his briefs, the Pope called his enemy.

The king, incessantly worked upon by the Pope's emissaries, became gradually estranged from Mornay, his old and faithful friend and counsellor. Immoveable in his opinions, nothing could cool the zeal of that great man in the cause of the Reformation; while the king, in order to render himself more and more popular with the great majority of his subjects, professed, with renewed ardour, his attachment to the Romish Church. Mornay's writings on the Eucharist, and other matters of faith, were reviled and suppressed by the opposite party; and he had the boldness to say to the king at an audience, "You, Sire, may be advised, within these four walls, to suppress the truth; but, if it pleases God, I shall make it resound over the four corners of the earth." Shortly afterwards he retired to Saumur, with his family, neglected and in poverty; but his great mind supported him under every privation. In this retirement, while attending Church, on the 13th January 1602, two men were hired by the Papists to assassinate him, and furnished with arms for that purpose. They were seized with remorse, however, at the critical moment, and the fatal deed was not perpetrated. From this period till 1605, he was almost entirely engrossed by anxiety about his only son, who had a distinguished rank in the army, and who was killed that year, in the prime of life, at the siege of Gueldres. The deep interest and sympathy which men of all parties manifested towards the father, proved how high his personal character stood in general estimation. Madame de Mornay, oppressed with grief, survived her son but a few months. But it was some consolation to Mornay that all his daughters were married, and firmly adhered to the Reformed Religion. He had by this time been reinstated in the king's favour, had travelled with him to Paris, and occupied apartments at the Thuilleries, although he would accept no place in the royal councils. In June 1607, he retired again to Saumur. There he composed his work called "History of the Papacy," wherein he shows how, by gradual degrees, the Popes had reached the height of tyranny, as predicted by the apostles; and in the following year, he published, "Meditations on St. Paul's Epistle to the Corinthians, and on Passages in St. Luke's Gospel." These writings, as well as other demonstrations of his unabated zeal in the cause of the Reformation, again estranged him from the favour of the king, although Henry himself was thought by many of the Papists, too lukewarm in his support of their doctrines; and the wild fanatics of that party urged on a monster of the name of Ravallac, who assassinated him on the 14th May 1610.

In the following reign, during the queen's regency, the Assembly of the States was transferred from Chateherault to Saumur, where a considerable disunion and jealousy prevailed among the leaders of the Reformed party; the contending writers on matters of faith carrying on their controversies without intermission. In 1613, when the young king had almost reached

his majority, Mornay was doing all he could to establish the Reformers in his favour and good opinion. Nothing very particular occurred affecting the interests of the Reformers, from this period to 1617, when the cabals and intrigues of the Papists in power recommenced with renewed strength and animosity, and various lands belonging to the Reformers were seized by the strongest party. In the month of November, Mornay was appointed a deputy at a meeting of the Notables, who assembled at Rouen, where he was graciously received by the king. On this occasion, by his moderation, he gave general satisfaction; and when the Assembly came to a close, he was warmly complimented by all parties. He returned to Saumur in January 1618, after parting with the king on the best terms. Next year, the king and queen-dowager paid him a visit, and the good understanding was farther cemented by various friendly offices. The Assembly resumed its sittings at Loudun in 1620, where it continued upwards of six months, when Mornay's long established character for honour, consistency, and integrity, procured for him general esteem and admiration; and, through his instrumentality, the future interests of the Reformers were placed on a secure basis. Shortly after his return to Saumur, he was seized with a gentle stroke of palsy, ominous of his approaching dissolution at no distant period. From this time to 1623, he engaged in public affairs as keenly as his shattered constitution would admit, and continued to the last a warm adherent of the great cause he had espoused. Although the king's party took possession of his castle of Saumur, a price was subsequently put upon it, and such a remuneration given as was considered an adequate equivalent. From this period, he passed his time in the exercise of religious meditations, till at length his bodily and mental strength visibly decaying, he was confined to his house at Foret sur Sevres.

The last moments of this great and pious character, after a life so eminently useful and exemplary in promoting the Protestant cause in France, cannot fail to interest those who, from their knowledge of the human mind, are able to appreciate it in all its various bearings. On perusing the foregoing and the following particulars, they will see this virtuous man consistent to the end of his life, and expressing sentiments which in every age, and in every country, tend to elevate and to ennoble the human character. His opinions on matters of faith were adopted at an early period, after the most mature research and deliberation, and acted upon throughout as the result of his firm conviction. He uniformly avowed his abhorrence of the errors and superstition of the Romish Church, on the one hand, and his admiration on the other of those plain unsophisticated doctrines on which our great Redeemer founded his Church, to refresh and console fallen man in his pilgrimage through life.

On the 9th of November, the medical attendants intimated to his surrounding relatives, that his life would not be prolonged above forty-eight hours, and their predictions proved correct. Mornay, with his mind perfectly entire and resigned, passed that interval in the exercise of devotion. The minister of the parish who attended him, informed him of the short period he had still to live. His observation was, "Then I am contented. I forgive all those who may have done me injury, or who might have been so disposed; and I pray to God that he may pardon them, and inspire them with better feelings."

Perceiving that his end was near, he wished to make a confession of his faith, but, unable to conclude it, from weakness, he said, "I have a long account to render, having received much, and profited little." It was observed to him, that he had faithfully employed his talents in serving the Church and advancing

the reign of Christ—he answered, “Not to me, but to God be the praise;” and, raising himself, he said, “There is nothing more just, and more reasonable, than that the creature should obey the Creator.” Then, holding up his hands, he added thrice, *Mercy*, to show that on the mercy of God alone he trusted; declaring that he had lived in the hope of seeing the deliverance of the Church, and had now nothing more to retain him in the world. He then bestowed his blessing on those around him, and on the Churches of Saumur and St. Jouin, remarking, that their congregations were well affected towards the Word of God. He prayed for the Church in general; and that God might deliver it from oppression, and reinstate it in its original purity. He trusted that during his life he had the glory of God only in view; and had firmly resisted the offers made to him to promote his worldly aggrandisement by the sacrifice of his principles, and had defended them by his example, his words, and his various writings.

The pastor then declared to him the doctrine of the remission of sins through the merits and intercession of Jesus Christ the Son of God, and spent the remainder of the day in prayer with him. Five hours before his dissolution, Mornay endeavoured to hold up his hands during prayer. He then desired the 71st Psalm to be read to him, and when done he said, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing:” and some time after, he cited from St. John, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear we shall be like him, for we shall see him as he is.” He enjoined unity, love, and peace, among all his family connections, took final leave of them, and saying, with Simeon, “Now, Lord, lettest thou thy servant depart in peace,” he breathed his last at the age of seventy-four.

#### THE MORAL AND PHYSICAL EFFECTS OF CLIMATE.

[From Dr Duncan's "Sacred Philosophy of the Seasons."—Summer.]

THAT the whole human race is originally derived from a common parent, must be admitted by all who acknowledge the authority of Scripture, although there have been some daring speculators, who, not more contrary to the dictates of revelation, than sound philosophy, have attempted to maintain an opposite opinion. Whence, then, the varieties of the human race, so remarkable, especially in three great branches, distinguished by their colour into the fair, the yellow, and the black; or, by their aboriginal habitation, into the Caucasian, the Mongolian, and the Ethiopian tribes?

The question cannot be answered satisfactorily in a few words. Nevertheless, there are some well known facts, the mere mention of which may serve to allay the surprise which may at first be excited by the contemplation of these varieties, and may tend to show how consistent such variations are with the physical laws which pervade organized existence. The changes which are naturally effected by cultivation, in the appearance and qualities both of the plants and animals which have been subjected to the influence of man; the effect which a peculiar quality or conformation accidentally occurring in the parent produces in the offspring, frequently observable for many generations; and especially the influence of food and climate on the physical constitution, seem of themselves quite sufficient to account for the remarkable varieties which the human frame exhibits in its different branches. It is to the latter effect that I intend at present to confine my attention.

One remarkable effect of climate is to darken the

skin. That this results from the heat of the rays of the sun, may be fairly inferred, not only from the fact that we find the inhabitants of the tropics, without exception, of a complexion more or less tawny, but also from another, and perhaps a more convincing fact, that the descendants of Europeans, when transported to the equatorial regions, assume the blackness after the lapse of some generations. This is strikingly exemplified in the case of a colony of Jews, discovered in the Indian peninsula. Now, that this is a wise provision, we might safely conclude, from what we know of the provisions and accommodations of nature in other cases: but the philosophical principle cannot be assigned. It is true that a black colour, absorbs the heat more readily than a white; and, therefore, if this were the only thing to be attended to, one would expect the complexion of the human body to be reversed in its location, the purest white being found where the rays of the sun were most powerful, and the darkest in the regions lying towards the poles. But there is another principle, which the progress of chemical science has very recently elicited, and which most satisfactorily accounts for the arrangement; it is this,—that a dark surface radiates heat much more readily than a surface of white. Now, the chief source of heat in a living body, is not the external atmosphere, or the rays of the sun, but the animal warmth, as it is called, that is, the heat generated in some hitherto obscure chemical process in the blood. It is of more importance to the comfort and health of the frame, that this internal source of temperature be properly regulated, than that which is external, and this is the provision which the wisdom of the Creator has actually adopted. In the colder regions, the fairness of the skin prevents the escape of the animal warmth; and, in the warmer, a dark colour is induced, that the same warmth may freely escape, thus compensating, in some degree, by this remarkable contrivance, for the differences in climate. The same principle operates, indeed, to a certain extent, even in temperate climates, where exposure to the sun is well known to darken the complexion, and which the return of winter removes.

Another peculiarity induced by climate, is a difference in the freedom and extent of the perspiration, which serves also to modify the heat of the body. In the warmer climates, the pores are comparatively open, and the perspiration issuing freely, carries off from the frame the superabundant caloric, and at the same time bedews the body with a moisture which, in its evaporation, contributes not a little to create an agreeable coolness. But, besides this, there is a remarkable quality in the human body which enables it to resist the application of even high degrees of heat. This has been proved by various interesting recent experiments; and it is on this principle, that some individuals have astonished the public by the exhibition of their power of existing in an oven, or an apartment, heated to such a considerable extent, as to roast the flesh which has been placed by their side. A similar power exists in the living frame, as regards cold; and, in both instances, the habit produces an extraordinary accommodation of the individuals long residents in a particular climate, and more in their progeny after the lapse of some generations.

In another particular, there is an adaptation of climate, of which St. Pierre, alluding to the negro race who inhabit Africa, the hottest region of the globe, thus writes:—"Nature has covered the head of the careless and unindustrious tribes with a fleece more crisp than a tissue of wool, which effectually shields it from the burning heat of the sun. They are perfectly sensible of its accommodation to this part, that they never employ a substitute head-dress, and there is no description of mankind among whom such special coverings, as bonnets, turbans, hats, &c. are more rare than among the negroes. They use such a

foreign to them, merely as objects of vanity and luxury; and I do not know of any one that is peculiar to their nation. The inhabitants of the peninsula of India are as black as they; but their turbans communicate to the hair, which, but for their head-dress, would perhaps be frizzled, the facility of growing and expanding."

But the chief physical effect produced by heat of climate, is that of relaxing the human frame, and making it less capable of exertion; and it is very remarkable, as an instance of accommodation to circumstances, that, where this unbracing effect is produced, nature is most liberal in her distribution of esculent plants and fruits; as if it were intended, by this profusion, to compensate for the want of energy in the human constitution.

That some effects of a moral as well as of a physical nature, are produced on the human family, by differences of climate, can scarcely be doubted, though these effects are probably less marked than has frequently been alleged. That sloth, effeminacy, and a tendency to the excessive indulgences of sense, are more remarkably characteristic of the voluptuous regions of the tropics, than of those of sterner aspect, which verge towards the poles, is very generally admitted; and that this difference arises from causes partly physical, and partly mental, can scarcely be called in question.

It is not to be doubted, that a hot temperature of the atmosphere tends to enervate the human body; and it is possible, too, that a similar state of the climate may have some effect in exciting the passions, so far as these are of a physical nature; but if this influence were as powerful as has been alleged, it would be much more uniform and permanent than history proves it to be. The abject Greeks and Romans of the present day, how utterly unlike are they to their predecessors of the ancient world! Yet the climate of these once classic regions, though there is reason to believe it has been in some respects altered by the progress of agricultural improvement in the adjoining continent, is not so different from its former state, as to make any important alteration in the physical state of the human body.

Moral effects, however, are not of so fixed and permanent a nature as physical: they depend on more numerous combinations, and circumstances of a more arbitrary nature; and it is to these chiefly that we are to look for the character produced in man by climate.

The effect of climate in raising an exuberant supply of the necessaries of life, has already been frequently alluded to. This of itself is calculated to create a very marked difference in the human character, and may, without having recourse to any other cause account for much of the difference which subsists between the inhabitants of these regions, and those of climates where nature is less bountiful. Abundance gives rise to indolent and luxurious habits, while privation renders men hardy, intelligent, and adventurous. But this is a moral effect, although it arises from a physical cause. We can now understand why a nation may, at one time, be vigorous, enterprising, and enlightened, and at another sunk in sloth and barbarism, although nurtured in the same climate, and subjected to the same influences of the seasons. The moral causes may be changed. There may be abundance where there was formerly want, and hence a stimulus to exertion may be removed; or an oppressive despotism may have so ground the faces of the people, that they have ceased to possess the moral aspect of free-born men, while they retain all the vigour of their bodily powers.

But there are other causes originating in climate, which operate no less certainly and effectually in producing a moral influence on the minds of men. Among these may be mentioned the alternations of the seasons, which differ in their intensity in different countries, and thus produce a considerable effect in forming what has been called a national character. This may be

illustrated by contrasting the character of the French nation, for example, with that of their neighbours in Britain. There is, doubtless, much in this difference of character, which arises from the insular state of the one, and the continental situation of the other. It is to the diversity of condition now alluded to, that we may fairly attribute the warlike propensities of the Gallic nation, and the commercial spirit of the British; and not less, perhaps, the free institutions of the latter, which have for centuries fostered the spirit of inquiry, of enlightened enterprise, and of improvement in all the departments of life. But in comparing the character of the French nation with that of our own country, there is one striking trait, which seems to depend, almost entirely, on difference of climate. I allude to the deficiency of the former in domestic habits. In Britain, our changeable climate, and the long evenings of autumn, winter, and spring, confine the inhabitants much to their homes. There they acquire habits of social intercourse, and of sober reflection. The ties of husband and wife, of parent and child, of brother and sister, are drawn closer as they surround the family fireside, and unbend their minds, or indulge their affections, or communicate mutual instruction. They study, they converse, they join in innocent amusements; and haply a higher theme occupies their attention, which raises their attachments above earthly things, and gives them the "rivet of eternity."

Habits thus formed become permanent, and are extended to all the transactions of life. The employments of summer partake of the qualities impressed on those of the other seasons of the year; and the pleasures of home, with which so many pure and elevating,—I had almost said holy,—principles are associated, and on which so many valuable habits depend, have thus become part of the national character. The inhabitants build villas; they tastefully adorn their grounds; they cultivate their gardens; they surround their houses with comforts, with conveniences, with luxuries; and all these labours are only external indications of the deep-rooted love of home, which has taken possession of their hearts. Hence the natives of our favoured island are, in comparison with those of the neighbouring country, affectionate, social, contemplative; and, may I not add, what is far higher praise, virtuous and charitable, enlightened and religious?

Our Scottish bard, speaking of the cultivation of the domestic virtues, in humble life, which he had so beautifully portrayed in his "Cottar's Saturday Night," says truly,

"From scenes like these, old Scotia's grandeur springs,  
Which makes her loved at home, revered abroad."

And happily it is not to humble life alone, nor to the people of Scotland, that these virtues are confined: they are every where intimately associated with the employments and relaxations of the middle classes, and shed respectability and value on the character of the highest ranks in the land.

In France, on the other hand, and more especially in her southern provinces, the weather is much more steady and equable during all the seasons of the year, affording free opportunity for exercise in the open air. In that delightful climate, the inhabitants can very generally move abroad in every part of the day; and the evenings, when the family circle might meet together for the enjoyment of domestic charities, are comparatively short. There is little time, therefore, for the formation of that character which depends on the intercourse of the family circle; and the consequence is, that, for domestic comfort, they are even destitute of a word in their language. They know nothing of that simple neatness which adorns our cottage gardens, and the dwellings of our farmers, nor of those elegancies of domestic taste among the higher ranks which have given rise to what has emphatically been called English gardening. The houses of their peasantry, and the

chateaus of their gentry, are equally devoid of that air of snugness, convenience, and accommodation, which forms so striking a feature in an English landscape. In truth, they do not cultivate that domestic intercourse, which constitutes so much of the happiness of life among us. It is not at home, but in the sports of the field, or in the bustle of society, or in the excitements of theatrical exhibitions, that they spend their hours of relaxation. It is there that they live, and breathe, and receive enjoyment. The effect of all this is strongly indicated in their character. They are ingenious, but frivolous; sprightly, but heartless; creatures of impulse and excitement, but void of depth and sincerity; or if they apply their minds to study, they are acute and inventive, discursive or philosophical; sometimes, indeed, excelling in the highest departments of intellect, but seldom sober-minded, moral, and pious. It is the fault of their education, originating in an abuse of that beautiful climate which was bestowed on them for a blessing, and may yet, in better times, be destined to be employed in a manner more conformable to the high ends of human existence.

Were we, in like manner, to examine the circumstances which, in other countries, give rise to national character, or serve to modify it, we might probably find, that the moral influence of climate forms almost every where one of its constituent elements. But enough has already been said to show the connection which it has pleased the Creator to institute between mind and matter, even in things which, at first sight, may seem remote and unimportant; and to afford us a glimpse into that complicated and admirable, but sometimes recondite machinery, by which the moral discipline of the world is conducted.

THE CHRISTIAN A DEVOTED SERVANT OF GOD:

### A DISCOURSE.

By THE REV. ANDREW HAMILTON, A.M.,  
Minister of the High Church, Kilmarnock.

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 20.

THE essential glory of God is underived, perfect, and unchangeable. No creature in heaven or on earth can add to the lustre of his perfections, or the blessedness of his nature. But creation, which arose at his command, proclaims his eternal power and godhead, and furnishes abundant matter for his praise. The heavens declare his glory, and the firmament showeth his handiwork. The earth throughout publishes his wisdom, power, and goodness. When we survey it, we behold a prodigious variety of living creatures, all admirably adapted, by their nature and instincts, to the circumstances in which they are placed, and serving, without deviation, the end of their creation. There is, however, one exception. How mournful is it that this should be man, who only, of all terrestrial creatures, was formed capable of glorifying God actively! To him the gracious Creator gave a reasonable and holy nature, an extensive knowledge of his perfections and works, and the faculty of speech, that, as the high-priest of nature, he might offer continually the sacrifice of praise and thanksgiving. But being in honour, he did not continue. He sinned, and came short of the glory of God, and as he was federal repre-

sentative of his posterity, they were unavoidably involved in the consequences of his transgression.

Thus we fell from the great design of our creation, and the ruin seemed to be irretrievable. But when our strength was gone, and our hope was ready to expire, the God of salvation disclosed, in the first promise, his gracious determination to destroy the work of the devil, by the incarnation and sufferings of our blessed Saviour. In the fulness of time he performed that which he had promised to the fathers, by sending his beloved Son to raise us to a capacity of glory, showing forth his praise. For this cause Jesus obeyed and died, "that they who live should not live unto themselves, but unto him who died for them." 2 Cor. v. 15. When, through the operation of the Holy Spirit, we obtain such a sense of our moral impotency, and numerous violations of God's holy law, as destroys all hope of reconciliation and acceptance by our own obedience, and such attractive views of the grace of the glory of the crucified Saviour, as engage our hearts to embrace him in all his saving offices, we commence the life of faith, and answer, in some measure, the end of our creation by adorning the doctrines of the Gospel in all things. We consider ourselves as bought with an incalculable price, and as under the most sacred obligations to glorify him in our bodies, and our spirits, which are in every view, his property. We entertain towards God sentiments of the highest esteem of love, reverence and observe all his ordinances, acquiesce, without a murmur, in the dispensations of his providence, fulfil conscientiously all the duties which are connected with our lawful occupation and social relations, and employ our talents, whether they are natural or acquired, in promoting the honour of his name, and the interests of his kingdom in the world. The amplification of these particulars will, it is hoped, serve, in some degree, to illustrate our text.

I. All real Christians entertain towards the God of their salvation sentiments of the highest esteem and love.

Moral beauty, which consists in amiable dispositions, and in conduct founded in truth and righteousness, shines with transcendent lustre on the Father of our spirits. All that is excellent and lovely in the creation is an emanation from him. His goodness is boundless as his work, and endless as the ages of eternity. But he is infinitely holy and just as well as good. He cannot look upon sin unless with the utmost abhorrence. Nor can we, whose hearts are depressed and whose lives are stained by innumerable transgressions, love his holiness and justice. On the contrary, we regard them with the strongest aversion, and either overlook them entirely, or contemplating his character, or view them not in the light of the Scriptures, but as they are misrepresented by our own preconceived opinions and prejudices. But when we believe the Gospel, and embrace the Saviour, our misapprehensions of the perfections of God are rectified, even as



of them which are most calculated to excite the alarm of impenitent sinners, assume a friendly aspect, and encourage our hope of present safety, and of final happiness. We give thanks at the remembrance of his holiness, as well as of his mercy; his justice invites us to trust in him no less than his goodness, for all these perfections were equally glorified in that atonement which the Redeemer made for our sins; these opposite claims were reconciled in his cross, and they beam forth with the most harmonious and attractive lustre on all who make his righteousness and grace their only refuge. When we regard God, as he has thus revealed himself in the Gospel, with the highest esteem and affection, when we believe his promises, and depend on his power and faithfulness for the accomplishment of them, even though the course of events is calculated to produce anxiety and distrust, we glorify him in our spirits, and entertain sentiments which are suitable to his excellence, and to our circumstances as redeemed creatures.

II. All the disciples of Christ glorify God, by stated attention to the duties of his worship.

Divine worship is properly the external expression of the operation of the fear and love of God in the heart. It consists in the devout acknowledgment of his being and perfections, and in rendering to him that adoration and praise which his infinite glory and innumerable mercies, both common and special, demand. It is, in every view, a most reasonable service, and the chief mean by which the honour of the divine name is maintained in the world. Do we offer praise to God? We glorify him by proclaiming his infinite goodness, wisdom, faithfulness, and power, as these are displayed in all his works, and especially in our redemption by Christ Jesus. Do we confess our sins with contrition and godly sorrow? We glorify his omniscience, which discerns our most secret faults,—his holiness, which abhors them,—and his long-suffering, which has spared us, notwithstanding our multiplied and aggravated offences. In imploring the remission of our transgressions, we magnify his pardoning mercy, and the efficacy of the Redeemer's sacrifice, which renders the exercise of his mercy consistent with the rights of his justice, holiness, and truth. In giving thanks, we declare the bounty of his providence, which daily consults our temporal comfort, and the riches of his grace, which makes the most ample provision for our everlasting happiness. In hearing his word, with faith and reverence, we set to our seal that he is true, and that he is greatly to be feared in the assemblies of his saints. And in going to the table of our blessed Saviour, we publish his love, glory in his cross, from which we derive all our hopes of safety and peace, and express our determination to live and die in his service. Thus all the parts of public worship tend to advance the glory of God, and to impress on the minds of men a veneration for his holy name. And these effects will, for the most part, be in proportion to the number, piety, and

humility of the worshippers, and the publicity of their homage. On this account it would seem, the house of God, where he is publicly worshipped, is called the place where his honour dwells; and he is said to love the gates of Zion more than all the dwellings of Jacob.

The Christian is therefore glad when it is said to him, "Go up to the house of the Lord." With secret pleasure he adds his voice to swell the song of praise, in the congregation of the saints. With unfeigned humility, he confesses the numerous sins of his heart and life, and beseeches the God of salvation to bless him in Christ, with pardoning mercy, and the communication of sanctifying grace. He hears with meekness, and self-application, the instructions which are imparted to him from the Word of truth, and studies to transfuse their spirit into his habitual conduct. He goes to the table of the Lord, and commemorates, with a sorrowful, yet thankful heart, that death from which he derives spiritual life and health, and all his hopes of seeing God in peace. He esteems a day thus spent in the courts of the Lord, better than a thousand, and would rather be a door-keeper in his house, than dwell in the tents of sin, though the nobles of the earth were to be his associates.

While the disciple of Christ thus consults his honour, by a devout and regular attendance on the public institutions of his worship, he is equally observant of the private ordinances of religion. His house is a Church, in which he himself officiates as priest, and, as far as his influence extends, the breast of every member of his family, is an altar to offer spiritual sacrifices to the Preserver of men. Nor is he less attentive to secret prayer. He esteems it an unspeakable privilege to be allowed to express his gratitude, and to disclose his secret infirmities to a Father's ear, in the privacy of the closet. In the morning, he directs his prayer to him; in the evening, he pours out his heart before him, and implores his blessing and protection. It is indeed true, that sin cleaves to the most perfect of his religious services. A sense of his remaining corruption, often makes him hang his harp on the willows, and mingle his tears with the streams, which were appointed to gladden this foreign land. But he remembers the heavenly Jerusalem, and is comforted; for there he knows he shall utter a song, which shall neither be interrupted by a sigh, nor marred by the intrusions of the spoiler.

III. Believers glorify God, by their calm acquiescence in the dispensations of his providence.

He extends to all the creatures which he has formed, his wise, gracious, and powerful superintendence. No event, however inconsiderable, is left to the direction of chance. The weakest of his creatures is not neglected, the meanest is not despised, and the highest would instantly perish if he should withdraw for a moment his supporting arm and preserving care.

The providence of God is especially conversant about the welfare of those who love and serve him. He entertains the most gracious designs

towards them, and he accomplishes these designs by the best and the safest means. He does not so much consult their present profit and pleasure, as their preparation for the enjoyments of that kingdom which his love prepared for them before the foundation of the world. As riches might fascinate their senses, and withdraw their affections from the things which are above, he does not often intrust them with so perilous a gift. In love to their souls, he allows many of them to remain in circumstances which are by no means opulent, that thus they may learn to live in fuller dependence on himself. In this way of continual trust, they are made rich in faith through additional experience of his power and faithfulness, and advance with greater alacrity in the way which leadeth to life. We are very far from asserting, that a man who is rich cannot be a real Christian, but we affirm, on the authority of the Word of God, and in conformity to the actual experience of Christians, that poverty is more favourable to spiritual improvement than affluence.

The Lord farther promotes the sanctification of his people, by the afflictions with which he is pleased to visit them. Sometimes he permits disease to waste the strength of their bodies, and to bring them even to the verge of the grave; and at other times, he removes a wife or a child, the desire of their eyes, and the chief of their earthly comforts. It is impossible for them to view such events with stoical indifference. Nature feels, and droops for a season under the stroke; and surely he who wept at the grave of Lazarus, his friend, will not regard the sigh which heaves their breast, and the tear which steals in silence down their cheeks, as an act of rebellion against his will. They are fully persuaded, that every part of his procedure towards them originates in wisdom and mercy, and that grace may gain where nature loses. The death of real Christians, places them beyond the contamination of sin and the reach of suffering, and admonishes their surviving friends to double their diligence in preparing for that happy country, where they live and triumph in the joy of their Lord. Such considerations, connected with the recollection of the sovereignty of God, moderate their grief, and produce an entire acquiescence in his holy will. They thus reason in the retirement of the closet: The Lord, whose property we are by creation, and especially by redemption, and to whom we surrendered ourselves, and all our interests, even the sacred memorials of those sufferings by which our redemption was accomplished, gave, and we blessed him for his kindness; he has taken away, and we desire to bless and adore him still, for surely he may do what he will with his own. This subjection of heart to the King of Zion, glorifies at once his sovereignty, wisdom, goodness, and faithfulness, and must therefore be as acceptable to him, as it is proper and seemly in us.

IV. Real Christians fulfil conscientiously the duties which are connected with their lawful occupation and social relations,

The Lord in his overruling providence, has assigned to each of us a particular occupation, and we ought, from a regard to his will and glory, to abide in it, and to prosecute it with diligence. Some, however, are discontented with their calling; others are indolent in it, and many who prosecute it with diligence, have no respect to the divine appointment and the credit of religion, but are influenced solely by a desire to make provision for the lusts of the flesh. The Christian, on the contrary, works willingly with his hands, because his heavenly Father has enjoined him to be diligent in business, and to provide things honest in the sight of all men. He discharges with fidelity and patience the duties of his occupation, from a desire that the Lord may be glorified in all things. This, says he, is my employment by the appointment of my God. In pursuing it with assiduity, I serve him, procure through his blessing, the things which are necessary to the subsistence of my family, enjoy peace of mind, and am delivered from those dangerous temptations to which the idler is exposed. As he thus has a regard to the will and glory of God, in prosecuting his ordinary employment, so also, to the natural rights of his fellow-men. He neither defrauds them of their time and labour for which he expects wages, nor takes any undue advantage of their ignorance or necessity in buying and selling, but endeavours to give to all, the things which are just and equal.

He is equally exemplary in his attention to other relative duties. Whether he is a magistrate, or a subject, a minister, or a hearer of the Gospel, a parent, or a child, a master, or a servant, he fulfils the duties connected with the relation, from a regard to the authority, in dependence on the grace, and with a design to promote the glory of God. Contented with his own lot, he envies not the rank of others, but cheerfully renders to all their due, custom to whom custom, fear to whom fear, and honour to whom honour. Nor have his inferiors any reason to complain of his supercilious and overbearing temper, for he is gentle, showing all kindness to all men.

V. The disciples of Christ employ their talents, whether they are natural or acquired, in promoting the honour of his name, and the interests of his kingdom in the world.

The distributive wisdom of God, has bestowed on different men different degrees of mental acuteness, as well as of bodily vigour. Some are endued with a penetrating judgment, a retentive memory, and a fertile and lively imagination. The possession of these talents, gives them a greater ascendancy in cultivated society, than even riches and rank. Others listen to them with attention, regard their opinions with deference, and are contented to be guided by their judgment and example. It is obvious that such persons will either do much mischief, or be extensively useful. When their minds have not felt the influence of true religion, but are, on the contrary, prejudiced against it, their numerous admirers imbibe their sentiments, and decree all who furnish unequivocal

evidence of their attachment to practical godliness, as bigots and enthusiasts. On the other hand, when the real Christian whose mind is sanctified through the faith of the Gospel, possesses superior natural talents, they are unreservedly devoted to the glory of God, and render him a signal blessing to the age and place in which he lives. His enlarged and vigorous faculties, and all the influence which they give him over others, are employed in guiding them into those paths which lead to present peace and everlasting happiness. He gently chides the thoughtless, instructs the young and ignorant, comforts the mourner, confirms the wavering, and employs every warrantable mean to reclaim those who have become hardened and wretched in the practice of iniquity. While he thus labours to make men wise unto salvation, he opposes with the whole weight of his talents, those who seek to destroy their souls either by giving them erroneous views of the Gospel, or by attempting to set it aside altogether. He boldly defends the truth, vindicates the Scriptures, repels the attacks of infidels, and represses the insolence of the mouth which is given to blasphemy.

But many of the disciples of Christ are not able to serve his cause in this way. Their minds are neither remarkably acute, nor stored with various knowledge. They may, however, possess other means of promoting the interests of the Gospel, and the welfare of immortal souls; and if they do, they will not remain unoccupied. If God has given them this world's goods, they will employ a portion of them in relieving the indigent, in feeding the hungry, in clothing the naked, in educating the orphan, in providing for the fatherless, and causing the widow's heart to sing for joy. If he has intrusted them with power, they will use it in protecting the weak, in redressing the grievances of the injured, in establishing peace, and in encouraging undertakings which may promote the salvation and happiness of their fellow-men. In a word, whatever may be the nature or the number of the talents which the Christian has received, he will not hide them in a napkin. "Holiness to the Lord," is inscribed on all his endowments, whether they are natural or accidental. He views himself as under unspeakable obligations to that adorable Saviour who gave himself for him, that he might redeem him from all iniquity, and most willingly glorifies him in his body, in his spirit, and with his substance.

From this subject, we learn the benign and salutary influence of a cordial reception of Christ, in all his saving offices. The character which we have attempted to delineate, is formed on a conviction that we are sinners, and ready to perish; on a full persuasion, that God, moved by tender mercy, sent his Son to redeem us from sin and hell, and to render us meet for heaven and everlasting happiness; and on a humble, entire, and daily trust in the Saviour, for all the blessings of salvation. Until we entertain such views of ourselves, and exercise such dependence on him, we cannot be sensible of our obligations to redeeming

love, and consequently cannot feel the force of that powerful motive to love God, which our text suggests. Let it not, therefore, be said, that it is of little consequence what a man's religious belief and principles may be, provided his conduct is correct. Our principles have so great an influence on our conduct, that if the one is bad, the other will not be good. "A corrupt tree cannot bring forth good fruit." It would be folly to expect grapes from thorns, and figs from thistles. A man of bad principles may sometimes, no doubt, from prudential considerations, and views of utility, be decent in his external behaviour, but nothing will produce that regard to the glory of God, and character of uniform goodness, which we have described, except faith in Christ, and a lively sense of our obligations to his grace.

This subject admonishes those who are not only in spiritual bondage, but in love with their chains, to consider their dangerous condition, and to apply without delay to Christ for the blessings of redemption. You were formed to glorify God, and to find your happiness in the enjoyment of his favour, but you have fallen from the great design of your creation, and become obnoxious to the severest effects of his displeasure. You perceive not the extent of your guilt, you are not aware of the danger to which it exposes you, and of the impossibility of finding substantial happiness in the pleasures and honours of this world. Under the guidance of a deceived heart, you hasten to the different scenes of mirth and amusement, but all your laughter ends in heaviness. The pleasures which are so inviting at a distance, lose their charms as you approach them, and sicken and die in the enjoyment. Your minds are not only disappointed, they are often also vexed, and rendered very unhappy, by those trifling competitions which originate in pride and selfishness. You desire to be first in the circle in which you move,—your neighbour possesses the same ambition, and your interfering claims lead to mutual dislike and detraction. Something which you say or do offends others, or something in their language or behaviour fills you with disgust, and thus, in one way or another, peace is banished from your bosom. Surely if you would stop and reflect a little on what is past, you might feel the force, and admit the truth of Solomon's words, "vanity of vanities, all is vanity and vexation of spirit." In the life of Lady Glenorchy, we are informed that, like many other accomplished young ladies, she was vain, fond of dress, and attached to gay amusements. But about the twenty-third year of her age she was visited with sickness, in recovering from which her thoughts involuntarily turned to the first question in the Shorter Catechism, "What is the chief end of man? It is to glorify God, and enjoy him for ever." Musing on these words, they arrested her attention, and led her to put to herself the important queries, "Have I answered the design of my being? Have I glorified God? And shall I enjoy him for ever?" On reviewing her life of

thoughtless gaiety, she found there was no connection between such conduct and the glorifying and enjoying of God, and that, consequently, hitherto she had not answered the chief end of her existence. Her conscience, through the blessing of God, was awakened, she embraced the Saviour whom the Gospel offers, and obtained peace of mind, and, in all the bloom of youth, with all worldly pleasures at her command, she laid herself, her fortune, her honours, and her talents at the foot of his cross. It will be well if you also are excited to consider your ways, either by some afflictive dispensation of Providence, or by this admonition. May the God of salvation, by the enlightening and renewing influences of his good Spirit, show you the folly of your conduct, and the tremendous ruin which awaits impenitent transgressors, and incline your hearts to flee to that gracious Redeemer, who is both able and willing to save you to the uttermost, and to him be all the praise. Amen.

ILLUSTRATIONS OF SACRED SCRIPTURE,  
DERIVED FROM MODERN RESEARCHES ON  
EGYPTIAN ANTIQUITIES.

PART III.

Extracted from the *Athenaeum* of July 29, 1837.]

Few travellers have visited Egypt without commiserating the condition of the unhappy Fellahs; every public work is executed by their unpaid labour—half-naked and half-starved, they toil under a burning sun, to clear out canals or level roads, under the eye of taskmasters, ready to punish with their formidable whip, made from the hide of the hippopotamus, the least neglect or relaxation. Such a sight necessarily recalls to mind the sufferings endured by the Israelites while they were subjected to the tyranny of Pharaoh. "The Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve was with rigour." Exod. i. 13, 14. The manufacture of bricks from the mud and slime of the Nile appears, indeed, to have been a very laborious, and painful occupation. From the monuments we learn that the labour was principally performed by slaves or captives taken in war. One representation of this manufacture at Thebes displays labourers of three different nations, distinguishable by the different colours of their flesh; among these, the dark red are Egyptians, the light brown and the yellow are foreigners. Some persons have imagined that they can trace a Jewish cast of countenance in the light brown figures, but wherever Jews are found on the monuments, and they unquestionably occur in the painting of a triumphal procession discovered by Belzoni in the tombs of the kings, they are painted deep red, and are distinguished by large beards, bushy hair confined within a band, and fringed garments, none of which characteristics appear in the figures of the brick-makers.

The process of manufacture does not differ materially from that used in our own day. The clay was brought in baskets from the Nile, thrown into a heap, thoroughly saturated with water, and worked up to a proper temper by the feet of the labourers. We observe that the watering and tempering of the clay is performed entirely by the light-coloured labourers, who, as we have before observed, were captives. This labour, in such a climate, must have been very fatiguing and unwhole-

some, and it appears to have been therefore shared by the native Egyptians. In all ages the rulers of this country have completed their public works by the prodigat expenditure of human life: one hundred thousand workmen fell victims to the toil of cutting the canal which Pharaoh Necho opened between the Nile and the Red Sea: and Mohammed Ali worked up twenty thousand lives in completing a canal between the Nile and the sea of Alexandria. We find from the narrative in Exodus that the Pharaohs imposed the severest tasks on foreigners and subject nations: it is not an improbable conjecture of Rosellini's that the wretched victims of tyranny depicted on the monuments are Greeks and Anatolians, supplied by the slave-dealing, kidnaping Phoenicians, whose piracies on the Aegean and Euxine seas were quite as extensive as their commerce.

The clay, when tempered, was cut by an instrument somewhat resembling the hand-plough, and moulded into an oblong trough; the bricks were then dried in the sun; some, from their colour appear to have been baked or burned, but no trace of this operation has been yet discovered on the monuments.

Pottery was an art in which the Egyptians acquired great perfection: from its frequent occurrence on the monuments, it would appear that the Egyptians, like the Hebrew poets, discovered a moral significance in the motion of the rapid wheel; the formation of a beautiful vessel from the plain clay naturally became a symbol of creation. Thus Isaiah, "O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." Isa. lxxv. 7. The clay is first rounded by the hands and revolving wheel until it is fashioned in the solid; the upper part by a touch is indented, so as to form the neck.

Jeremiah describes the military preparations of the Egyptians in his account of the battle of Carchemish where Nebuchadnezzar completely routed Pharaoh Necho. "Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furnish the spears, and put on the brigandines." Jer. xli. 4. In connection with this topic, we may take the opportunity of correcting a very common error. In his enumeration of the Egyptian forces, Jeremiah mentions "the Ethiopians and the Lybians that handle the shield, and the Lydians that handle and bend the bow." The Lydians here are not Asiatics, but the Luddin, a nomadic race in Africa. We may also add, that the Babylonians won the battle by their superior dexterity in the use of the sword, a circumstance which Jeremiah has not omitted. "For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood, for the Lord God of hosts hath a sacrifice in the north country, by the river Euphrates." Jer. xli. 10.

The pyramids, the temples and palaces of Luxor and Karnac, the tombs of the kings, and the royal treasures, sufficiently prove the great skill which the Egyptians had in architecture. The monumental portraits of the building art are very numerous, and they explain to us a curious circumstance mentioned by the sacred historian in the account of the erection of Solomon's Temple. "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building." 1 Kings vi. 7. This precise squaring and preparation of the stones is detailed frequently; they are accurately measured under the superintendence of a principal architect, the shape marked on the rough block with a dark line, so as to determine the stone-cutter accurately, and a nail or number is fixed to the finished stone, so as to determine its place in the building.

The art of sculpture was limited by very strict rules; there were fixed proportions established for every figure, which the statuary was not permitted to violate; and hence arises the great sameness in the Egyptian statues, and the stiffness for which they are all remarkable. Isaiah describes the process of idol-making very minutely. "The artist stretcheth out his rule; he marketh it out with a line; he setteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in the house." Isa. xliv. 13. When a proper block of marble, or, of granite, had been discovered by the sculptor, the surface was first smoothed, and parallel lines drawn at equal distances, from top to bottom; other lines were then drawn, at equal distances, from side to side, so as to divide the whole into a series of squares. The size of these squares was proportioned to the size of the figure; nineteen of them, according to some, and twenty-one and one-fourth, according to other authorities, were allowed for the height of the human body; when smaller figures or ornaments were to be introduced, the squares were subdivided into smaller squares, in proportion to the reduced size required. The outline was then traced, and as its proportions were invariable, this, which to moderns would seem the most important part of the process, required no great exertion of skill in the Egyptian artist. It was then inspected by the master sculptor, who wrote on various parts of it, in hieratic characters, such directions as he thought it necessary to give to the inferior artists, who actually cut out the figure.

It seems probable that the Egyptians were unacquainted with the use of coined money; there are no traces of such an employment as coining on the monuments; bullion was the instrument of exchange, and the amount of payment was ascertained by weight. When Abraham purchased the cave of Machpelah, we are told "Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant." Gen. xxiii. 16. The balance was consequently necessary in every bargain and sale. We find it frequently on the monuments.

It would be impossible, in our limited space, to enter on the investigation of the trade and commerce of ancient Egypt. Heeren's volumes contain the fullest information on the subject; and there is a good summary in Dr Russell's excellent work on Egypt, published in the "Edinburgh Cabinet Library." We have already mentioned the probable intercourse with India; the monuments afford us proof that gold, ivory, and slaves were obtained from Ethiopia; the elephant, the giraffe, and the ostrich, are also among the presents which are offered to the Egyptian monarchs.

In private life the Egyptians, the men at least, appear to have been rather a grave people. Gymnastic exercises of various kinds are represented among their popular amusements; practice in archery is a favourite occupation,—indeed, as we have before observed, it was one of the sports of childhood. We may remark, that the Egyptians, like our old English archers, drew the arrow to the ear, not to the breast, as was usual in the heroic ages; and also that the sling, a favourite weapon in Syria and Arabia, seems to have been unknown or neglected in the valley of the Nile.

The amusements of the Egyptian ladies are more frequently represented than those of the men. They appear to have been very much attached to horticulture; the mistress of the house frequently appears in or near the garden. Their favourite flower is the lotus-lily; we have already noticed that it is a common ornament of the head; most of the ladies in the party or assembly represented on the Egyptian picture in the British Museum, hold a lotus-flower in their hands; vases of

them decorate the apartments, baskets of them are a common offering from slaves and inferiors. The Egyptian princess in Solomon's Song alludes to this national taste—"My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine; he feedeth among the lilies." Sol. Song, vi. 2, 3. It is scarcely necessary to add, that this hymeneal canticle abounds with allusions to the garden, and that the productions it names belong to Egypt rather than Palestine.

Cymbals, timbrels, and tambourines, of various shapes, appear in the choral dances and festal processions; the performers, who are females, appear to belong to the lower classes. They are always introduced on joyous occasions, especially in a triumph. This circumstance explains the conduct of Miriam when the Israelites celebrated the destruction of Pharaoh's army in the Red Sea. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women after her went out with timbrels and with dances. And Miriam answered them and said, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the Sea." Exod. xv. 20, 21.

[The above is the concluding Article of the series on Egyptian Antiquities, as illustrating the Sacred Writings. In their original form, as they appeared in the Athenæum, they were accompanied with wood-cuts,—an advantage of which, of course, we had it not in our power to avail ourselves. In bringing these papers to a close, however, we cannot refrain from reminding our readers, how completely the advance of knowledge in reference to the manners and customs of the ancients, is fitted to silence the infidel and the sceptic. With every new discovery in this vast field of research, the evidence of the truth and consistency of Revelation gathers increasing strength. In this view of the matter, it must be cheering to every Christian to reflect that, as successive ages roll onward, and man is seeking in every possible way to gratify his laudable thirst for information in the varied departments of human inquiry, he is unwittingly accumulating a mass of powerful arguments to show, that the Bible, in all its statements, is infallibly true, and, therefore, "given by inspiration of God."]

## HEBREW IDYLS.

BY PROFESSOR TENNANT.

No. V.

### HELDAI, OR THE DEDICATION.

Time, afternoon and evening.—Scene, near Minnith, in the land of Gilead.—The Personages are represented as existing during the reigns of Basaha and Ass, thirty or forty years after the death of Solomon.

FROM Gilead's dew-nursed summits high,  
The new moon had been seen in sky;  
And loud the watcher's trump had peal'd  
The tidings down to Bashau's field  
Hill call'd it out to hill around;  
Vale sent to vale abroad the sound;  
Till every town in Israel's land,  
From Laish south to Shihor's strand,  
With shouts resounding, ceas'd all toil  
For new moon's jocund feast, awhile.

Soon then did Israel's sons repair  
Exulting, to the house of prayer,  
Each with what offering Moses bid,  
Bullock, or ram, or sheep, or kid,

With wine to pour out, and to taste,  
 In honour of the solemn feast,  
 And (offering still to God more dear!)  
 Hearts full of love and holy fear;—  
 Each altar, throughout Jacob's land,  
 Illum'd by sacrificer's hand,  
 Sent up its pillar, long and high,  
 Of grateful incense, to the sky;  
 Whilst, as the sacrifices lay,  
 Melting in savoury smoke away,  
 Loud blew the priests, that stood around,  
 Their silver trumps, with solemn sound,  
 Proclaiming, round and far abroad,  
 How Israel gloried in his God.

The shepherd Heldai had, that day,  
 On Minnith's mount, with citrons gay,  
 Attended at the place of prayer,  
 And offer'd his burnt-offering there,  
 With his glad household by his side,  
 Grandsons and sons, his joy and pride:  
 These, in their stronger hands, upheld  
 Their grandsire as he walk'd a-field;  
 These propp'd his steps, now short and slow,  
 Up Minnith's mount, where citrons blow;  
 These help'd him, from the hill again,  
 Down to his cot on Jazer's plain;  
 And, when within the vine-weav'd bower,  
 Came new moon's feast at twilight hour,  
 These, ministrant with kindly care,  
 Serv'd the hoar sire with sweetest fare;  
 And, brisker bounding to impart  
 Of gladness to his aged heart,  
 His cup they fill'd with blood divine  
 Of Sibmah's grapes, sweet-smelling wine,  
 Wine, that on heavenly altar pour'd,  
 Or quaff'd beside the manly board,  
 For pure libation, and for cheer,  
 To God and man alike is dear.

Sunk had in Chittim's floods the light;  
 And, over Kedar's wilds, the Night  
 Up-rose from Elam's eastern sea,  
 Girt with her star-bright family;  
 Their talk continued sweet and long,  
 Mix'd with the viol and the song;  
 They talk'd of Jesse's shepherd son,  
 What victories his bow had won;  
 His beauty, blooming bright and blann,  
 All perfect from th' Almighty's hand;  
 His spirit, even from childhood's days,  
 Fired from the Lord t' indite his praise;  
 His lips, divinely skil'd to sing;  
 His hand, to strike th' accordant string:  
 They talk'd of Solomon, whose name  
 Had walk'd the spacious world in fame;  
 His wisdom, whose renown call'd forth  
 Earth's farthest queens to praise its worth;  
 His kingdom's greatness, stretching wide  
 From Shinar's towers to Gaza's tide;  
 His person's grandeur, as he shone  
 High on his lion-studded throne;  
 His house, that stood in towering pride  
 On Lebanon's wood-fringed side;  
 His chariots and his war-steeds bold,  
 Trapp'd with Parvaim's pride of gold;  
 His ships, that o'er the Red Sea foam,  
 Wafted the wealth of Ophir home;  
 His temple on Moriah's hill,  
 Earth's joy, which God's own glories fill;  
 The molten sea, with lillied brim;  
 The wing-expanding cherubim;  
 And how, with pomp of solemn state,  
 The house to God was consecrate.  
 "I saw him, (said the hoar-hair'd sire,)  
 The king whom kings combined t' admire,

Stand by God's altar, clothed bright,  
 And beaming with celestial light;  
 I saw th' inspired monarch kneel,  
 Before assembled Israel,  
 And spread his hands to heaven in prayer  
 Blessing the tribes all gather'd there."

"O father! (here his first-born broke  
 The father's speech, and gently spoke:)  
 Thy favoured eye beheld what we,  
 Less happy, were not born to see,  
 King Solomon in all his state  
 Of royal pride, sublimely great,  
 What time to Sion at his call  
 Up-flocked with joy his people all;  
 When with solemnity he vow'd  
 And set apart the house to God;  
 For we, thy children, born too late  
 To witness Israel's happiest state,  
 Have seen the kingdom rent in twain  
 That scarce doth half her state remain;  
 Then tell, O father! tell to these  
 Thy grandsons, gather'd round thy knees,  
 The dedication-feast's display,  
 Salem's most solemn, happiest day;  
 That, to their sons, these too may tell  
 The glory past of Israel."  
 He ceas'd; and, to th' entreating son,  
 The sire, obedient, thus begun:

"Hearken, my sons, how He on high  
 Did Judah's monarch magnify!  
 Now on Moriah's mount up-rear'd,  
 Earth's joy, God's holy house appear'd,  
 Tow'ring in beauty on her steep,  
 O'er Hinnom's valley, dark and deep;  
 With silver-crested turrets high,  
 Mounted midway 'tween earth and sky;  
 Opening her golden portals broad  
 T' admit the worshippers of God,  
 When Salem's king, with wisdom grac'd,  
 Proclaim'd the consecration-feast,  
 Inviting, in Jehovah's name,  
 The tribes to celebrate the same.

"Hearken, my sons, how He on high  
 Did Judah's monarch magnify!  
 Forthwith round Israel's land afar,  
 From Dan to Edom's mountain-bar,  
 From Rabbah's wall and Nimrim's rill,  
 To the great ridge of Carmel's hill,  
 Joy took th' inhabitants throughout:  
 Tribe unto tribe return'd the shout;  
 Forests and fields, and floods and lands,  
 With exultation, clapt their hands;  
 From hill and vale, from tent and town,  
 Elders and princes of renown,  
 The old, the young, the great, the small,  
 Forth flow'd, at Judah's monarch's call,  
 With incense-gift and sacrifice,  
 Zion's great feast to solemnize,  
 The highways all of hill and plain  
 Were fill'd with crowds of jocund men,  
 Who, marching Zion-ward, wav'd high  
 Their long palm branches in the sky,  
 Making the highways ring around  
 With hallelujah's hallow'd sound.

"Hearken, my sons, how He on high  
 Did Judah's monarch magnify!  
 I left my flock alone to feed  
 On Jazer's brook-nursed flowery mead,  
 And, with my father's tribe, up-went  
 Mount Abarim's rock-strewa ascent;  
 We cross'd the Jordan, staff in hand;  
 We pass'd up Judah's fertile land;  
 The cliffs of Jericho, that hung  
 O'erhead, as up we travell'd, rung

From multitude of harps, and noise  
Of praise from many a tuneful voice:  
We pass'd Enrogel's well; we took  
Our way o'er Kidron's lucid brook,  
Till Sion's mountain rose in sight,  
The palace of the Lord's delight;  
Tears, tears of rapture did we weep,  
As up we clomb the sacred steep!

"Hearken, my sons, how He on high  
Did Judah's monarch magnify!  
Wide, wide on Salem's mountain stood  
Assembled Israel's multitude,  
Her chiefs and princes of renown,  
Her people from each coast and town,  
Each tribe with banner and with word  
Of joy devoted to the Lord,  
Ten thousand thousands crowding all  
The mountain's space from wall to wall,  
Hailing each late-arriving crowd  
With shouts of gratulation loud,  
And pointing to the house that stands  
Earth's joy, the glory of all lands!  
'Behold,' they cry'd, 'th' abode of Him  
That dwells between the cherubim!'

"Hearken, my sons, how He on high  
Did Judah's monarch magnify!  
As Israel's tribes, from every gate  
Fast-flowing, stood all congregate,  
Forth stept the king with solemn grace,  
And, from his high commanding place,  
Gave sign that Horeb's ark was plac'd  
Beneath the cherubs' wings at rest;  
Whereat the people for a time  
Stood silent, rapt in joy sublime,  
Praise, praise in every heart up-sprung,  
But mute was each o'erpowered tongue:  
Till Asaph forth and Heman came,  
And all their choristers of name,  
Arrayed in linen-garments white,  
With timbrels, organs of delight,  
Psalteries and harps of golden string,  
And silver cymbals, glittering,  
Beside the altar's horns they stood,  
And struck at once their multitude  
Of cymbals, that all sweetly ring,  
Psalteries and harps of golden string;  
Conjoined with these, the Levite throng  
'Gan peal their trumpets loud and long,  
And high their heav'n-ward voices raise  
In one harmonious hymn of praise;  
Praise, praise the Lord, (the choirs thus sang  
That court, and porch, and pillar rang.)  
For He is good; and ever sure  
His tender mercy doth endure!

"Hearken, my sons, how He on high  
Did Judah's monarch magnify!  
The people, then, that tranced stood  
In ecstasy of prayerful mood,  
From that heart-ravishment awoke,  
And all at once the silence broke;  
Ten thousand thousand voices joined  
As if from one enraptured mind,  
Were lifted up to heaven, and sang  
Till all Moriah's mountain rang;  
Hinnom's long valley caught the song,  
And sent it to the hills along;  
And Judah's hills up-rolled the sound  
Wide through the wilderness profound.

"Hearken, my sons, how He on high  
Did Judah's monarch magnify!  
As thus the hymn of praise was sung,  
And trump, harp, cymbal, pealed and rung,  
Behold! high o'er Moriah's top  
Heaven's cloudless, all-investing cope

Was cleft in silence, and a flame,  
From God's high throne descending, came  
Down on the altar there that stood  
Heaped with large sacrifice and wood;  
Like a sun-beam from summer's skies  
It fell, and fired the sacrifice;  
Enveloping each altar's horn  
With tongues of fire that wave and burn,  
Up-sending, as the meats consume,  
Sweet smell of rest, enwrap in fume.

"Hearken, my sons, how He on high  
Did Judah's monarch magnify!  
Then down upon the temple came  
A glory terrible to name,—  
The glory of the Lord, too bright,  
In its excess, for mortal sight;  
A cloud of amber-tinted hue  
Attempted it to Israel's view;  
It hover'd o'er the temple bright,  
Filling the holy place with light,—  
Light unapproachable, whose blaze  
Dazzled to darkness mortal gaze;  
Back from its radiant skirts, retir'd  
The priests, nor entrance now desir'd;  
Aloof in holy awe they stood;  
Whilst all the assembled multitude  
Bowed with their faces to the ground,  
And worshipp'd low with reverent sound:—  
Eternal praise and thanks to Him  
That dwells between the cherubim;  
O praise the Lord! for ever sure  
His tender mercy doth endure!

"Hearken, my sons, how He on high  
Did Judah's monarch magnify!  
Then stept forth on his lofty place  
King Solomon with royal grace;  
Majestical he knelt, and spread  
High, toward heaven, his hands, and prayed,  
Then to the people turn'd his face,  
And blessed them from the God of peace,  
And bade them join to solemnize  
The day with festal sacrifice;  
Whereat prince, people, elder, priest,  
Prepar'd for offering and for feast;  
Mountain and valley soon were clad  
With tabernacles green and glad,  
Whose walls were willows, interwove,—  
Whose roofs, the spoils of palm-tree grove;  
And twice ten thousand oxen slain,  
From Zion mount to Goath's plain,  
Fum'd towards heaven in sacrifice,  
Enriching with sweet smell the skies;  
In house, and court, and field, and street,  
High feast they held, with joy replete;  
With flesh of lamb, and kid, and kine,  
And flagons of rejoicing wine,  
That every face with bliss shone bright,  
Each heart was ravish'd with delight;  
Seven days, that brought nor care, nor cloy,  
They tarry'd at the sacred joy;  
Until, at last, the monarch sent  
From Salem home the tribes, who went  
Joyous each Hebrew to his tent,  
Grateful and glad that God had shown  
His goodness thus to Solomon!"

Thus in his cool vine-mantled bower,  
The shepherd-sire at evening hour,  
Rehears'd of Israel's glorious state,  
And day of consecration great;  
Whilst on his aged count'nance hung  
His grandsons glad, that caught the song,  
And on their memories grav'd it well,  
That they might to their children tell  
The glory past of Israel!

## MISCELLANEOUS.

*A bow drawn at a venture.*—In the year 1743, the Rev. George Whitefield had resolved to go to America, and had engaged his passage in a ship that was to sail from Portsmouth; but, as the captain afterwards refused to take him, "for fear of his spoiling the sailors," he was obliged to go to Plymouth. While staying there he frequently preached, and an attempt having been recently made to murder him in his bed, much attention was excited, and many thousands flocked to hear him. While he was one day preaching, Mr Tanner, who was at work as a ship-builder at a distance, heard his voice, and resolved, with five or six of his companions, to go and drive him from the place where he stood; and for this purpose filled their pockets with stones. When, however, Mr T. drew near, and heard Whitefield earnestly inviting sinners to Christ, he was filled with astonishment, his resolution failed him, and he went home with his mind deeply impressed. On the following evening he again attended, and heard Mr Whitefield on the sin of those who crucified the Redeemer. After he had expatiated on their guilt, he appeared to look intently on Mr Tanner, as he exclaimed, with energy, "Thou art the man!" These words powerfully affected Mr T.; he felt his iniquities to be awfully great, and in the agony of his soul, he cried, "God be merciful to me, a sinner." The preacher then proceeded to proclaim the free and abundant grace of Jesus, which he commanded to be preached among the very people who had murdered him; a gleam of hope entered his heart, and he surrendered himself to Christ. This sermon was made eminently useful to many other persons.

*Obookiah.*—The ways of Jehovah in making some persons the partakers of his spiritual favours, and in preparing others for the full discharge of Christian duties, are frequently very remarkable. When the late Rev. S. J. Mills, a truly valuable labourer in the missionary cause in America, and afterwards himself a missionary to the heathen, first went to New Haven in Connecticut to study theology, he became acquainted with a heathen youth, from the Sandwich Islands, named Obookiah, who had been very remarkably saved from death, when his parents and others were killed, and who was now ardently desirous of instruction. He became the servant, the pupil, the companion of Mr Mills, was subsequently called by the grace of God, and furnished the occasion of establishing a prosperous school in connection with the American Board of Commissioners for foreign missions.

*John Bunyan.*—The celebrated author of the Pilgrim's Progress experienced several remarkable providential deliverances. Once he fell into the river Ouse; and at another time into an arm of the sea, and narrowly escaped being drowned. But the most singular instance of his preservation occurred when he was about seventeen years of age. At that time he became a soldier, and at the siege of Leicester, in 1645, being drawn out to stand sentinel, another soldier in the same company desired to take his place: he consented, and his companion was shot in the head by a musket-ball, and killed.

*A South Sea Youth.*—The Rev. W. Ellis, when describing the idolatry of the South Sea islanders, informs us that when they offered human sacrifices to their idols, a youth educated in the school at Eimeo, very narrowly escaped with his life. This interesting and intelligent young man, whose name was Aberahama, was marked out as a victim; and when the priest's servants came to take him, he fled, but was pursued, shot at, and wounded. When he fell, he crawled among the bushes, and eluded the discovery of his pursuers, though they several times passed the place of

his retreat in search of him. When night came, he crept down to his friends, who dressed his wounds and removed him to a place of safety. He lived to enjoy the blessings of the Gospel, and to be the means of imparting them to others.

[The following anecdotes have been forwarded to us by the Rev. Dr Ralph of Liverpool, in the course of whose experience they occurred:]

*Nature perverted by Superstition.*—Mr Bennet, appointed to visit the stations of the London Missionary Society, once related the following, among other anecdotes, to me:—"A native of Otahete, who had lately embraced the Gospel, was brought before the Church for having relapsed into heathenism, by placing some water in a cocoa-nut for the spirit of his departed wife to feed upon; it being a belief of the country that the intercourse may be obtained with spirits after they leave the world. 'Me leave Word of God for old superstitions?' said he, with great emotion. 'No, no. Word of God grow big tree in my heart.' While he was thus defending himself, the accuser rushed on to the party assembled, and returned with the proof of his guilt in his hand, the cocoa-nut with the water in it, and set it down before him. 'Me leave Word of God? No, never, never!' again he exclaimed, with uncommon sensitiveness; but, hanging his head in great grief, he added, 'My wife and I were very fond of each other. We lived together happily for many years. Leave Word of God? No, no! But I just thought, she might possibly return to me, and so I put down the cocoa-nut and water, lest she might come and take a little.'"

*Hell on Earth.*—A young man, who had spent a life of irreligion, though often warned of his danger, a length was seized with a fatal sickness. After frequently parrying a request to send for a clergyman with the common answer, "I have never done harm to any one," he reluctantly consented to have one. The clergyman paid several visits without any apparent success. Delirium came on; and, suddenly, while the clergyman was on his way to him once more, he clasped his hands, and screaming, with a voice heard at the distance of several streets, and remembered long afterwards as all but preternatural, he uttered the words, "Fire, fire, fire!" and, in a few moments, expired.

*Heavenly Trading.*—A child, in a commercial community, on being asked, "What is time?" replied "Time is our principal, and the use we make of it is the interest."

*Nature in Heaven.*—"Mamma," said a child on her death-bed, whose brother John had departed at an equally early period, a few years previous, in the possession of like precious faith, "do you think we shall know each other in heaven?" "Yes! my dear," replied she; "for God will deny us no happiness consistent with his glory, and that is not inconsistent with it." "Oh! then," exclaimed she, "how Johnny and I will run to meet you when you come there!"

\* \* \* Separate Numbers from the commencement may at all times be had to complete sets.

Published by JOHN JOHNSTON, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 19, Gosford Street, Glasgow; J. NISBET & CO., HAMILTON, ADAMS & CO., and R. GROOMSBIDGE, London; W. CURRY, Junior, & Co., Belfast; and W. M'COMB, Belfast; and sold by the Booksellers and Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have five copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 3s.—per year, of forty-eight weeks, 6s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 92.

SATURDAY, DECEMBER 2, 1837

PRICE 1½d.

ILLUSTRATIONS OF FAITH.

BY THE REV. JOHN CORMACK, D.D.,

*Minister of Stow.*

No. V.

AVERSION TO DIVINE REVELATION, BECAUSE OF ITS  
PURITY AND HOLINESS—ORIGIN OF IDOLATRY—HIS-  
TORICALLY ILLUSTRATED.

WE have seen that faith is a commanded duty, and a reasonable one, and that the objections urged against it, however plausible, are utterly untenable. But this being the case, whence comes the acknowledged prevalence of unbelief, and whence the doubts and darkness which the true believer himself so often and so painfully feels, and which he so bitterly laments? Some illustrations, derived from indubitable facts, and the history of our race, will afford a clear and satisfactory answer to these questions.

We have already alluded to the fact that error in doctrine of a practical nature, is more readily believed than truth; and have generally referred to the cause, which is, that error or corruption in doctrine, is more congenial to human nature in its present state, than that which inculcates purity and holiness. To be convinced that this is a fact, is of no small value, and that chiefly on account of the practical bearing which it may be expected to have on the moral principles, and the light which it throws on the believer's mind, regarding the nature and origin of the struggles in which he is engaged, with a "heart that is deceitful above all things, and desperately wicked." The more intelligently, also, that he understands his actual position, his own feebleness, and the treachery of his enemies within, ever ready to surrender the citadel of the heart to his enemies without: the more will he feel the necessity of distrusting himself, and his feeble purposes, and of placing his whole reliance on the Lord Jehovah, in whom alone is everlasting strength.

The simplest and most effective way of establishing our position, regarding that tendency in our nature, which is the fruitful source of so much evil and unbelief, is by a reference to the history of mankind; and the evidence it affords is uniform and undeviating in every age and region, and among every tribe and kindred of the human race.

Important illustrations might be derived from a comparison of the doctrines of divine revela-

tion with those of human systems, particularly as they regard the attributes of Deity, and the fundamental principles of moral obligation. In glancing at the character of the Divine Being, as set before us in Scripture, we behold it infinitely glorious, and transcendently sublime, exhibiting unspotted holiness, inflexible justice, undeviating veracity, unerring, though unsearchable, wisdom, omnipotence, omnipresence, and immutability; and yet so gracious, and so compassionate is the God of the Bible, that his "goodness is over all his works;" nay, as a comprehensive whole it is said, "God is love." When, again, we look at the leading aim in all human systems, we find that it is to bring down the Deity to a level with humanity, or, in the language of Scripture, to make God "altogether such an one as ourselves." In proceeding to make the manifestations of the tendency of our corrupt nature, we shall see that what may be called the religion of human nature is ever the same in all the multifarious modifications of heathenism, Hinduism, Popery, and Mohamedism. In all of them we perceive one uniform and undeviating effort to *supersede* divine truth, by substituting such errors as favour the indulgence of the various passions and propensities of carnal and corrupted man.

Now, when we speak of *superseding* divine truth, it is implied that men were always in possession of it, till they put it away for something else that was more agreeable to them; and matters of fact bear us out in saying that they did this in contempt of the most striking and overwhelming evidence, with a degree of haste, and with a degree of headlong recklessness, that would appear utterly incredible, if it were not utterly undeniable. The explanation of the wonder is to be found in the tendency, or rather irresistible and headlong propensity in men to make God "altogether such an one as themselves," or, in the striking words of St. Paul, it was because "they did not like to retain God in their knowledge." Rom. i. 28. In the brevity indispensably requisite in such papers and such a work as this, things of importance occur, which it is necessary to pass over unnoticed, or to introduce with a superficialness of allusion that is disadvantageous to the subject. In this slight and superficial way,

we must at present notice a very common expression, essential to this topic, and that is, the "religion of nature," or "natural religion." Deep is the delusion involved in the expression as it is commonly used. There is a sense in which natural religion, as signifying the religion which nature teaches, has a true and most important meaning. The Scriptures teach us that this religion of nature, or this religion which nature teaches, is so precise and clear in the instructions it gives, as to leave him who continues uninformed "without excuse." "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ps. xix. 1-4. So speaks the Psalmist generally; and let us now hear the Apostle more particularly in the application of the subject: "The wrath of God," says he, "is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them: for God hath showed it unto them. For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. i. 18-20. What can be more definite as to the precision and fulness of the lessons of nature on the great matters of religion? It is here affirmed to be so complete, that if there were a disposition to receive instruction and follow it, there would be no deficiency in knowledge, nor in the discharge of the duties which God requires of his intelligent creatures. "They are without excuse."

But as the expression "natural religion" is generally used, it implies that man is left to find out religion for himself from what nature teaches. Now, we have seen, that if he were so left, he would be "without excuse" if he did not receive sufficient instruction. But we now go on to show that he never was so left, that he never was without divine revelation, except when he put it away from him, which he always speedily did, because he "did not like to retain God in his knowledge." Let the reader mark the significant manner in which the word "retain" is here used. We cannot "retain" a thing till we are first put in possession of it; but if it be a thing that we do "not like to retain," we are likely to fall upon various contrivances to get rid of it; or, if possible, and if the thing be susceptible of it, we may mould and modify it into something suited to our taste, and which we shall then like to retain. Now, this may be said to be the history of mankind in regard of the knowledge of the true God, from the first sin in Eden onward through all their generations.

Communion with God constituted the felicity of the first pair in Paradise, and therefore they possessed a right knowledge of his nature, in so far as finite creatures can comprehend it. But

mark the change which immediately followed the first transgression. The now unhappy pair began to disrobe the Divine Being of his attributes and to act towards him as if he were altogether ~~an~~ an one as themselves; for "Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden." Here is no small degree of practical atheism; for where now are the attributes of omniscience and omnipresence? The promised seed of the woman, however, appears to have been connected with an immediate revelation of mercy addressed to sinners as such, and hence the sacrifices of Cain and Abel prefiguring the true sacrifice for sin in the fulness of time. There can be no doubt that penitent Adam and righteous Abel would communicate to others the divine knowledge which they themselves had immediately received from the Most High. In looking at the whole period before the flood, we have Adam, who lived nearly to the days of Noah, the "preacher of righteousness;" and Enoch, the ancestor of Noah, who, during a considerable portion of the lives of both of them, gave such a resplendent example of a devoted servant of heaven, that he is said to have "walked with God;" and then he was translated to heaven without tasting of death,—"and he was not; for God took him." In the meantime the world had the benefit of his example and instruction, for a period of more than three hundred years. Here, then, we have direct revelation from the creation to the deluge, and all that was requisite was, that men should have "retained" that knowledge. And what is the divine testimony regarding the antediluvian race? "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." For a hundred and twenty years before the awful catastrophe of the flood, the "preacher of righteousness" lifted his warning voice, delivering a message from God himself, which men would not receive but treated it with mockery and insult.

We say nothing of the tremendous judgment by which the whole human race was destroyed, with the exception of a single family consisting of eight souls, the head of that family being Noah, the preacher of righteousness. But let us reflect on the impressive circumstances in which that family had been instructed in the knowledge of God, and the awful events by which it was enforced, as well as the earnestness and affection with which Noah must have practically urged home his divine instruction. Did not these persons, at least, "retain" the knowledge of God? How far otherwise, let the tower of Babel witness! That fruit and monument of idolatry was reared less than a hundred years after the deluge, and while, we have reason to believe, all those who were miraculously saved from that terrible catastrophe were yet alive, being two hundred and fifty years before the death of Noah. The birth of Abraham was just about contemporaneous with the death of Noah; and the calling of ab-

father of the faithful took place in the seventy-fifth year of his age. At that time the whole world was sunk in the abominations of idolatry; not one had "retained" the knowledge of God, till it was again directly communicated to Abraham. Now, to this patriarch the Lord himself bears this testimony: "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. xviii. 19. Here, then, is evidence that the knowledge of the true God was again imparted to the descendants and retainers of Abraham, who was a prince of power and influence in his day. The covenant made with Abraham was renewed to Isaac and Jacob, and when the time of deliverance from Egyptian bondage approached, the distinguished prophet Moses was raised up as the immediate ambassador of God to the Israelites. But did they "like to retain the knowledge of God" thus imparted? Think of them beholding the wonders in Egypt and at the Red Sea, with daily manifestations of the divine power and presence in the wilderness; and then think of them at the very foot of Mount Sinai, where the divine glory was displayed amid thunders, and lightnings, and blackness, and tempest; and then mark them as they fashion the golden calf and worship it. The whole subsequent history of this highly favoured people is a continued demonstration of their dislike to retain the knowledge of God. "To them were committed the oracles of God," and to them were sent, from time to time, special messengers and commissioned prophets; but they continued to multiply their idols, and increase their transgressions, till they were driven into captivity. From that time, indeed, it appears that they had ceased to worship material idols of silver and gold, wood and stone; but not less really were they guilty of idolatry, which consists in giving to anything else that place in the heart which belongs to God. They read Moses and the prophets in their synagogues; but they contrived to render this unavailing, for, by their traditions, they made the Word of God of none effect. How they dealt with Jehovah's message of mercy by his well beloved Son, Jesus Christ, whom with wicked hands they crucified and slew, is too well known to be noticed.

With respect to heathen nations, we have seen that they became such by putting away from them the knowledge of God communicated to them at various periods of the world, not to speak of the warnings of Jewish prophets, and the circulation of the Scriptures in the Greek translation, commonly called the Septuagint. In the very days of our Saviour and his apostles, the doctrines of the Gospel began to be corrupted, till at length, in the course of a comparatively short period, the Papal power, in all the predicted lineaments of the "man of sin," had the greater part of the professing Christian world subjected to his iron sway. The Scribes and Pharisees were contented to retain the Scriptures; while, by their traditions, they rendered them of none effect. But the cor-

ruptions of the "man of sin," that "mystery of iniquity," were so gross and palpably at variance with the Word of God, that so long as that Word remained in the hands of the people, they could not fail to be at once detected. Recourse was therefore had to the bolder but indispensable measure, of withdrawing the pure Word of God from the people altogether. To have "retained" it, would have ruined the dark projects of the "man of sin."

It seems superfluous farther to illustrate the prevalence of infidelity, and ignorance of the true God, by referring to the true cause of it,—the love of iniquity. Divine truth being corrupted, or put away, idolatry, the handmaid of iniquity, and the agent of Satan, beyond all other causes, was introduced. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. i. 22, 23. When men had once given way to the propensity of considering God such an one as themselves, there was no limit to the excesses to which the abominations of iniquity might be carried. Hence human passions, and even vices, were ascribed to the objects of worship, which were multiplied without end. Particular deities were represented as patrons of particular vices; and the worship offered to them, consisted in the practice of the vices of which they were patrons. Now all this took place, not in some region or period of peculiar debasement, but universally, and in every age; not in the savage haunts of some tribe of singular pollution and barbarism, but in the polished states of Greece and Rome, whose boasted literature is set before us, in our youthful days, as models of taste and elegance. But we conclude: and let it be remembered, that ignorance of the true God, wherever and whenever it has existed, is not to be ascribed to the impossibility of obtaining the knowledge, but to the resolute determination not to retain it. What proves this, proves farther the great facility with which men will receive any doctrine, however absurd and palpably at variance with common sense, provided it favour the indulgence of vicious propensities. It is this alone that, in an enlightened age, can account for the continued existence of the monstrous absurdities and moral abominations of the "mystery of iniquity," or "the BEAST." Another thing that naturally follows from the facts adduced, is the difficulty of believing the pure truth of God, as unfolded in his Word; not because of difficulties which the understanding has to encounter, but just because of the purity, moral and intellectual, which it declares to be indispensable to the divine favour, but which purity is the utter aversion of the carnal man.

## BIOGRAPHICAL SKETCH OF

THE LATE REV. ELIAS CORNELIUS,

*Secretary to the American Education Society.*

THE subject of the following Sketch was born at Somers, Westchester county, New York, on the 30th

of July 1794. In the early period of life he gave indications of a frankness and vivacity of disposition, which, while it was pleasing to his parents, led them to fear that he might become an easy prey to temptation. The utmost attention, therefore, was paid to his religious education, and though no traces of piety were observable in his character for several years, it was ultimately seen that the labours and prayers of his pious father and mother were far from being ineffectual. He lived to exemplify the truth of the Scripture declaration, "Train up a child in the way he should go, and when he is old he will not depart from it." Though, in his boyhood, however, no marks were observable of his having undergone a saving change of heart, his conduct even then was such as to show, that he was by no means inattentive to divine things. In the conversation of his superiors in age, he seemed to take a lively interest, more especially when serious subjects were the topic of consideration. The hints occasionally dropped on such occasions, were not lost upon the reflecting mind of the boy. He dwelt upon them in his own thoughts, and the effect must have been of the most salutary kind. The impressions thus produced were cherished by the judicious training of his father, who, though immersed in the laborious and harassing duties of an extensive medical practice, sought frequent opportunities of implanting in the mind of his affectionate boy the principles of piety and virtue.

The elementary education of Elias preparatory to his entering college, was intrusted to the Rev. Herman Daggett, under whose care he made great progress in the acquisition, not merely of knowledge, but also of those habits of order, and accuracy, and punctuality, which are of essential service in the ordinary business of life. To the love of arrangement which he had thus imbibed, it may have been owing, that he evinced at college so decided a predilection for natural history. He was little more than sixteen years of age when he was enrolled a student of Yale College, and yet at that early period, he distinguished himself among his classmates, by his enthusiastic attachment to the study of natural objects. In after-life, indeed, he himself regretted that his attention during his academical career had been too exclusively directed to such studies, while many of the other no less important departments of knowledge had been comparatively neglected.

For some years after he entered college, Mr Cornelius is described by his companions as having been "a very thoughtless young man." Not that his habits were openly vicious, but both in thought and affection, this world was his all. He was walking after the sight of his own eyes, and after the evil imaginations of his own heart. To have proceeded in such a course, would have been inevitable ruin, and Mr Cornelius had reason to praise God, both in time and throughout eternity, that in His gracious Providence he was now arrested in his career of heedlessness and consummate folly. The Almighty had much work in store for him, as well as for numbers of his fellow-students; and, therefore, he poured upon the college a copious and refreshing rain of his heavenly influences. A revival took place, during which many were effectually turned to the love and the service of God. Among these was the individual whose history we are now relating. The revival is

thus described by one of his companions who was himself a subject of it:—

"It is a remarkable fact, though not solitary in the history of revivals of religion, that there existed at this time in college, and especially in the senior class, several instances, as it afterwards appeared, of solemn reflection on religious truth, produced by causes having no connection with each other. A few individuals during the preceding term, had been led to consult volumes on practical theology, and had advanced so far in their serious inquiries, as to introduce prayer in the rooms. They were deeply impressed with the importance of religion, during the vacation, or at a previous period, by the last warnings of a pious mother, and by various other ways; and yet, on their return to college, no communication was made on the subject, beyond the walls of private rooms. My room-mate and myself had been accustomed, for a season, to unite with each other in prayer, but farther than this, had concealed our emotions in our own bosoms. Happening to be in a room opposite, near the commencement of the term, my class-mates said, 'It is thought that Cornelius has become attentive to the subject of religion, and that that is the cause of the change of his countenance.' The words came to me with great weight, though I made little or no reply. My room, in the appointment of Providence, was directly under that of Cornelius, and according to college custom, we visited each other frequently. On the evening of the same day, if I remember correctly, after the students had generally retired for the night, perceiving that the occupants of the room above were up, from some indefinite motive, or light errand, I went to Cornelius's door, and on knocking, was admitted, though I was surprised to find that the door had been locked. After a few words had passed between us, he said, 'We were about to unite in prayer, and I presume you will have no objection to join with us.' He then kneeled down with his room-mate, and poured forth such a prayer as I had never heard before. The whole ardour of his soul was directed towards heaven, in supplications for blessing on ourselves and others. The next day he called on our room, and earnestly entreated us to commence with him immediately in seeking salvation. Our hearts were full before; and this led to a free communication of our feelings. We now became earnest in our inquiries, and soon it was found that others were in a similar state of mind."

In reference to the same all-important event, another fellow-student of Mr Cornelius, thus writes:—

"When the little college church awoke from its guilty slumbers, and as the result, the effusion of the Holy Spirit was earnestly sought and confidently expected, I well remember, that we considered Cornelius as likely to become a leading opposer of the work of God, and on that account, perhaps, he was made the subject of special prayer. A revival commenced, and in our inexpressible joy, he, if not the first, was one of the first awakened. He early disclosed to me the workings of his mind. There was something about him, which excited the most lively interest in his case. His convictions were unusually deep and painful. Of the character of God, as a holy, righteous, and sovereign being, of the purity of his law, and the extent of his requirements, of the entire depravity of his own heart, and the sinfulness of his past life, he had very clear perceptions. Of the truth of the declaration, 'The carnal mind is enmity against God,' he had most distinctly proof in his own experience. He saw that he was in the hands of God, who was reasonable in his demands, and would be just in condemning the sinner. But his heart rose at times in fearful rebellion against his Maker. Like the 'bullock unaccustomed to the yoke,' he struggled and seemed determined not to sub-

mit; and I trembled lest the Spirit thus resisted, would 'let him alone.' The anguish of his soul was almost insupportable."

For some weeks this distressed state of mind continued. He felt like the Psalmist of old, that "against God, against God alone he had offended." Casting himself, therefore, with unreserved confidence upon the divine mercy as it is revealed in Christ, he found peace and rest in his soul. A holy serenity now pervaded his heart, and exhibited itself in his outward deportment.

Early in June 1813, Mr Cornelius became a member of the Church in Yale College. And from that period he continued through the rest of his life, to maintain a consistent walk and conversation. He now directed his thoughts to the ministerial office, and with that view he commenced the study of theology, under the late eminent President Dwight. Religion he felt to be his all in all, and his grand desire was, that others around him might become partakers of the same blessed hope. Accordingly, we find him taking a lively interest in the revival which took place in Yale College during the winter of 1814-15. His ardent zeal on that occasion, is thus noticed by one who was then a member of the institution:—

"The piety of Mr Cornelius was of the active kind. He felt for the souls of those young men whose scepticism, if not infidelity, recalled to mind his own former life when 'without God and without hope in the world.' In some of our usual or stated prayer-meetings, attended by Mr Ingersoll, and a few other pious students, who are now useful ministers of the Gospel, a proposal was made for renewed and increased exertion on the part of Christians in behalf of the fearful state of impenitent students. I cannot, at this distant period of eighteen years, state by whom this proposition was made, but as we looked to brother Cornelius as a leader in those meetings, I am induced to attribute it to him. We accordingly agreed to meet at an early hour in the morning, before prayers, in the chapel. In a short time, students began to feel anxious.

"About eighty were numbered as fruits of the revival in the institution, besides many other persons in the city. Though a number afterwards gave reason to believe they had deceived themselves, yet it was a glorious revival, and many will for ever bless God that Cornelius was there, and laboured for their salvation."

About this time, in consequence of the arrival on the shores of America of four or five natives of the Sandwich Islands, a deep interest was awakened in the minds of many Christians. The result was the formation of a foreign mission school, which owed its origin in a great measure to Mr Cornelius. He used every possible means of rousing the attention of the public to the scheme, as likely to be productive of great advantage. In the course of this year he left college, to spend a few weeks in retired study at Fairhaven, a village in the neighbourhood of Newhaven, Connecticut. Perceiving, however, that the village was destitute of the means of grace, he devoted a great part of his time to their spiritual instruction, and with such success, that many were turned from the service of sin and Satan, to the service of the living God. From the date of his conversion, indeed, down to the period of his finally leaving college, Mr Cornelius invariably spent his vacation in promoting the cause of Christ in one district or another. In the Autumn of 1815, his connection with Yale College closed, and he soon after repaired to Litchfield,

Connecticut, to avail himself of the instructions of the Rev. Dr Beecher. While residing in this place, he was mainly instrumental in the formation of a benevolent society, in connection with the female academy of the town. Once a-week he delivered a lecture to the association, and encouraged and assisted them in their endeavours to do good.

On the 4th of June 1816, Mr Cornelius was licensed to preach the Gospel. At the outset of his career in this public capacity, he met with remarkable encouragement and success. He was employed on an itinerating excursion, to solicit subscriptions and procure collections for foreign missions. The object was one which had long been dear to his heart, and he set out with peculiar ardour and enthusiasm on his benevolent work. In the course of his tour, an incident occurred which displays the fine spirit of Christian humility by which he was actuated. The individual by whom it is related, speaks in the highest terms of the manner in which Mr Cornelius discharged the trust committed to him:—

"Under this commission he preached with great acceptance, in several places in the north-western parts of Connecticut. Many individuals went from town to town to hear him; some of them exclaiming, 'he is a second Whitefield.' It was my privilege to listen to him at Norfolk. His text was Psalm lxxiv. 20. 'The dark places of the earth are full of the habitations of cruelty.' His discourse was in itself excellent. He gave a most striking account of the wickedness and woes of heathenism. His manner was still better. Without any appearance of wild-fire, he was wholly inflamed with his subject. Soon the flame seemed to spread through the house, and kindle every hearer. The effect was most happy. The people contributed much more than he requested. Still his discourse was probably less instructive, and less useful, than if it had been more regularly arranged, and more accurately composed. And now the question with me was, Shall I tell my young brother of his defects? Can I expect that, thus borne onward by such a tide and torrent of popularity, he will be willing to stop and listen to chilling criticisms from me, upon points of comparatively small importance? I concluded, however, that if my counsel should be rejected, the evil would be trifling; that if accepted, the advantage might be considerable. Rousing up all my courage, therefore, I told him my whole heart. Never could I wish any pupil to listen with more respectful and earnest docility, or greater desire to profit to the utmost by every remark. This was sufficient to win my heart. But this was not all. At the conclusion, he manifestly felt more gratitude than he could express. Such was the basis of our friendship—a friendship which continued rising and consolidating till the day of his death—a friendship which, I hope, is destined to flourish and ripen for ever."

The special object of the tour in which Mr Cornelius was engaged, was in support of the foreign mission schools, which, as already mentioned, were first suggested by himself. In the cause, therefore, he felt the deepest interest. On procuring, however, the requisite contributions, it was found that, instead of founding a school at Bombay under the Rev. George Hall, as was at first projected, it would be more expedient as well as practicable to establish schools in the Island of Ceylon. This plan was accordingly adopted, and hitherto it has been attended with the most marked success.

The peculiar zeal and fidelity with which Mr Cor-

nelius prosecuted this first agency, soon led to his employment in another. A proposal was made by the Rev. Cyrus Kingsbury, to establish a mission among the Cherokee Indians. For the accomplishment of this purpose, funds, of course, were required, and the prudential committee appointed Mr Cornelius to solicit subscriptions, in support of an establishment for the education of the children of the Indian tribes.

Throughout this tour, which he commenced in January 1817, he met with the most cordial reception and the most flattering encouragement. The most lively interest was every where evinced in behalf of the great object which he was employed in advocating. And even from the officers of government he received warm assurances of friendship and co-operation. "Fifteen thousand dollars a-year," said one of them, "is nothing to this nation, compared to the great interest of civilization and humanity, which I fondly hope could be effectually secured by the judicious application of it in the education of our children of the forests." Thus encouraged, Mr Cornelius proceeded on his journey, pleading the cause of the Indians wherever he found an opportunity. The description which he gives in his journal of various scenes and incidents, is remarkably interesting. We select, as a specimen, his visit to the house of a Cherokee chief—

"On Wednesday, the following day, we went to meet a council of chiefs, to be convened at the house of Charles H., about fifteen miles distant. We rode ten miles, and tarried all night at an Indian house, where we were kindly furnished with such things as it afforded. A bed was thrown upon the floor, upon which we slept comfortably, and in the morning we pursued our journey to the house of Mr H., where we arrived in time to take breakfast with him and the Indian chiefs. The whole scene was to me new, and as interesting as new. In the first place, I was surprised in finding the Indians so comfortable in their circumstances. Of Mr H. I had been told much by my brethren, and I can say, although my expectations were high, they were fully realized. He is a half-bred Cherokee, about fifty years of age. He has very pleasant features, and an intelligent countenance. He speaks the English language with the utmost facility, and with great propriety. I was exceedingly surprised that a Cherokee should be able to obtain so extensive a knowledge of English words as he possesses. He reads better than one-half the white people, and writes an easy hand. For thirty years, he has been, as occasions required, an interpreter for the United States. As a man of integrity, temperance, and intelligence, he has long sustained a most reputable character. Some time since, he made a public profession of the Christian religion, and united himself to the Church under the care of the Rev. John Gambold, the Missionary of the United Brethren, who has for a number of years been labouring in this nation. Since that time, Mr H. has exhibited a character according to the Gospel, and given evidence, which none can resist, that an Indian bosom can become a habitation for the Holy Spirit, and the seat of true Christian felicity. How cheering must be the reflection to the mind of the dear servant of Christ who was instrumental in his conversion to God, that he has, through the favour of heaven, hidden a multitude of sins, and saved a soul from death! Mr H. has taken great pains to educate his children, and bring them up in the practice of the arts of civilized life. He has two sons who read, and write, and speak the English language, and I could not but feel greatly animated to hear the sound of the wheel and the shuttle from the hand of his daughters. This house is built

after the manner of the houses of the white people, and better than the habitations generally are in the settlements. It is made of hewn pine logs, is twenty-six feet by eighteen, two stories high, with a double piazza the whole length of the house, ornamented with hand-rails and banisters, and covered with a good roof of shingles, which is not usually the fact in the western country. He possesses the affection and confidence of his countrymen to a high degree, and lately has been promoted to the highest station but one in the nation, that of second chief, or beloved man. Indeed I can truly say, I have seldom been so happily disappointed as I have been in meeting such an Indian as Mr H. I wish all the incredulous people of our country could but see what I have seen in this man, and I think they must blush to say, as I have often heard them say, 'There is something in an Indian wholly peculiar, which will for ever render it impossible either to civilize or Christianize him!' In the case of Mr H. this proposition, in both its parts, is proved false. I have but one subtraction to make from the high character which I think is justly due to Mr H., and even this is less in him than in others who cannot plead as he can; when probably he first owned a slave, that he had not the same knowledge of moral truth as they. Although he is humane to his slaves, a few only of whom he owns, I cannot but say, I should regard him as more deserving of Christian approbation, if he had not acted towards his fellow-creatures in bondage."

After having completed the term of his agency in behalf of the Indians, Mr Cornelius returned to Andover, and on the 28th September 1818, he was married to Miss Mary Hooker, eldest daughter of the Rev. Amos Hoeker, formerly of Goshen, Connecticut. He has devoted himself for several months to the study of theology, and occasionally assisted on the Sabbath some of the neighbouring ministers, particularly the Rev. Dr Worcester of Salem, to whose congregation his services were peculiarly acceptable. The sequel of this Sketch we reserve for our next Number.

## THE EARLY PROTESTANT CHURCH OF FRANCE.

No. VIII.

BY THE REV. JOHN G. LORIMER,  
Minister of St. David's Parish, Glasgow.

THE next feature which I shall mention in the character of the Protestant Church of France, indicative of its decided Christianity in the ninety years of the reign of the Edict of Nantes, was her anxiety for peace among Christians at home, and union and co-operation among Churches of Christ abroad. There is no call addressed to Christians, more frequent or earnest, than to be in mind and affection. Compliance with it is one of the best evidences of genuine religion. But the reader does not need to be reminded that, to the reproach of Christians, in every age of the Church, the calls have been less attended to. Though, in the fertility of a fallen world, and in the identity of the leading views and hopes, as well as the authority of their Master, Christians have the strongest motives to unity and peace; yet such is the imperfection of their attainments in a present life,—such the power of remaining depravity, that the history of the Christian Church has too often been the history of discord and alienation. Those who should have been united brethren, have been separated as if they were enemies, and that upon inconsiderable points. In saying this, I am far from meaning to join in the immoderate cry of the perpetual war among Christians, and of the impossibility of showing dissension in society, and of the impossibility

and so much strife, of ascertaining what is truth, and of the supreme value of peace, no matter what its kind or foundation. I have no sympathy with such a spirit. It is exaggerated and unreasonable, and proceeds upon false and dangerous grounds. Infidels as really differ from each other, and sometimes as hotly, as any Christians do. The points in which Christians are at one are far more numerous and important than those in which they are at variance, and the superior moment of these points to any about which mere men of the world are concerned is the very reason why contests among Christians are so many and long continued. It is easy to have peace and agreement where a mind is dealing about what it considers comparative trifles. But while I hold the objections of infidels against Christianity, from the divisions and discord of Christians, to be utterly unreasonable, and that they themselves are inexcusable in the sight of God, I desire not to be blind to the existence and the evils of that religious dissension which has prevailed so widely in the Christian Church. It dishonours the name of Christ, and reproaches his Gospel,—weakens the influence of Christians, abridges their resources for the good of others, and so hardens the ungodly against the truth, that the Saviour expressly assures us till his followers are “one” the world will not believe the Father has sent him, indubitable as may be the evidences of his divine mission. Most mischievously as separation and strife among Christians may have wrought, we are not to imagine that such an unhappy experience has been uniform and unbroken. There have been periods, rare alas! but real, when Christians generally have been united in understanding and heart, and made it their study and prayer to diffuse abroad the blessings of a universal religious concord. Such was the case with the Christians of the earlier apostolic days, of whom it is recorded, that they were of “one heart.” This was the fruit of their living Christianity; and indeed the more simple and sincere one’s religion is, the stronger will be his love of peace. It is when the cold, and the selfish, and the self-righteous obtain an influential place in a man’s religion, that he will be most ready to quarrel with his Christian brother, and to treat him injuriously. The force of violent persecution, too, from without, has frequently concurred, with the presence of true Christianity within, in bringing about harmony and love. In seasons of trial, Christians individually and as churches are driven together; they become better acquainted with each other; points of inferior moment, which separated them, are sunk, and thus union is created. It is humbling to think that nothing short of persecution should avail to teach Christian love; but such seems to be one of God’s great intentions in permitting persecution, and both in primitive times, and in the early days of the Protestant Church of France, such seems, in part at least, to have been its operation.

Though the motive may have been mingled, I am happy in being able to refer the infidel, the scoffer, and the worldly, to indubitable proofs that all Christians are not, as they allege, given to strife, and division, and hatred: that the Gospel is the grand healer of the dissension which obtains between man and man, and that if they would have the peace and charity which they professedly love so much, they must have recourse to that maligned doctrinal Christianity for which the primitive Christians and the early French Protestants were distinguished.

To allude, in the first place, to the anxiety which the Protestant Church of France manifested for peace and unity in her own borders, we have a striking illustration in the proceedings of the Synod of Privas in 1612. It would seem that, in spite of all the motives to union which a state of partial persecution supplied, considerable division prevailed among the Protestants of France. It does not very clearly appear what was the cause; probably it was the effect of the decrees of their Popish

enemies, who laboured to sow discord among the Protestants, as one of the ways of weakening their power. Whatever might be the cause, as soon as the Church was generally aware of the evil, her representative body, the Synod, drew up a long and earnest recommendation, entitled “The Act of Reunion,” in which all the members of the Church, and especially those in influential situations, are called upon to exert themselves with all zeal and affection to bring about complete and universal harmony. Men of infidel leanings have alleged that Christians delight in strife and war, and have turned this as an argument against Christianity; but not to inquire whether multitudes of those whom they account Christians are really so, and deserve any weight in the question, let the following sentences, from the act of the Synod of Privas, be considered, and then let the reader judge whether true Christianity holds any connection with dissension and warfare:—“The present National Synod of the Reformed Churches in this kingdom desiring to secure the peace and union of the said Churches, and inflamed with the zeal of God’s house and glory, and grieved to see Satan sowing the seeds of discord amongst us, which redound to the weakening and infamy of said Churches, and may, in after times, produce worse and more dangerous effects, moved with charity towards the members of our body, and being willing to make some provision for a fraternal concord, the indispensable duty of all the faithful, hath, and doth now resolve to exert itself, even unto the utmost, for the compassing of a blessed and holy peace and reunion among ourselves, under their Majesties’ authority.” All persons are exhorted to labour that the memory of past differences be buried in oblivion, and that all may become peace-makers, “that so the several humours, and different opinions risen up in the Assembly of Saumur, may be balanced, allayed, and composed.” With this view, several gentlemen of the highest rank, lords and dukes (for the Protestant Church could still boast of some of the first families,) were appointed to confer with a committee of the Synod, and with the Government, being first exhorted to lay aside their own differences and resentments, and then do what in them lay to remove the misapprehensions and prejudices of others; and for the better prosecution of this great and good object, the Synod promises to defray any necessary expenses which might be incurred.

Nothing can be more beautiful or earnest than some of the concluding sentences of the act of Synod: “Moreover, this Assembly entreatheth and exhorteth that, for God’s sake and glory of his great name, and their own salvation, and the peace and welfare of the nation; yes, it adjures, by all that is desirable or commendable, the whole body of our communion in general, and every faithful soul in particular, to divest themselves of all animosities whatsoever, and to lop off immediately all dissolutions and dissensions, lest they should be the causes of the dissipation of the churches of God in this kingdom, which have been planted in the blood of infinite martyrs, and preserved by the zeal and concord of our fathers; and that they would at length open their eyes, and see and consider that their churches’ enemies bottom all their designs of ruining us upon our own intestine dissensions, and that, by reason of these, we are become very little and exceeding despicable with our adversaries; and all pastors and elders of churches are enjoined diligently to procure the reunion of the respective members of their flocks, and to lend one another their helping hand to effect so good a work, and mightily to insist upon it in their public sermons and private exhortations and remonstrances.”

Do these things look like indifference to peace? Do they show any love for discord and war? Men, indeed, may be closely united, especially in public objects, and yet be strangers to Christian peace and love. The

members of the Church of Rome are an illustration of this; but the French Protestants were animated by Christian motives. They contended for union, not to subvert the interests of party, but for the sake of the Divine glory, and for the wider diffusion of divine truth.

Secondly, Those who were so anxious for union at home, and among themselves, could not be insensible to its claims and advantages among Christian Churches at a distance, and so the Christians of France were most desirous of fraternal correspondence with foreign Churches. They did not, at a time when intercourse with other nations was much more difficult than it is now, think it enough to care for themselves. They comprehended other Christians, though not at one with them in all the external forms of religion, in their sympathy and affection. So early as 1603, we find the Synod of Gap despatching letters to the orthodox universities of Germany, England, Scotland, Geneva, Basil, and Leyden, and to certain gentlemen in London, entreating them to assist in holding a conference with the Lutheran Churches of Germany, that so the schism between them and the Church of France might be removed. Princes also are entreated to assist in effecting this holy union. The great desire is, that all may be more firmly united in the confession of the same doctrine. Four years later, and in furtherance of this object, there are letters from the Prince Palatine and the Ecclesiastical senate of the palatinate, the University of Heidelberg, Synods of Holland and Zealand, the Canton of Bern, and Church of Geneva. These all showing sincere affection for the end in view, the French Synod render most hearty thanks to God, and earnestly hope that, in reward of their perseverance, the Lord will be graciously pleased to touch the hearts of those who yet dissent from and disagree. "And all persons are exhorted to be mighty wrestlers with God, in humble and ardent prayers, that it may be effected." In 1614 the King of Great Britain, by a Mr Hume, a native of Scotland, who had been for some years a minister of the Church of France, sent a letter to the Synod meeting at Tonniere, strongly advising them to procure and maintain a firm union in points of doctrine among the pastors, professors, and other members of the French Church, and not to quarrel with the divines of Germany, or any others. Instead of taking amiss this advice from a foreigner, the Synod humbly accepted and rejoiced in it, and drew up a long chapter entitled, "Expedients for reuniting the Christian Churches which have shook off the Papal yoke, and for composing the differences which are already risen, or may hereafter rise up among them." They speak of a union and agreement between Churches as a most useful, pious, and necessary work, and very feasible, and the differences between them as consisting, not in fundamental articles of faith, but "in the quillets of ceremonies and church government." They propose that a conference should be held of good men, of different Churches and nations, to decide on the terms of union, and that they should begin their labours by partaking together of the Lord's Supper, and calling for a universal fast throughout the churches, "in order to the drawing down of the blessing of God upon it, and to touch the hearts of the people with respect and reverence for it." They propose that sectarian names of distinction, such as Lutheran, Calvinist, Sacramentarian, should be utterly abolished, and that the Churches should be known by the name of the Christian Reformed Churches; and farther, and as the chief recommendation, they propose that, at certain times, there should be an interchange of ministerial services between the pastors of the different Churches, as at present subsists betwixt the Church of Scotland and the Presbyterian Church of Ireland.

Many imagine that the early Protestant Churches were bigots to their own forms; had no sympathy with other Christians, unless in every point they reflected

their own image; and that Christians of the present day are much more liberal and reasonable in their respects than their fathers. But this is a misapprehension. The early Protestants, whether Calvinists or Lutherans, were much too warm in their religious stand highly upon forms. It is generally a cold and declining period of the Church which makes relaxations consist in points of external ceremonial. Accordingly, the Church of France, though Presbyterian, was ready to embrace the Lutherans of Germany with open arms; and hence we have the following deliverance of the second Synod of Charenton in 1631, more than two hundred years ago, in a chapter styled, "An Act in favour of the Lutheran Brethren." "This Synod declareth, that inasmuch as the Churches of the Confession of Augsburg do agree with the other reformed Churches in the principal and fundamental points of true religion, and that there is neither superstition nor idolatry in their worship, the faithful of said Confession, who, with a spirit of love and peaceableness, do join themselves to the communion of our Churches in this kingdom, may be, without any abjuration or a made by them, admitted unto the Lord's table with us, and as sureties may present children unto baptism; they promising the Consistory that they will not solicit them, either directly or indirectly, to transgress the doctrine believed and professed in our Churches, but will be content to instruct and educate them in those points and articles which are in common between us and them, and wherein both the Lutherans and we are unanimously agreed." Had such a spirit as this been transmitted to after generations, we would not have been so familiar, as we unhappily are, with separation and exclusion among Christian Churches which hold the same great confession of doctrine and duty; nor would Christians only be beginning to think of the obligations of union. The Protestant Church of France did not confine herself to strong recommendations of peace and union with foreign Churches. These are interesting illustrations of her spirit; but she embodied her sentiments in action. She gladly numbered the ministers of several foreign Churches among her own, and allotted them a sphere of labour within her borders. We read of not less than three ministers of the Church of Scotland being at the same period ministers of the Church of France. So early as 1607, Mr Prosper, a native of this country, was minister of Bourdeaux. On presenting letters from the magistrates and ministers of Edinburgh, and also from the king of Great Britain, to the Synod of Rochelle, praying that he might be released from his charge in France, and restored to the Church of Edinburgh, the Synod earnestly entreated him to consider well all the circumstances, "and to have a tender care and respect to the Church of Bourdeaux, which, by his most fruitful preaching and exemplary godly conversation, had been exceedingly edified." He promised not to move till he saw Bourdeaux better supplied. Mr John Weick, the celebrated son-in-law of the still more celebrated James Knox, was another of the ministers of the Church of Scotland, who became a minister of the Church of France. His services also were gladly received, and highly appreciated. From a short History of his "Life and Sufferings," I extract the following interesting sentences:—"Now the time is come he must leave Scotland, and never to see it again. So, upon the 7th of November 1606, in the morning, he, with his servants, took ship at Leith; and though it was but ten o'clock in the morning, many were waiting on, with their afflicted families, to bid them farewell. After prayer, they sung the 23d Psalm; and so, with a great grief of the spectators, set sail for the south of France, and landed in the river of Bourdeaux. With fourteen weeks of his arrival, such was the Lord's blessing upon his diligence, he was able to preach a



French, and accordingly was speedily called to the ministry, first in one village, and then in another. One of them was Nerc, and thereafter settled in St. Jean d'Angely, a considerable walled town, and there he continued the rest of the time which he sojourned in France, which was about sixteen years." Mr David Hume, pastor of the Church of Duras in France, we have seen, was, in 1614, the bearer of a letter from James VI. to the Synod of Tonniens. He also was a native of Scotland, and seems to have been on a visit to his native country when he received the royal commission.

Nor did the Protestant Church of France only avail herself, with all gladness, of the services of foreign ministers; she was not backward, in return, to lend ministers of her own number to those foreign Churches which needed their aid. We read, in 1620, of the Prince of Orange, and the curators of the university of Leyden, applying for M. Rivett, a French minister, to act as professor of divinity, either for life, or till the next meeting of Synod. The Synod of Alez gave their judgment on the request in these words.—"This Assembly, highly valuing the favour and honour of such an illustrious prince, and his great merits, from all the reformed Churches, and that most strict and entire union betwixt the holy Churches of the Netherlands and ours of France, doth yield that the said M. Rivett shall be continued for two years more unto the famous university of Leyden, which term being expired, he shall return to his Church, according to the agreement passed between them."

Such are a few illustrations of the spirit of the early Protestant Church of France; and surely there is nothing in it which savours of the bigoted and exclusive, far less of the bitter and hateful. It is throughout the spirit of peace, and love, and union among all the followers of Christ,—a spirit far superior to that which is entertained and manifested by not a few professedly Christian Churches at the present day.

I need not say any thing, as on former occasions, of the character exhibited by the Church of Scotland in the parallel period of her history. It were easy to show that her love of peace and union at home and abroad was not inferior to that of the Church of France. Her enlarged and generous views of the true nature of the Church of Christ, as discovered in her early standards—the deep interest which she took in the welfare of foreign Churches, though their forms might not all accord with her own, as discovered in her early history, are well known to those who have made the Church of Scotland, even partially, a subject of study. All show the depth of her piety, and rebuke the sweeping charges brought by the friends of infidelity against the peaceable character of Christianity and of Christian Churches. But a vast deal remains to be done in all the Churches of the Reformation before their members shall see eye to eye, and the peace of Jerusalem be universally established. The God of truth has promised, and will accomplish the promise in his own good time. Let us join our prayers for the fulfilment, with those of the ascended Saviour. Jesus said, "I pray for those that shall believe on me through thy (his disciples) word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

#### THE MEANS OF A REVIVAL OF RELIGION: A DISCOURSE.

BY THE LATE REV. JAMES BURNS, A.M.,  
*One of the Ministers of Brechin.*

"Wilt thou not revive us again, that thy people may rejoice in thee?"—PSALM LXXXV. 6.

GOD can revive religion when it is at a low ebb, or he can implant it in hearts where it never was be-

fore. "With him all things are possible." He can do this with or without the use of means, as seemeth to him best: for "the hearts of all men are in his hands, to turn them whithersoever he pleaseth." By a power and grace which are irresistible, he can lead those who formerly hated and disobeyed him, to love and serve him alone. Not by forcing them against their wills, but by bending the will in a gentle yet efficacious manner, "He makes his people willing in the day of his power." Sometimes the change is very remarkable, and evident to all who knew the person before. When the thoughtless become devout, when the dissipated become sober, and the deceiver learns to speak truth to his neighbour, there is a presumption that a change has been wrought in the heart; for "a tree is known by its fruits." Most frequently the change takes place in a gradual way; and therefore less remarkable, although not less real and effectual. But while God is an absolute Sovereign, "who gives not an account of his matters," and who works when and upon whomsoever he pleaseth, he generally makes use of means, for beginning, and for carrying on the good work of grace or holiness in the hearts and lives of men. At any rate, duty is ours. It belongs to us, as rational creatures, to employ the means which he hath appointed in his Word, and which he hath promised to bless, for promoting the interest of religion in ourselves, and in others around us. More particularly,

I. In order to a revival, let each attend to personal religion. The flourishing of true religion in an age or place, depends entirely, it is plain, on its flourishing in the hearts and lives of individuals. If each were enabled to effect the reformation of one, that is, of himself, the reformation would be universal. It does not require words to show, that this is of the highest importance. For whether we consider the present peace, and comfort, and future happiness of individuals themselves, or the harmony and real benefit of society, both religious and civil, such a revival is devoutly to be desired. Every man must bear his own burden. Each of us ought to consider his own spiritual and eternal well-being as his chief concern. Whatever our state and character be, whether that of saints or of sinners, of renewed or unrenewed men, a revival is necessary. Therefore, ye who call yourselves Christians, think not of standing still. Rest not in any acquirement already made. Remember your state is a warfare, a race, a journey, a fight, in which continual exertion and despatch are needful. Be careful in using that exertion and despatch. No man has a right to be idle,—no real Christian can be idle. He has "a great work to do," even "the working out his own salvation with fear and trembling," with humility and watchfulness, lest he should come short of "the prize of his high calling." If lazy wishes, and feeble desires, would bring a man to heaven, then it would be a well-peopled region. But if it is necessary to "strive to enter in at the strait gate," to "fight the good fight of faith," to "wrestle not only with flesh

and blood, but with principalities and powers," to "be fervent in spirit serving the Lord;" this should lead many of us to suspect we are not on the right road. It should stir up the most diligent and conscientious to seek a revival and a quickening, to seek to have our hearts more engaged about God and another world, about the spiritual and eternal good of our own souls. Christians! it should lead you to be more "instant in prayer;" more watchful and circumspect in your whole conduct; more on your guard against being led aside by the frowns or by the allurements of the world; more sensible of your own weakness, and of the need of renewed supplies of grace to help, to animate, and quicken you, "in the good and holy ways of God." Ye, again, who "are stout-hearted, and far from righteousness," who are conscious you are not making a real business of religion, that you have hardly a credible profession of it, who are all alive and active about your worldly affairs, but dull and lukewarm about your souls and eternity, one would think it would be easy to convince you of the need of a revival, or rather of a thorough change of state, and yet God alone, by his Spirit, I well know, can convince you of it. But, as reasonable and accountable creatures, we would beseech and charge you, to bestow some thought and consideration on the state of your souls. Fall down before "the throne of grace," and implore of the God and Father of Christ Jesus, that forgiveness, that acceptance, and that grace, which can alone quicken your dead souls, and infuse spiritual life into them. This is the only safe course—this is the new covenant way of salvation, by which alone any can be freed from the lost state into which all are brought by the breach of the first covenant. In this way alone spiritual life will be implanted within you. Being implanted, it will grow and flourish by the same means by which it begins, by continued believing application to the blood of righteousness and grace of Christ Jesus, "in whom it hath pleased the Father that all fulness should dwell." But until it be implanted, it is in vain to speak of a revival, "therefore, awake thou that sleepest, arise from the dead, and Christ shall give thee light and life."

II. Another principal means of a revival of religion is a serious attention to the spiritual concerns of others. Although the concerns of our own souls claim our first and chief attention, yet that attention ought not, and it will not exclude concern about those of our fellow-creatures. When we have learned to set a high value on our own souls, this will show us, at the same time, the worth of the souls of others. The spirit of the Gospel is a liberal spirit. It is the very opposite of that of wicked Cain, who said, "Am I my brother's keeper?" It will lead us to "look not every man on his own things, but every man also on the things of others." More particularly, attention to the spiritual concerns of a rising generation will assume a high importance in the

view of him who is anxious about the revival of "pure and undefiled religion." Here I must be understood as speaking especially to parents and masters, and teachers, who have the charge of youth committed to them. They are the fathers of the next generation. It depends very much on them whether religion shall revive and flourish, or whether it shall decay, in the succeeding age. Nothing would bid fairer for causing religion to flourish, both now and in the next generation, than for those who have the special charge of youth, to give them a truly religious education, to employ them often in reading the Word of God, to teach them to pray to God themselves, to accustom them to reverence the Sabbath, and to attend the house of God, to communicate plain and familiar advice on all occasions. Thus religion ought not so much to be learned as a set task, which is often dry and irksome, but ought to enter into every thing, into the conversation and the whole behaviour of parents and masters, that youth may be gradually, and as it were, insensibly trained up in the knowledge and practice of it. This is what God by Moses enjoined on the Israelites, as to his laws and ordinances: "Thou shalt speak of them to thy children, when thou sittest in thine house, when thou walkest by the way, when thou liest down, and when thou risest up."

III. Conscientious attendance on the ordinances of religion may be mentioned as another means of a revival. It is good "to wait at the gates, and to watch at the posts of her doors." A blessing may be sent when persons least expect or desire it. For "with God all things are possible." But as long as there is only a customary, formal, outward attendance, no good can be expected. While men satisfy themselves with a partial attendance, admitting nothing as an excuse for their absence, or while they attend the house of God merely because they have been accustomed to do so, or imagine their duty done when they have gone through the outward round, these things show that religion is at a low ebb in their hearts, or rather that there is no true religion there at all. But, on the other hand, when a sense of duty leads us to stand when, like Cornelius and his friends, "we are here present before God, to hear all things that are commanded us of God," when we desire "of giving glory to God, and of getting good to our own souls, then a revival of religion may be expected, or rather it is already begun. And whenever a good work is begun in any soul, it will be performed unto the day of Christ." The Word of God is the grand means of quickening the souls, and of reviving those who are languishing and decaying. David often prays, especially in Psalm cxix., to "be quickened according to God's word," and "according to his loving-kindness." To be instrumental in this work is the most precious sign of the ministry of the Gospel. While the means of it, the enemies of the Gospel, are sometimes been cut to the heart, and constrained

to cry out, "What shall we do to be saved?" it is more especially designed for the perfecting of the saints, and for edifying the body of Christ; for building up his Church and people in faith, and holiness, and comfort, unto eternal life. When ministers are enabled to be plain, and faithful, and earnest in declaring the truths of God, "speaking from the heart," evidently feeling the influence of the truth on their own hearts, God sometimes, in a remarkable manner and degree, revives his work in the hearts of men, gives testimony to the word of his grace, and "turns the disobedient to the wisdom of the just." The seed of the Word must be carefully sown; it must be watered by the prayers, if not by the tears also, of those who preach and of those who hear it, if we would expect it to spring up plentifully, and bring forth fruit unto perfection.

IV. Another means of a revival will be, the friends of religion associating more together. There has always been, and ever will be, a real marked distinction between the servants of God and the men of this world. In some states of society such discrimination is not so visible as it ought to be. This is likely to happen, and in fact it does happen, in outwardly peaceable times, such as those in which we live. Times of severe persecution make a discovery of persons and character, to what side they belong. Cold and false-hearted professors "go back, and walk no more with Jesus," when "persecution ariseth because of the word." There is made a visible separation betwixt the precious and the vile. Men either continue firm and united in their attachment to Christ, or they revolt, and return to their former sinful habits and practices. Yet, in every state of society, the genuine followers of Christ ought to seek out and countenance one another. This would afford mutual aid and encouragement to themselves, and enable them more steadily to stand their ground against the attacks of the enemies of them and of their religion. High as was the station which David occupied, yet, says he, "I am a companion of all them that fear thee." It is a part, indeed, of the character of the citizen of Zion,—“He honoureth them that fear the Lord,”—and, while the friends of religion ought chiefly to associate with each other, (excepting in the ordinary business of this world, in which they must meet with persons of every character, otherwise "they must needs go out of the world,") it becomes them to converse together, "to take sweet counsel together" concerning the things of their souls, and of eternity. It is represented by the prophet Malachi as a promising sign of the flourishing state of religion, when "they that feared the Lord spake often one to another, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that

serveth God and him that serveth him not." This is a well-known passage for encouragement of occasional, and also of stated, meetings for religious conversation and devotion. As to worldly business, whatever men are in earnest about, they associate, they converse together concerning it; so will it be with religion,—“the one thing needful.” Such associations are at once a happy mean of reviving its interests, and a proof or effect of such a revival. They have generally, I may say always, been found to prevail where religion flourishes, and to be neglected where it is decaying; only, in managing them, much prudence, much humility, much forbearance, much circumspection of conduct, is absolutely necessary,—the deportment of each will be narrowly watched, and any inconsistency will be eagerly discovered and magnified by the lukewarm, and by the profane. I only add,

V. That prayer to God for a revival is a divinely appointed mean for this purpose. This is the means which is used by the Psalmist, in name of the Church, in our text, as well as in many other places, "Wilt thou not revive us again, that thy people may rejoice in thee;"—"Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."—"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men"—“Appear in thy glory, and build up Zion.” It is God alone, as we formerly observed, who can effectually begin, or promote, a revival of the interests of true godliness. But, it is in the use of means that he generally works. Hence, we have mentioned a variety of means which it becomes us to use. It is the blessing alone which can render any means successful. Prayer is the appointed channel in which this blessing flows. Much is spoken in Scripture of its efficacy: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Prayer engages Jehovah in behalf of the believing and humble petitioner. Whatever he hath promised, he hath added, "I will yet for this be inquired of by the house of Israel, to do it for them." Peculiar promises are given to the united social prayers of God's people. Hence, said our Lord himself, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them." This is an evident, strong encouragement to congregations, and lesser societies, to unite in solemn believing prayer to the Great Disposer of all Events,—to "the God of the spirits of all flesh," who "hath the hearts of all men in his hands." This is always in the power of the meanest and most obscure worship-

per of God. The throne of grace is ever ready of access,—“God’s ear is never heavy that it cannot hear” the supplication and intercession of “his own elect, who cry day and night unto him.” Those who have little or nothing of worldly substance, or influence, or personal exertion, to contribute in promoting the cause of religion, have this, at least, in their power,—to recommend “the cause that is His own,” to the countenance and blessing of Him who rules in the world and in the Church, and over the hearts and ways of men. Let none stand by, and say, We can do nothing in the cause of God: every one has the power, if he has but the will, to study personal religion, and to address the throne of grace. While to this there is every encouragement, on the one hand, there are on the other, heavy denunciations of divine vengeance on the neglect of it; for thus we read in the Book of Judges, “Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.”

#### OUR LORD’S INSTRUCTIONS AT A PRIVATE ENTERTAINMENT.

From the Second Volume of “Eastern Manners,” by the Rev. Robert Jamieson, Minister of Westruther.

THE parables of the wedding-feast, (Luke xiv. 7,) of the entertainment to the poor, and of the great supper, were delivered on a Sabbath evening to a dinner party in the house of a man of rank and opulence. These narratives, the object of which was to inculcate the practice of humility and charity, were suggested by the society in which our Lord found himself; and what would have been altogether out of place had the speaker been sitting at the humble board of a Peter or a John, was perfectly suitable to the place and time, and adapted to the manners of the grandees, of whom this company was exclusively composed. The first relates to a disposition which has always prevailed in the East to attach the greatest importance to the distinction of places occupied by the respective guests at an entertainment. The scrupulous exactness with which all the individuals in a crowded assembly are arranged in the order of precedence according to rank, character, or official station; the discomfort betrayed by many if they are not promoted to their proper station, and the longing eyes which others cast to the seats of honour and preference, are apt to raise a smile on the countenances of those to whom such a style of manners is unknown. But it is so prominent and universal a feature in the customs of the East, that all travellers, who have mingled in society there, have remarked it and related many amusing anecdotes, which amply show the propriety of our Lord’s advice to the Pharisee and his guests. “When a Persian,” says Morier, “enters an assembly, he makes the usual salutation of ‘Peace be unto you,’ and then measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests, without offering any apology for the general disturbance he produces. It may be conceived, that among a vain people, the disputes that arise about precedence are numerous; and it was easy to observe, by the countenances of those present, when any one had taken a higher seat than that to which he was entitled. The master of the entertainment has, however, the privilege of placing any one as high in the ranks of the assembly as he may choose; and we saw an instance of it on this occasion, for when the assembly

was nearly full, the governor of Kasban, a man of humble mien, although of considerable rank, came and had seated himself at the lowest place,” when Ameen-ad-Dowlah, after having testified his particular attentions to him by numerous expressions of welcome, pointed with his hand to an upper seat in the assembly to which he desired him to move, and which he accordingly did.”† Another traveller mentions his having unconsciously offended the son of his host, by sitting higher up the room than the youth was, though on opposite side of the table;‡ and a third states, that at a wedding-feast which he attended in the house of a Greek merchant at Jean d’Acre, two persons who were seated themselves at the top were noticed by the master of ceremonies, and obliged to move lower down. The Pharisees, like the mollahs or scribes of modern Persia, were particularly remarkable for their arrogance in coveting and occupying the uppermost seats; an anecdote is related of one of their order, at a banquet given by Agrippa in his palace, rushing up to the head of the table, and placing himself in the middle between that monarch and his royal consort, and in his defence the traditional saying, that of a king a wise man, the wise man was the greater.†† A manifestation of this unseemly strife for distinguished seats our Lord had witnessed among the guests at the rich Pharisee; and if he had seated himself at the lowest part of the table, the general reproof of their pride and ambition which thereby conveyed, may be more easily conceived than described.

The second parable (Luke xiv. 12,) delivered to a select company was designed to inculcate the practice of charity in preference to spending their fortunes in a luxurious living. And the substance of this story, that a man of rank and affluence, instead of inviting only his rich friends, and entertaining them in a sumptuous manner, the only result of which would be to secure invitations from them, should provide entertainment for the poor and destitute of every description, thus earn for himself a purer and higher satisfaction than what the most luxurious table can possibly give. The address of such an admonition to a company who regarded our Lord with no friendly feelings, would not have been received with open ridicule and contempt, but not been grounded on a custom well known and common in the East. There, contrary as it is to all the ideas of propriety, men of rank frequently admit their inferiors to their society, and entertain them at their houses; and on whatever principles it may be accounted for, whether it proceed from ostentation, or from a sense of the sacred duty of hospitality, or from the universal custom of not preserving fragments from one meal to another, the grandees of all eastern countries gratify themselves by occasionally inviting to their tables the meanest and most wretched objects that are within reach of their call. Sir John Malcolm relates that a friend of his who was breakfasting one morning with the late prime minister of Persia, was surprised to hear him bid a poor man who had called to see a pair of slippers, sit down at the table, and take breakfast with the party, and they would talk about the purchase afterwards.‡‡ Richardson says, that Effendi, head of the mosque in the neighbourhood of Jerusalem, has stated periods of the year for making a feast to the poor. (\*) And Pococke mentions, that

\* It was considered one of the highest marks of respect for the master of the house to desire any man to take the place first in the couch next himself: and Josephus relates a striking specimen of the treachery of Herod, that he secured his throne by giving him the first place at feasts.—Antiquities of the Jews, b. xv. 2.

† Morier’s Second Journey into Persia.

‡ Hanway’s Travels.

§ Clarke’s Travels.

†† Lightfoot.

‡‡ Sketches of Persia.

(\*) Travels along the shores of the Mediterranean.

entertainment given by the governor of an Egyptian age, the guests rose up in succession as they were seated, till, when all had done, the poor were admitted to eat up what remained.\* Similar to this account Dr Pococke's, is the testimony of Dr Richardson in regard to a feast to which he was invited in the house of Lord Belmore, at a Shiek's house in Palestine. In all the guests of first quality were satisfied, some respectable people were admitted; and while some portions were carried off to the members of the household who could not appear, there were still many fragments which the poor were invited to partake of. But a circumstantial description of this practice is given by Roberts, whose account of it is so lively and interesting, that we subjoin it in his own words. "When Eastern grandees have resolved on making a feast for one or two hundred poor guests, he despatches messengers into the lanes and the streets to inform the intent, that on such a day rice and curry will be given to all who are there at the appointed time. Long before the hour, the visitors may be seen hending their backs towards the house of the noblemen,—there goes an old man who is scarcely able to move his palsied legs,—there the widow moves her hesitating step,—there the objects, suffering under every disease of our nation, congregated together, without a single tie of connection except the one which occupies their expectations. The food is ready, the guests are ranged in rows on the grass, and the servants begin to hand out portions in order. Such is the hunger of some, they cannot stay to let the mess cool; others, on account of disease or age has made a fatal inroad, can scarcely lift it to their mouths. What a strange scene, to see a bawling for more food, though they are already gorged to the full, others are talking of another feast which is to be given in another village on the morrow, while others, who have got a sight of the benefactor, are applauding his generosity, and pouring the usual eulogium into his ears."†

The third parable (Luke xiv. 15.) was pronounced in reply to one of the company, who, charmed with the picture which Jesus had drawn of humility, charity, benevolence, expatiated on the enviable blessedness of those who should live under that kingdom of God, and these amiable virtues should universally prevail. The design of the story was to show, that multitudes who evinced an ardent desire for that kingdom, were under the influence of many prejudices that would prevent them from entering it. This observation was conveyed, as usual, when he spoke disagreeable truths, in an indirect and inoffensive form of a narrative, denegating the preparations made by a man of wealth for a splendid entertainment to his friends, and the different circumstances of which are all borrowed from the forms of courtesy observed in the East on such occasions. When a person of respectable rank of society proposes to celebrate a feast in his house, he forthwith circulates invitations to the friends he wishes to be of the party, either by cards or by a verbal message, carried by a servant of the house, or a strolling person hired for the purpose, and superbly decked, according to the wishes of his employer. The following is a specimen of the form of invitation: "Such a person (naming him) sends his best compliments to such another person, (naming him also,) and begs to inform him, that as to-morrow there is a little gaiety to take place in his house, he wishes his friends, by their presence, to grace the occasion with their feet the house of this poor individual, and thereby make it a garden of roses, he trusts they will positively come, and honour the humble dwelling of his company."‡ Having, after this fashion, gone to the invited houses, and returned with assurance from the invited friends of their intention to come next day, a

messenger is again despatched for them at the appointed time, to inform them that all the preparations for the banquet are completed. This second invitation is included by our Lord, and is very characteristic of Eastern manners. When Sir John Malcolm was invited to dine with the eldest son of the Shah, the invitation was given two days before; and one of the prince's attendants was despatched at the hour appointed for the banquet, to tell him that all things were ready. And Morier also informs us, that having been engaged to dine with a Persian Khan, he did not go till his entertainer had sent to the English ambassador and his train to say that supper waited. After the same manner, the invitations to the great supper, described in the parable, seem to have been issued a considerable time before celebration; and as the after invitation was sent, according to Eastern etiquette, to the guests invited, they must be understood as having accepted the engagement, so that the apologies they severally made were inadmissible, and could be regarded in no other light than as an affront put upon the generous entertainer, and an ungrateful return for all the splendid preparations he had made for their reception.\* Enraged, as he had good reason to be, at the gross misconduct of his expected guests, the master of the house issued orders to his servant to go out immediately and invite whomsoever he met in the streets and lanes of the city; for, as the sultry climate does not admit of preserving any part of their meals in the East till another day, it was necessary to throw open the doors to as many of the poor wanderers of the neighbourhood as could be procured; and as, after all,—so liberal had been the scale of preparations on which this banquet had been provided,—there was still ample room and provision for an additional number of guests, the messenger was again despatched to the hedges and trees in the outskirts of the city, and charged to employ the most pressing invitations to those, that were reposing there, to partake of the proffered hospitality of his master's house. This is the description of a purely Oriental scene. Innumerable are the passages that might be quoted from the works of travellers, both in ancient and modern times, giving an account of the straggling parties which are found at the walls of every Eastern town and village, sitting by the bubbling fountain, under the grateful shade of a tree or hedge, and taking their simple repast in that refreshing situation, in preference to all the accommodation and the luxuries the city could offer them. "Often," says Carne, "when fatigued and exhausted with riding or walking through the streets of Jerusalem in the sultry heat of the day, I have gone to the suburbs, and, throwing myself down on the carpet of verdure that was cherished by the shade of the spreading limes, have joined the parties that are always to be found there, engaged with their simple fare of bread and water, and salt;" and once, when, in such a situation, this traveller was reading beneath a palm tree, two venerable Arabs from the village came and pressed him to partake of their hospitality, under circumstances exactly the same as those that led the messenger in the parable to go to the trees and hedges in quest of guests to his master. However unlike, then, these indiscriminate invitations may be to the manners of Europe, the whole circumstances of this parable form a literal picture of the hospitality of the East, both in the earliest times and in the present day, and it is impossible not to admire the divine skill with which our Lord has made the most simple and familiar fashions

\* An excuse made by one of the guests was, that he was going to prove some oxen he had bought. It is with oxen that the Orientals generally plough; and as a bullock unaccustomed to the yoke is of no use, they never consider any bargain or purchase as final till they have proved it. The purchaser assembles his friends and neighbours, and, after trying the animals in their presence at the different kinds of work for which he is required, and being satisfied, he then fixes a day for settling the amount, and bringing the animal away.—*ROBERTS' Oriental Illustrations.*

Dr Pococke's Travels.

† Oriental Illustrations.

‡ Herklot's India.

of the table, and of every-day life, contribute to the illustration of spiritual subjects.

### SKETCHES OF THE HISTORY OF ISRAEL.

BY THE REV. GEORGE MUIRHEAD, D. D.,

*Minister of Cramond.*

No. VIII.

See LAM. i. 1-16.

In the pathetic strains above referred to, does the prophet Jeremiah mourn over the downfall of Judah and Jerusalem, when the great body of the nation was carried captive to Babylon. What a striking contrast is there between their former state, when they were exalted above the nations, when they had privileges bestowed upon them never bestowed upon the other nations, and when they enjoyed peace, prosperity, and security, under the special protection of the Lord their God,—and the state in which they were placed, when deprived of these privileges! The land, once flowing with milk and honey, the choice of all lands, abounding in flocks and herds, in vineyards, and olive yards, and in populous cities, is laid waste, the cities demolished, the fences and hedges broken down, the inhabitants taken away. It exhibits the picture of desolation. The princes, the nobles, the priests, and the people, are carried captive into a strange land. Destitute, many of them, of suitable clothing, in want of food, bereaved, in many instances, of them, of near and dear relatives and friends, exposed to the rudeness of heathen soldiery, and to the taunts and revilings of hard-hearted enemies, who had no sympathy with them in their sorrows, but rejoiced in their calamities, they were in a most wretched condition. Every feature in the picture seems dark and gloomy.

It may be thought, therefore, that, in this fourth period of the history of Israel, their seventy years captivity in Babylon, there is little inviting, encouraging, or promising, and we may be disposed to turn from so mournful and depressing a subject. It is, indeed, to be considered as one of the dark periods of their history: yet it will be found, I trust, like the other periods that have been considered, both interesting and instructive. And that a just conception may be formed of this period of their history, it may be proper to contemplate it in the following aspects.

*First,* Let us advert to some of the unfavourable circumstances in which they were involved, by their captivity in Babylon. They were banished from the land of their fathers. We are all naturally attached to our native land. It is endeared to us by a thousand pleasing associations: we are bound to it by the strongest ties. Even when, at the call of duty, or from an urgent necessity, we are induced to leave it for a time, still it is with painful regret; our thoughts often recur to it when we are absent; and when we are about to return, we have joy in the prospect; we anticipate the delight to be experienced in revisiting the land of our nativity; our eyes are on the outlook to discern the first glimpse of its distant hills; and when, at length, we set foot on our native soil, our hearts leap with joy; and the land is the more endeared to us, from our having been removed from it for a season. And if there be something revolting to our feelings in leaving our native land, even when we have the prospect of returning, and when our removing is our own voluntary deed; much more must it be distressing to be dragged away against our will, by the hand of relentless enemies, and with little prospect of returning to it again. And thus was it with the Israelites. Many of them, those especially advanced in life, might justly conclude, that they were bidding farewell to their beloved country. Their departure was further embittered by their being spoiled of their goods, and by their houses

and lands, and vineyards and olive yards, having become a prey to their enemies.

But, above all such considerations, there was something peculiar in the nation of Israel being obliged to leave their own land, that renders the trial more severe to them than in the case of other nations. It was the land of promise which had been bestowed upon them by God himself. It was the land which he endeared to them by many signal interpositions of his providence in their behalf, which they had themselves experienced. It was the land of which they fondly believed they would have enjoyed the secure possession: and, indeed, would have been the case, had they remained faithful to their covenant engagements. Thus, in being carried away captive from the land of promise, was a severer blow to them than it would have been to other nations. They were bound to their land by stronger ties than other nations were to theirs; and, therefore, the cutting asunder those ties was proportionally more severe. It seemed almost to crush their hopes of again enjoying God's favour, which had been manifested to them for a long course of years. We can, in such circumstances, enter more deeply into the feelings of the prophet, when he appealed to those who beheld the desolation of Jerusalem: "Is there anything to you that pass by? Look and see, if there be any sorrow, like unto my sorrow, wherewith the Lord hath afflicted me, in the day of his fierce anger." It is as in every case, so more especially in the case of the people of Israel, banishment from their own country was a severe trial.

*Second,* Another painful consequence of their captivity in Babylon was the suspension of those religious ordinances, which they had been accustomed to observe in their own land. The temple at Jerusalem was the centre of their religious worship. Thither their people went up, at stated seasons, for the observance of their religious festivals; and these were very joyful seasons to those that feared God amongst them. As we have seen in the solemn celebration of the Passover, in the times of Hezekiah and of Josiah; and, as we learn from Psalm lxxxiv., which was probably one of the Psalms that were sung on the occasion of the tribes being assembled at Jerusalem on one or other of the festivals: "Blessed is the man whose strength is in the Lord, in whose heart are thy ways. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go on from strength to strength, every one of them appeareth before God." Psalm cxv. refers also to those stated times of assembling at Jerusalem for the worship of God: "I was glad when I heard the voice of the Lord, saying, I will build an house unto the Lord, and I will dwell in the house of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

But now the beautiful place, where their people were accustomed to worship, was become a desolation. Their holy vessels were taken away; the whole service of the temple was suspended; their name was called Ichabod, for the glory had departed. Instead of the joyful assemblies, where their hearts were glad, where, with the loud-sounding cymbals, and the sound of a pleasant sound, they gave thanks to God, and his mercy endureth for ever; and where, as we read, "Arise, O Lord, unto thy rest, thou, and the Lord, O Lord, unto thy strength," they were now left to weep over the desolation of their sanctuary. And when they sought a retreat from the taunts and reproaches of the spoilers by the river side, where they might have worshipped the God of their fathers, in mourning over their sins, and earnestly imploring his returning favour, in attempting to sing his praise, their voices failed, their fingers could not touch the strings of their harps. The recollection of their native land, of the joyful songs of Zion, overwhelmed them. Many fond remembrances of the joyful seasons of devotion they had

merly experienced, burst upon them at once. They could proceed no further: they hanged their harps upon the willows; they wept when they remembered Zion.

Third, If the recollection of the past was thus painful to them, there were also circumstances, in the situation in which they were then placed, that were far from comfortable. There was a sad reverse in their outward circumstances. Many of them had lived in ease and affluence; and the great body of them, though not in affluence, had their patrimony handed down to them from their fathers, that made them, in a great measure, independent. But then the highest and the lowest of them were placed nearly on a level. They had been spoiled of their goods; and they depended for subsistence upon the labour of their hands, and the bounty of those who led them captive. They were obliged to associate with a people of a strange language and of strange manners. And this was more revolting to the feelings of the Jewish nation than of other nations; because they had been, for a long period, separated from the nations, and had been accustomed to look upon them as unclean. And what rendered this intercourse still more revolting to them, was their being thus called to witness their idolatrous worship, which they had been taught to consider as an abomination in the sight of God.

Again, they endured much harsh treatment from their enemies. There might be some exceptions, where they were treated with sympathy and kindness; but the general character of their treatment was that of harshness. Their enemies ruled over them with a rod of iron. They held them in derision, saying, "Where is now your God, in whom ye trusted that he would deliver you?" That this was generally the case, may be concluded from the circumstance that it is mentioned as one of the causes of God's controversy with the kingdom of Babylon, and of the destruction of that kingdom, that they had evil entreated the people of Israel. Thus the prophet addresses Babylon: "Sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called the lady of kingdoms. I was wroth with my people, and gave them into thy hands. Thou didst show them no mercy; upon the ancients hast thou very heavily laid thy yoke. And thou saidst, I shall be a lady for ever; so that thou didst not lay these things to thy heart, neither didst thou remember the latter end of it. Therefore hear thou this, thou that art given to pleasure, that sayest in thine heart, I am, and none else besides me, I shall not sit as a widow, neither shall I know the loss of children. But these two things shall come to thee in one moment, in one day, the loss of children and widowhood. They shall come upon thee in perfection, for the multitude of thy sorceries, and the great abundance of thine enchantments."

I would further add, that a consciousness of guilt, and a feeling that the anger of God was manifested against them because of their aggravated transgressions, most of all embittered their distresses. Thus we find them, in the book of Lamentations, acknowledging that the displeasure of God against them, because of their transgressions, had brought all their calamities upon them: "Let us search and try our ways, and turn again unto the Lord. Let us lift up our heart with our hands unto God in the heavens. We have transgressed, and have rebelled: thou hast not pardoned. Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. Thou hast covered thyself with a cloud, that our prayers should not pass through. Thou hast made us the off-scourings and the refuse in the midst of the people. All our enemies have opened their mouths against us. Fear and a snare is come upon us, desolation and destruction."

Thus we have seen the very uncomfortable circumstances in which the people of Israel were placed, during

their captivity at Babylon. It may be proper, in taking a review of this period, to advert to the causes that led to so sad a reverse in the circumstances of a people once so highly favoured of God; and to consider also some of the wise and gracious ends that were answered by this afflicting dispensation; to notice some of the alleviating circumstances of their captivity; and finally, to close this period of their history by noticing their joyful return to their own land. These shall form the subject of another article. From the melancholy scene which we have been contemplating, the following lessons of instruction may be suggested.

1. All the perplexities, and disquietudes, and sorrows to which we are exposed, whether as individuals or nations, are to be traced to sin as their procuring cause. Had we been without sin, we should have been strangers to sorrow. It is sin that hath brought upon our bodily frames that long train of painful diseases which are continually preying upon them, and will soon bring them down to the dust of death. "By one man sin entered into the world, and death by sin; and death hath passed on all men, because all have sinned." It is sin that is the cause of all those perplexities, and fears, and alarms to which we are liable, men's hearts failing them for fear. It is sin that disturbs the peace of society, producing quarrels and contentions, and bloody wars. "Whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members?" It is sin that occasions those awful visitations of God's providence—thunder-storms, and hurricanes, and earthquakes; they are the tokens of his righteous displeasure against sin. It is sin that has occasioned the downfall of all those mighty empires that for a time flourished upon the earth. For while righteousness exalteth a nation, sin will prove the ruin of any people. But all these fatal effects of sin visible upon the earth can give us but a very partial view of the evil of sin. To be fully aware of its dreadful enormity, of its tremendous consequences, we must contemplate that unfathomable abyss of anguish, horror, and despair, which shall be the everlasting portion of all the finally unbelieving, impenitent, and ungodly!

2. Shall we not, then, hate sin with a perfect hatred? shall we not account it our greatest enemy? Shall we not set ourselves in direct opposition to it in all its forms? Shall we not earnestly desire deliverance from its guilt and from its power? O wretched men that we are, while under the influence of so deadly a foe! Who shall deliver us from this body of sin and death?

3. How thankful should we be that there is a way of deliverance from this most tremendous of all evils! We have, indeed, destroyed ourselves by sin, but in God is our help. Christ hath been manifested to take away sin by the sacrifice of himself. In receiving him as the unspeakable gift of God, we receive the forgiveness of sin, and adoption into the family of God. "And as it is appointed to all men once to die, and after death the judgment; so Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time, without sin unto salvation."

*Of the Works of God and the Works of Man.*—If, therefore, thou wilt work the works of God, thy sweat shall be as fragrant ointment, and thy rest as the Sabbath of God. Thou shalt labour in the sweat of a good conscience; and thou shalt sit down in the repose of sweetest contemplation. But if thou wilt follow after human greatness, thou shalt have, in thy toil, perplexity and sting; and in thy recollections, loathing and reproach. And it happens to thee, O man, according to thy desert; that when thou, who art the work of God, turnest not to him in well pleasing, thy works, too, render unto thee like fruit of bitterness.—  
LORD BACON. (*Meditationes Sacrae*, translated by James Glasford, Esq.)

## SACRED POETRY.

## LINES

BY THE LATE REV. JOHN MARTIN, D. D.,  
*Minister of Kirkcaldy,*

## ON THE DEATH OF HIS MOTHER.

WEEP, weep, let all our kindred weep,  
 Our parent gone, our pattern fled,  
 The object of our care to keep,  
 Of love and duty, cold and dead!

Yet what is dead? 'Tis but the dust,  
 The vehicle, the tent, the shell;  
 She, as a burden, from her thrust,  
 When soar'd her soul with Christ to dwell;—

To dwell, where long her wish had been,  
 To know the bliss perfection gives,  
 To see Him, whom she loved unseen,  
 Who for her died, and ever lives;

And as she listens to the voice,  
 Which comforts earth, and gladdens heaven,  
 Feel how celestials can rejoice,  
 While thanks and praise to Him are given.

Count o'er the weeks, and days, and hours,  
 Since she has enter'd Jesus' joy,  
 And would a selfish wish of yours  
 Have kept her here from such employ?

Would you those blissful moments still  
 Had coursed beneath the cruel sway  
 Of anguish, baffling all our skill,  
 Of longings, brooking ill delay?

Count o'er, again, the golden days  
 The saint has pass'd in yonder world,  
 And as you count, for each give praise,  
 And be thy banner, Hope, unfurl'd—

The ecstatic hope, to join her there,  
 To learn its wonders from her mouth,  
 In heaven's infancy her care,  
 As we have been in earthly youth;

To sing with her the hymns sublime,  
 By angels fram'd, to Jesus' name;  
 To learn her harp's harmonious chime,  
 Like her, to celebrate His fame.

From where the parent shines on high,  
 Oh, God! the offspring shut not out;  
 Guide us, Jehovah, with thine eye,  
 And let thine angels camp about.

Purge us from vanity and pride,  
 Low-thoughted sense, and selfish aims,  
 To live to Him, for us who died,  
 To feel and yield Him all his claims.

Protect us, by thy watchful power,  
 Through all the evils of our state;  
 Like her, receive us at the hour  
 When death to heaven shall ope the gate.

## MISCELLANEOUS.

*The Conversion of a Drunkard.*—Many years ago, in a regiment of soldiers stationed at Edinburgh, there was a sergeant named Forbes, who was a very abandoned man, who, everywhere that he could, got in debt for liquor. His wife washed for the regiment, and thus obtained a little money. She was a pious woman, but all her attempts to reclaim him were long unsuccessful. During one of Mr Whitefield's visits to that city, she offered her husband a sum of money if he would for once go and hear him. This was a strong inducement,

and he engaged to go. The sermon was in a field, as no building could have contained the audience. The sergeant was rather early, and placed himself in the middle of the field, that he might see of view. Mr Whitefield ascended the pulpit; as he only wanted to be able to say that he had seen him. The crowd, however, increased; and when Mr Whitefield opened they pressed forward, and he found it impossible to get away. The prayer produced some impression on his mind, but the sermon most deeply convinced him of his sinfulness and danger. He became a very altered man, and proved the reality of his conversion, by living many years in a very penurious manner, till he satisfied the claims of every one of his creditors.

*Piety in a Palace.*—A lady, who was in the habit of close attendance on the Princess Amelia during her illness, described some of the later intercourse which took place between the Princess and her son, George III., and which seldom failed to turn on a momentous topic of the future world, as being particularly affecting. "My dear child," said his Majesty to her, on one of these occasions, "you have entrusted a good child to your parents; we have nothing to say with to reproach you; but I need not tell you that it is not of yourself alone that you can be saved, and your acceptance with God must depend on your faith and trust in the merits of the Redeemer." "I trust in it," replied the Princess, mildly, but emphatically, "and I could wish for no better trust." Nothing she are assured, could be more striking, than to see the King, aged, and nearly blind, bending over the bed on which the Princess lay, and speaking to her of salvation through Christ; a matter far more interesting to them both, than all the world could bestow.

*A Terrified Persecutor.*—The means employed by the blessed God to make sinners acquainted with their sinfulness and danger, and to lead them to implore mercy, are indeed various. To some he speaks by the thunders of his law; others are attracted by the soothing sound of his Gospel; while the elements of nature itself have sometimes been the means of excitation and deep feeling. The excellent Isaac Watts, in his "Treatise on Angels," gives an account of a famous persecutor, who was brought to seek the mercy of God in a remarkable manner. He was out on a journey, with his pious wife, when they were overtaken with a storm of thunder and lightning. He was seized with great terror, and his wife inquired into his situation. "Why," asked he, "are not you afraid?" She replied, "No, not at all; for I know that it is the voice of my heavenly Father; and shall a child be afraid of a kind father's voice?" The man began to reflect that Christians must have within them a divine principle of which the world is ignorant, or they could not enjoy such calmness when the rest of the world is filled with horror. He went to Mr Bolton, an eminent minister, to whom he had been opposed, acknowledged and lamented his sins, and furnished good evidence of a change of heart.

\* \* \* Separate Numbers from the commencement are sold at 1s. 6d. times be had to complete sets.

Published by JOHN JOHNSON, at the Office of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 21, Fleet Street, Glasgow; JAMES NISBET & Co., BARRINGTON PLACE, Edinburgh; and R. GROOMBRIDGE, London; W. CURRY, Dublin; and W. M'COMBS, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland, and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve volumes, 1s. 6d.—per half-year, of twenty-four volumes, 2s. 6d.—per year, of forty-eight volumes, 4s. 6d.—Monthly Parts, containing four Numbers each, enclosed in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 93.

SATURDAY, DECEMBER 9, 1837.

PRICE 1½d.

THE BENEFITS OF SICKNESS.

PART. II.

BY WILLIAM BROWN, ESQ., F. R. S. E.,

*Late President of the Royal College of Surgeons, Edinburgh.*

IN my former paper, I noticed two advantages derived from sickness, and I now proceed to remark,

III. Sickness puts us in mind of death. It is comparatively few "who, through fear of death, are all their lifetime subject to bondage." Most of us are forgetful and careless to a wonderful degree. We know, indeed, that death is a common occurrence; we observe, in the newspaper, the death of an acquaintance recorded; we are present at the death-bed of a friend; we attend a funeral along the streets into the church-yard; we assist in letting down the coffin into the narrow house, hear the first spadefuls of earth rattle upon it, stay till the green sod is placed on the top, and then return to our home or our business. We witness this, or assist in it again and again; when the clergyman engages in prayer in the house of mourning, we think seriously of the solemn event, sigh for a moment over the lesson of mortality, and thinking we have done enough, we speedily bid it away from our thoughts. No one is so foolish as to imagine that he is not to die, but most of us seem, with one consent, to resolve that we shall think as little about it as possible.

This state of mind often continues during the whole of life, and the approach of death makes no change. Men live fools, and die as they have lived, believing, hoping, fearing nothing respecting a future state. But this is not always the case. When the disease assumes a threatening aspect, when there is long continued pain, or much languor, or much emaciation, when it is evident that amendment is not taking place, when the approved and oft-varied remedies fail in giving the expected relief, the sick man becomes anxious as to the event, and if the word "danger" should drop from the lips of his medical attendant, he feels as he had never done before. Death appears to be no such distant or visionary event as he had always fancied it to be. He thinks of his past life, which had not been regulated with reference to such a result, of his Bible, which he had read in a too careless and indifferent manner, and in

looking forward, even as much as his diseased feelings permit him to do, he sees quite enough to distress and alarm him. How true to nature are these statements from Scripture: "Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat, and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word and healed them, and delivered them from their destruction." "He is chastened with pain upon his bed, and the multitude of his bones with strong pain; so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away that it cannot be seen, and his bones, that were not seen, stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom."

Is it not good to have our thoughts directed to the event of our own death? Not surely that we should always be dwelling on it, be unfitted for the duties of life, be incapable of partaking in the enjoyments which God has strewed in our path. But is it not good that we should learn to look at things as they really are; to have it brought home to our conviction that we,—*that I individually am to die*; that my connection with this world in its employments, its friendships, its relationships, is to be broken up; and that I am to enter upon an untried state of existence, respecting which no one can report any information on his own experience?

Besides, death terminates that period of probation and trial which has existed during life, and places the individual before the tribunal of the Judge. We cannot look forward to this without a serious feeling, without an anxious desire to have every thing right for such a reckoning. Who can look back upon his life and feel assured before God? Will any thinking man ever satisfy himself that his life has been faultless? Has he nothing to fear from the decision of a righteous Judge? Many are the known duties which he has neglected; often has he ventured on known

transgression; many unadvised words have escaped from his lips; many have been the thoughts which his own conscience disapproved of; seldom has God dwelt in his thoughts as the one object of homage and delight; seldom has the will of God been the rule or the motive of his actions; little has the redeeming kindness of Christ been the animating principle of his conduct.

Now, sickness often has the effect of making a man think seriously of his past conduct, of his danger as a sinner, and of the preciousness of Christ as a Saviour. When the soul is led to rely on Christ, he obtains peace, because he has found safety for eternity; and if he is raised up from his sick-bed again to engage in the duties of life, he has learned a lesson which he never forgets; he performs his duties with more conscientiousness, he is more upright, more humble, more kind-hearted; he is more of a real Christian, and therefore he is a better man. Surely, then, sickness is a benefit.

I have now mentioned three benefits which often proceed from sickness; and I doubt not but many of my readers, who have experienced these, will bear their testimony, that the preceding remarks are, in no respect, over-stated, or over-coloured. Sickness had found them in an unhealthy state of moral feeling, and it was blessed, by the Spirit of God, to bring them to a right state of mind. They had been, in a greater or less degree, careless about their eternal welfare, forgetful of the kindness of God, and indifferent about the interests of their fellow-creatures. Now, they are alive to the magnitude of eternity, they feel their obligations to God, and they view their fellow-men with feelings of duty and affection.

But sickness not only rouses to serious thought for the first time those who had previously been careless and ungodly: its benefits are felt also by those who, though Christians before, have sunk into indifference and worldliness. There is frequent reference in Scripture to the benefits of affliction in this respect; and sickness is just one of the common forms of affliction. The quaint, but expressive Poems of George Herbert, offer one interesting illustration:—

— “ *Your heart was foul, I fear.*

Indeed, 'tis true; I did, and do commit  
Many a fault, more than my lease will bear;  
Yet still asked pardon, and was not denied.”

— “ *Your heart was hard, I fear.*

Indeed, 'tis true; I found a callous matter  
Begin to spread, and to exaplate there;  
But with a richer drug than scalding water  
I bathed it often; even with holy blood.”

— “ *Your heart was dull, I fear.*

Indeed, a slack and sleepy state of mind  
Did oft possess me so, that, when I prayed,  
Though my lips went, my heart did stay behind.”

— “ *Truly, friend,*

For aught I hear, your Master shows to you  
More favour than you wot of. Mark the end:  
The font did only what was old renew;  
The caldron supplied what was grown too hard;  
The thorns did quicken what was grown too dull;  
All did but strive to mend what you had marred,  
Wherefore be cheered, and praise him to the full.”

Christians need to be roused from a dull and sleepy state, to be excited to active exertion, to have their selfish desires mortified and subdued, to have their love to Christ quickened, and to have their idolatrous love of earthly objects crush-

ed in the dust. This is often done by sickness; and the recorded experience of God's saints abounds with many instances of this kind: “ *Before I was afflicted I went astray, but now have I kept thy word.*”

But this is not always the case. There are many who pass through sickness, long continued and dangerous disease, but who have derived no benefit from the discipline to which they have been subjected. God has graciously preserved their lives, and restored them to health, but they think no more of him than they did before their illness: they do not seem to consider that their lives ought now to be devoted to his service in a very special manner. They had been very near death, and their recovery scarcely expected by their attendants and friends; but they think no more of eternity than they used to do, and they speak of the situation in which they had been, with a levity more like that of the infidel than the feeling of the Christian. They have experienced unwearied attention at the hand of others; but they are as selfish, as haughty, as hard-hearted, as unkind to others as they ever were. This is a melancholy statement, but it is too true; and it is the more melancholy, because many of the persons referred to, when suffering from illness, and when uncertain of recovery, had seemed to be seriously impressed, and gave promise of permanent mental improvement. Many such have eagerly asked a visit of the clergyman, have waited under his conversation, have directed their attention to the study of the Scriptures, have made prayer to God a regular habit, and then, when recovery of health has been established, have thrown aside their penitence and their piety, and furnished another illustration of the true proverb, “ *The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.*”

Upon an interesting occasion, our Lord said to the subject of a miraculous cure, “ *Behold, thou art made whole; sin no more, lest a worse thing come unto thee.*” Whether or not this man's disease had been inflicted as a punishment for his sin, at least we know, that, in not a few cases, disease is the unequivocal consequence of sin; and in every instance of the kind, it is the wisdom of the individual to listen to the admonition as addressed to himself: “ *Sin no more, lest a worse thing come unto thee.*” The quiver of the Almighty has not yet been exhausted. It contains arrows of greater sharpness: if one does not make the sinner feel, he will send another; and “ *it is a fearful thing to fall into the hands of the living God.*” May his grace meet us all to feel! May his Spirit incline every heart: “ *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon.*”

#### BIOGRAPHICAL SKETCH OF

THE LATE REV. ELIAS CORNELIUS  
Secretary to the American Education Society.

(Concluded from p. 738.)

FROM the popularity which Mr Cornelius enjoyed as a preacher, he was not long in receiving two dist-

invitations from churches in the neighbourhood of Andover, to take the pastoral superintendence of them. After mature deliberation and earnest prayer, he consented to become associate pastor with the Rev. Dr Worcester, over the Tabernacle Church in Salem, Massachusetts. In this capacity he commenced his duties on the 22d July 1819, and no minister ever set out upon his arduous and responsible career as an ambassador of Christ, with a more simple and exclusive regard to the glory of God and the good of souls. It was his highest ambition to acquit himself in all things as a "workman that needeth not to be ashamed," "commending the truth to every man's conscience as in the sight of God." His pulpit appearances were peculiarly attractive. His eloquence was powerful, his manner impressive, and his whole aspect, when proclaiming the Gospel, was that of a man who has felt in his own experience its consoling and purifying influence. In the more private duties of the pastoral office Mr Cornelius felt a peculiar pleasure, and accordingly, we find him thus expressing himself in a letter to his Church during a temporary absence:—

"It is now ten weeks since I have been separated from my accustomed field of labours among you. The season has been one of no small privation to me. I can say without exaggeration, that I am never more contented and happy, than when at home engaged in the duties of a minister and pastor. I am deeply convinced that there is no situation in which the warmest and best affections of the heart are called into exercise with more constancy, than that which the relation between minister and people affords. It is a relation, which takes hold of the best feelings, and is consecrated by the dearest interests and hopes."

In the sick-chamber his visits were peculiarly acceptable. His gentleness and sympathizing kindness won upon the hearts of his parishioners in their seasons of affliction. They loved him as a counsellor and a friend, and his instructions were listened to with the greater readiness from the respect and esteem with which they regarded him. By the young of his flock he was highly revered. "Rarely ever," remarked a member of his Church, did a pastor so enlist the affections of children. Every little countenance brightened when he came in sight,—the children loved him indeed." The influence of such a minister on his people was of the most hallowed description. They became thoroughly versed in the knowledge of divine truth, and many of them showed by their whole deportment that they had indeed become "wise unto salvation." As a valuable auxiliary to his ministerial labours, he encouraged in his people a habit of reading. With this view he promoted as far as possible the circulation among them of religious papers and magazines, directing their attention to such as he thought best adapted to instruct and improve them. The death of his colleague Dr Worcester, which took place at Brainerd in the Cherokee nation, on the 7th of June 1823, produced a deep effect upon the mind of Mr Cornelius. He reckoned it one of the chief blessings of his life, that he had enjoyed the friendship and counsel of a man so highly distinguished for his acuteness and Christian worth. They had lived and laboured together with the most unbroken harmony, and in proof of this we may quote a few sentences from the sermon which Mr Cornelius preached on the death of his revered friend and colleague.

"You will doubtless expect that I should say something of the character of Dr Worcester as an associate pastor. On this subject I scarcely dare trust my own feelings. I may, however, be permitted to say that I shall ever regard the period of my connection with him as one of the happiest portions of my life. And whatever may have been the history of other relations of a similar nature, with heart-felt gratitude to God I desire to record of this, that no incident ever occurred, which was known to interrupt its peace or mar its enjoyment for a moment. I weep while I think its endearments are at an end: and that I shall sit at his feet, and receive his paternal instructions, no more."

While at Salem Mr Cornelius was involved in a controversy with the Socinians who were rapidly increasing in that town, as indeed they have been for some time past in the United States generally, and New England in particular. It has been of late disputed, whether it be consistent with fact, that Socinianism is making rapid strides in America, but whatever may be the case with those who bear the name of Unitarians, there are many other sects, such as those calling themselves as if by an exclusive privilege "Christians," who avow sentiments which are no other than those of rank Socinianism. The prevalence of such blasphemous tenets in Salem led Mr Cornelius to enter the lists in defence of the proper godhead of Christ. The tracts which he wrote upon the subject, as well as a sermon upon the doctrine of the Trinity which he published about this time, were considered as satisfactory and decisive on the points at issue.

During the life of Dr Worcester, and to some extent after his death, Mr Cornelius employed a portion of the year in public agencies of various descriptions. One society in particular had often engaged his thoughts,—that which had for its object the education of young men for the Christian ministry. The judicious author of the published memoir of Mr Cornelius, gives the following account of the circumstances which led to the formation of this, and similar institutions, in the United States:—

"The principal argument for their establishment was, unquestionably, the want of preachers of the Gospel in the United States. The supposed deficiency of religious instruction was amply corroborated by the results of the most laborious investigations. It was estimated that the number of clergymen of all denominations, who had been educated at college, was one thousand and six hundred; and that the number of competent ministers, who had not received a public education, was nine hundred; making a total of two thousand five hundred, for the supply of eight or nine millions of inhabitants. A circumstance, which rendered the destitution more affecting, was the singular inequality in the distribution of ministers. In three States and four territories, with a population of three hundred and fifty thousand, there were but seventeen stated preachers of the Gospel. Another very gloomy feature in the picture, was the rapid decrease in the number of ministers, compared with the population. Seventy years before, New England was supplied with one liberally-educated minister for every six hundred and twenty-eight souls, while in 1816, in the United States, there was not one such minister to six thousand souls. The ratio of ministerial supply had been for a long time regularly and rapidly declining. The number of pious young men, who were able to defray the expense of their own education, was proved by the experience of half a century, not to be by any means adequate to provide a remedy for a state of things so deplorable.

The alternative before the Christian community was, therefore, manifestly this: either the number of ministers must continue to decline, or pious and indigent youth must be assisted in their studies preparatory to the sacred office.

The first object of the Education Society was to acquire accurate information as to the actual extent of religious destitution in various parts of the country. With this view, Mr Cornelius was requested, when engaged in his tour, which we have already noticed, in behalf of the Indian Missions, to direct his attention also to the religious wants of the various districts of the country through which he passed. While employed in making the requisite statistical investigations, his interest was awakened in favour of the great design which the society had in view. From this period he evinced a lively solicitude in all their undertakings, and at length, in August 1826, he was unanimously appointed their secretary. To this situation he had been previously chosen on two different occasions, but thinking it his duty to devote himself exclusively to the labours of the pastoral office, he had declined the honour. Applications had also been made to him from various religious societies to take a part in their management, but he had never hitherto been prevailed upon to accede to their request. Now, however, he began to reflect upon the responsibility involved in such repeated refusals; he came to the resolution of laying the whole circumstances, as is frequently done in doubtful cases in the Congregational Churches of New England, before a council of Churches, summoned to deliberate and decide upon the matter. The result of this conference was, that the Church at Salem was still to be permitted to enjoy the Sabbath ministrations of Mr Cornelius, while an associate pastor was to be chosen to aid him in the other duties of his charge, that he might have leisure to perform the duties of his office as secretary to the American Education Society. Notwithstanding the advice of the council, however, his pastoral relation to the Church at Salem was finally dissolved, and he removed to Andover, resolved to dedicate himself exclusively to his new employment.

In entering upon the responsible situation in which he was now placed, Mr Cornelius directed his attention, in the first instance, to the preparation of a brief statement of the principles and objects of the society. One of these objects, devised and executed by his own exertions, was the establishment of permanent scholarships for the young men under their patronage. This required, of course, a permanent fund, which he set himself to procure. Another improvement introduced by the new secretary was the substitution of a system of loan for the gratuitous system which had been hitherto adopted. According to this plan, the money which was given to aid the young men in their preparation for the ministry, was required to be repaid by them within a stipulated period after they had entered upon professional employment. "It is not only a loan without interest until the young man has completed his course, for some time after, and a loan without surety, so that if he dies, the debt dies with him; but it is made with the further most important provision, that if he shall, in consequence of any calamity, or service of the Church, to which he may be providentially called, or the peculiar situation in which he may

be placed, be deprived of the means of refunding, he shall present his case to the board of directors, whose duty it is to cancel his debt in whole or in part, at their discretion." This mode of rendering assistance to indigent students has been found far more beneficial in its results than that which was formerly in use.

One very important part of the duties which devolved upon Mr Cornelius, as secretary to the Education Society, was to visit the various colleges and the classical seminaries at which the young men were studying, with the design of ascertaining their progress, and encouraging them by his counsels and his prayers. In the fulfilment of this part of his work he was especially successful, and so won the affections of the students by his tenderness, and faithfulness, and devoted anxiety for their spiritual progress, that he was rewarded by them with the warmest attachment.

In the report which Mr Cornelius read at the anniversary of the society, in the spring of 1827, he made the following appalling statement in reference to the religious destitution of America:—

"Five thousand ministers are needed for our country alone; and yet this society, though it has probably more than any other, has aided but few more than a hundred young men in their preparatory studies. The population is advancing at the rate of one thousand every day; and to keep up with it, and to supply the vacancies occasioned by death, would probably require the addition of five hundred ministers every year. I say nothing of the thousands who are needed to carry the Gospel to those who are already destitute. This is this growing, this alarming deficiency ever to be supplied? Advancing with our present step, we can never overtake the wants of our country, much less the world. More must be done, or vast multitudes of men will go down, as they long have, to the silent death, with not one ray of heavenly light to cheer their path. O when will the groans and dying agonies of a famishing world, that has long cried in vain for bread and water of life, be heard, and the Church of God be roused to action! Followers of Jesus! Can not more be done than has ever yet been done for the perishing millions?"

The greater part of Mr Cornelius' time was spent in travelling throughout the States, endeavoring to promote the great objects of the society. In the course of his visits to the different colleges, he was much impressed with the absolute necessity of combining bodily exercise with mental cultivation, and hence he strongly enforced the adoption of such a system of manual labour as that which has since been adopted in the Theological Seminary at Andover. Spite of the waste of health, and life, and usefulness which has arisen from too close application to intellectual pursuits, Mr Cornelius thus remarks in a public address which he delivered on the subject:—

"The exercise of students should be taken in connection with a suitable diet. That there are several mistakes in regard to the latter as the former, is not of a question by any one who is acquainted with the subject. In vain are all our efforts to promote health and vigour of body and mind if this point is not attended to with care.

"The adoption of some such plan as the foregoing seems absolutely necessary to prevent the waste of health, and life, and usefulness, which the Church of Christ has for years sustained, to the ruin of some of the fairest and brightest prospects which have opened around her.

"There is not, perhaps, a teacher before me, and probably not a pupil nor a hearer, who has not met with some melancholy example of this nature, in the circle of his own acquaintance, or within the limits of his observation. It may have been a youth of many prayers, of rich endowments, and of fond hopes. The grace of God had, in a remarkable manner, qualified him for the difficult and arduous duties of a pastor, or a missionary among the heathen. Years had been spent in disciplining his mind, and storing it with the treasures of knowledge. His last preparations were made, and he stood ready to enter on his work. But the destroyer had marked him for his victim. Long before he completed his course of study, while he plied the midnight lamp, and urged his way with unceasing toil, he undermined his constitution by neglecting to take seasonable and appropriate exercise, and thus fell a prey to disease and death.

'So the struck eagle, stretched upon the plain,  
No more through rolling clouds to soar again,  
Viewed his own feather on the fatal dart,  
And wing'd the shaft that quiver'd in his heart:  
Keen were his pangs, but keener far to feel  
He nurs'd the pinion which impell'd the steel;  
While the same plumage that had warm'd his nest,  
Drank the last life-drop of his bleeding breast.'

"The loss which in this manner has so often withered the joys of parents and instructors, and covered the Church with a cloud, is frequently, perhaps I may say usually, aggravated by the fact, that young men of the strongest minds, and of the brightest promise, are the victims.

'Too strong the portion of celestial flame  
For its weak tenement, the fragile frame.' "

In the different journeys which he undertook to promote the interests of the society, Mr Cornelius appears to have derived much elevating and pure delight, from the survey of the works of creation. As a specimen, we may select his reflections on visiting the falls of Niagara:—

"A visit to Niagara is suited to lead the mind of a beholder up to God, and it may therefore be rendered a means of sanctification. I have seldom, if ever, spent an hour in devotion with more solemn awe and delight, and the description of God and his works in the Bible have never seemed so grand, as when I repaired one morning before breakfast to the *staircase* on the American side, for my morning devotions. 'And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluiah! for the Lord God omnipotent reigneth.' I read this and other passages with indescribable awe and delight. I listened while God seemed to speak through the thunders of the great cataract before me. Surely 'great is our Lord, and of great power. His understanding is infinite.' The 148th Psalm is unspeakably grand and beautiful, read at the foot of such a cataract. Still more so if we read in the night season, during a lonely walk around Goat Island, when every thing is hushed into silence, as if to hear the fall of waters echo the praises of the Almighty, in a deeper and more awful voice, while the full moon and twinkling stars look down from the cloudless sky, and join in the solemn chorus which earth and heaven are sending up to their Creator. 'Praise ye the Lord of the heavens; praise him in the heights. Praise him sun and moon; praise him all ye stars of light. Praise him ye heaven of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord, for he commanded, and they were created.' When the mind has been raised by such sublime passages, and the glorious exhibition of divine power made visible to the eye at the foot of Niagara, to some just conceptions of God, every other portion of Scripture is read with corresponding emotion. The wrath of God against the impenitent appears more terrible, his love

and condescension in sending his Son into the world more amazing, and the invitations of his mercy more melting. All this is because the mind is raised above the low and grovelling scenes of time, and made to entertain some faint views of what God is. What then must be the emotions which will be awakened in view of a dissolving world; when the Lord of heaven and earth 'shall come in the clouds of heaven, to be glorified in his saints, and to be admired in all them that believe?'"

In the autumn of 1829, the Education Society removed their seat of operations from Andover to Boston, and the Secretary accordingly took up his residence in the latter place. For several months he supplied the pulpit of Salem-Street Congregational Church there. His labours were highly appreciated, and evidently accompanied with the divine blessing. Scarcely had Mr Cornelius remained in Boston for a year and a half, when, in the course of Providence, he was called to change his residence. In consequence of repeated solicitations, he accepted the office of secretary to the Presbyterian Education Society, whose field of operations, it was now arranged, should embrace nearly all the United States except New England. Having complied with the wishes of his friend that he should embrace the invitation, he removed from Boston to New York in June 1831. It may be mentioned, however, that the Presbyterian and the American Educational Societies were in many respects connected with one another; and hence the acceptance of this additional secretaryship did not involve the resignation of his first office. He still continued to discharge the duties of both with a fidelity and success rarely equalled. So conspicuous, indeed, had his exertions become, that the eyes of the Christian world in America were fixed upon him as the instrument of effecting much good. And accordingly, a vacancy having occurred in the office of corresponding secretary of the American Board of Commissioners for Foreign Missions, he was elected in October, being only a few months after he had settled in New York. It now became a matter of serious consideration, whether it was his duty to accept of this new situation; and it was not without much anxious deliberation and earnest supplication to God for direction, that he at length came to the conclusion, that it was the divine will he should labour in the cause of foreign missions.

In the end of 1831, Mr Cornelius resigned his connection with the American and Presbyterian Education Societies, and entered upon his new labours with a truly Christian spirit. He was evidently advancing rapidly in meetness for the heavenly inheritance, and he seemed to feel that the day of his final redemption was fast drawing nigh. With such an impression on his mind, he exerted himself with even more than his accustomed energy, to promote the noble cause in which he was engaged. To a friend, who remarked that he must not overwork himself, he replied, lifting up his hand impressively towards heaven, "It matters not, if we only reach that bright place at last."

In the course of a few weeks after his appointment as secretary to the Board of Foreign Missions, Mr Cornelius set out for Boston, partly with a view to effect a general arrangement of his duties with the other secretaries of the board, and partly to rouse the zeal of the New England Churches in the good work. During his stay in Boston, he laboured with an energy and

perseverance which surprised his friends, more especially as his health appeared to be in a declining state. On Saturday the 4th of February 1832, he left Boston on his return to New York. He had made arrangements to spend the Sabbath in Worcester, Massachusetts and to attend the monthly missionary prayer meeting in Hartford, Connecticut, on the Monday evening. An individual in whose family he had resided, said to him, just as he was leaving the house, "Sir, is it not possible for you to remain with us till you have better health?" He answered, "I think not; my plans are formed, and I must go. I am very desirous to reach my family." "If it may be, I hope, Sir, we shall have the pleasure of welcoming you and your dear family in Boston next May." "Perhaps so," he replied, "but it is my desire so to live, that if I find God is going to call me hence in one half hour, I shall have no place I shall wish to visit, no cares to settle, no friends to see." In the same spirit, he bid a final adieu to many other friends.

On the road he became perceptibly worse, and on reaching Worcester he was in a state of great languor and debility. He remained in his lodgings till Monday morning, when he set out for Hartford to fulfil his engagement. There he took up his residence at the house of the Rev. Dr Hawes, under whose hospitable roof he spent the last few days of his life. His disease, on his arrival in Hartford, assumed a very serious character, and though the best medical assistance was procured, all was unavailing. It might be interesting to quote some passages from the death-bed experience of this devoted servant of Christ, but for this we refer our readers to the published Memoir, drawn up by Mr Edward, with great good taste, judgment, and propriety. Suffice it to say, that he died, after a few days' illness, glorifying that God and Saviour whom, during his life, it had been his unwearied delight to honour and obey.

#### SCRIPTURAL RESEARCHES.

##### No. XI.

##### THE EXODUS.

BY THE REV. JAMES ESDAILE,

Minister of the East Church, Perth.

No event in the history of the world is so extraordinary as the passage of the Red Sea by the Israelites, and none is so well authenticated. Their leader on that occasion, records the event; and being a poet as well as a legislator and commander, he celebrates it in a poem of great sublimity and beauty, (Exodus xv.) honoured and admired by the Jewish nation, from the day that it was sung by Moses, accompanied by Miriam and the women of Israel, down to the present hour.

No such document as this remains in the historical records of any nation. Very rarely are ancient events recorded by contemporary historians, and such notices, when they occur, are valued in proportion to their rarity. The early history of nations is founded on tradition, decked out with fable. It is a considerable time before a nation thinks it worth while to record its history. Its first struggles and migrations are too insignificant to be noticed; and when it acquires a name and a place in the list of settled nations, it aspires after historical notoriety; and vague tradition, guided by vanity rather than truth, forms the first elements of its history. There is no such thing in existence as an account of the first settlement of any ancient nation, written by a contemporary, the history of the Jews alone excepted. How much do we value any document written by an actor in any ancient event! The his-

tories of Xenophon, Polybius, and Cæsar, leader of expeditions and armies, and eye-witnesses of the events which they record, are highly valued. The history of Cicero concerning the events which occurred during his consulship,—the short account by Eutropius of Julian's expedition against the Parthians, in which he informs us that he himself served, are all received with a confidence which we never attach to the narrative of a mere searcher of records, who may be misled by trust to, or misinterpreting, the statements of others.

Moses stands at the head of all historians, in point of antiquity, and station, and influence; for he was the leader and the principal agent in some of the most extraordinary events recorded in the world's history. His works bear an impression of truth, not to be found in any other record, if we except the comparative modern histories of the evangelists and apostles. He records much that is discreditable, both to himself and to the people whom he conducted, which any historian detailing events in which he himself was a participant, would have been anxious to conceal: but his candour is unparalleled; and he records his own infirmities, and the expressed displeasure of heaven, in his account of them, with the same simplicity and candour with which he states the ordinary transactions in which he himself was the chief visible agent.

In giving some account of the departure of the Israelites from Egypt, it will be necessary to ascertain, if possible, the district in which they were settled: their removal into that country. They were placed in the land of Goshen. But where is the land of Goshen? Little attention has been paid to this question by travellers in ancient or modern times. The great object has been to visit the stupendous relics of Egyptian greatness, and as these are generally scattered along the banks of the Nile, the travels of Europeans have been, for the most part, confined to the course of the river. It is not there, however, that we are to look for the land of Goshen. What we know with certainty, that it was not far from Memphis, the ancient capital. This we learn from Joseph's message to his father after he had made himself known to his brethren: "Haste ye, and go up to my father, and say unto him, thus saith thy son Joseph, God hath made me lord of Egypt; come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast." Gen. xlv. 9, 10.

Here, then, are some elements for ascertaining the locality of the land of Goshen; it was near the capital where Joseph resided; yet it was separated from the rest of Egypt by distant boundaries, and was distinguished by its fertility, and its adaptation to pasturage, a circumstance of essential importance to the Israelites, who were a pastoral people. So much ground is clear; but on which side of the capital it lie? Here we might infer, with great confidence that it lay on the side next to Palestine, the land promise. The settlement of the Israelites in Egypt was never intended to be permanent; it was a temporary sojourn to avoid a pressing calamity; and as Joseph was lord of all Egypt, we may be certain that he would fix his father and his family in a situation best adapted to their present wants, and to their progress, when God's time should come to remove them into the land which he had promised to Abraham as to his seed after him. So fully was Jacob convinced of the truth of this promise, that he made Joseph swear that he would bury him in the sepulchre which Abraham had bought of Ephron the Hittite for the entombment of his beloved wife Sarah. Joseph had the same feelings and impressions, and took an oath to his brethren, not that they should bury his body there, but that they should carry up his bones with them:

be deposited in the cemetery of his fathers, an injunction which demonstrated his strong confidence in the promise which God had given to Abraham, whilst, at the same time, it was evidently prophetic that the fulfilment of the promise was, at that time, remote.

But we have better evidence than conjecture, or probable inference, to prove that the land of Goshen was, in fact, the part of Egypt nearest to Palestine. We learn this from a very brief and incidental notice in the first book of Chronicles detailing the genealogy of the family of Ephraim, the son of Joseph. I quote the passage, as it is decisive on this point, and will be found interesting in other respects. In the seventh chapter of the first book of Chronicles, we have the following particulars, commencing at the twentieth verse: "And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, and Zabed his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath, who were born in that land, slew, because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him." Here, then, we have an account of a predatory excursion conducted by the family of Ephraim, the son of Joseph, against the men of Gath, the principal city of the Philistines, whose territory bordered on Egypt; and in this enterprise it is more than probable that they were assisted by detachments from the other tribes, for it is added that Ephraim's "brethren came to comfort him."

It will readily appear from this that there was a hereditary hostility between the family of Jacob and the Philistines; they were separated from each other only by the wilderness of Shur, the desolation of which encouraged hostile incursions, when either party conceived that the other was off its guard; and this shows another reason why the Israelites were so anxious to avoid the land of the Philistines, in their departure from Egypt, and consented to all the difficulties and dangers of an untried wilderness, rather than encounter their enraged and implacable neighbours. The incidental fact recorded in the above quotation suggests another consideration of no small interest. It appears that Joseph, on the settlement of his father's family in Egypt, had removed his sons from his own residence, and from the splendours, and allurements, and preferences of a court, that they might be domiciliated with their brethren, and share the portion which God had allotted to the family of Abraham; he was alive when the above-mentioned calamity happened to his grandchildren; for it is said, "Joseph saw Ephraim's children of the third generation." Gen. 1. 23. Here, then, we see in the first of the Israelites who was settled permanently in Egypt, and who actually obtained the highest power and honour which that country could bestow, the same self-denial, the same faith in the promises given to Abraham, Isaac, and Jacob, which induced Moses, two hundred years afterwards, to decline the honour of being called the son of Pharaoh's daughter, and to esteem "the reproach of Christ greater riches than the treasures in Egypt." The hopes of the promised land and of the promised seed supported them; the same feelings were cherished by the true Israel of God in all ages of their Church and government; and it is interesting to observe the tenacity with which they cling to this cherished idea, even when they had neither Church, nor government, nor country. This shows, at least, how much the Jewish people, from their origin, in the call of Abraham, down to the present day, have been imbued with the hope of deliverance and of glory through the promised Messiah; and their continued rejection of Him who was sent will be a demonstration of his divinity and power, till "the Gentiles shall come to his light, and kings to the brightness of his rising;" "For I would not that ye should be ignorant of this mystery, that blindness

in part is happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved." Their very unbelief, then, is a standing miracle, a continuous proof of the prescience and providence of God; and were they to come over in a body to the faith of Christ before the fulness of the Gentiles has been brought in, it would be a falsification of the apostle's prediction, which announces that the great mass of the Gentile nations must be brought into the fold of Christ, before the dispersed of Israel shall be gathered into one, acknowledging "one God, and one mediator between God and man, the man Christ Jesus." They must be brought over as a people, and not melt down imperceptibly into the general mass of Christianized nations; otherwise, it would be impossible to tell when the prophecies respecting them were fulfilled; it would be easier to assert that they had completely failed; but God keeps in his own power the times and the seasons, and he has evidently the means of accomplishing the purpose which he has announced, of gathering his ancient people into the Church of Christ; for they are, at the present time, as numerous as ever they were at any period of their power, and anxiously awaiting an opening in God's providence for the recovery of their former privileges: these, in our opinion, they never will regain; but they will obtain what is infinitely better than the recovery of the "beggarly elements," and the re-construction of the exploded system of legal ordinances; they will acknowledge Jesus as "the King that cometh in the name of the Lord;" and then the whole earth shall be filled with the knowledge of God, as the waters cover the sea.

But to return to our subject; we have now seen *whereabout* the land of Goshen *must* be, and what was its general character; and if we can discover a district in modern times corresponding, in point of locality and fertility, with the ancient Goshen, it will give a vividness and interest to the sacred history which the mind cannot receive from vague and indistinct generalities. Happily, the district of Goshen is now no longer a secret, and it stands distinguished by such marked features, that, taken in connection with the ancient history, its locality cannot be mistaken. We owe this elucidation to other circumstances than a desire to illustrate Scripture history; I believe the French, during Bonaparte's Egyptian campaign, were the first who unhesitatingly recognized the district of Goshen; and I remember being not a little astonished to find one of them talking as familiarly of *Pi-hahiroth*, as if it had still been the name of the station mentioned by Moses. Much additional light has been thrown on the subject by the recent survey with a view to ascertain the speediest and most commodious channel of intercourse with India; and I am much indebted to the evidence given before the select committee, as reported and commented on by the Foreign Quarterly Review, which has an excellent article on the subject; Laborde also, in his late journey to Petra, went down the same district, and recognises it at once as the scene of the interesting interview between Joseph and his father, when the aged patriarch came up, at his son's earnest request, to escape the famine which desolated the land of Canaan.

The description of the district of Goshen, under the modern name of Wadi Tomylat, is as follows: It opens gently towards the Nile, not far from Cairo, the modern capital, which is on the opposite side of the river over against the ancient Memphis. In proceeding towards the east, it is hemmed in by inaccessible mountains both on the north and south; its length is about forty miles, with an average breadth of about two, fertile and salubrious in the highest degree, and picturesque by the ruined remains of ancient cities, and the lofty ridges by which it is enclosed. About forty miles from where it opens towards the Nile, it abruptly terminates at what are called the *salt lakes*, or *bitter*

marshes, twenty-three miles in length by seven in breadth; which, though they are now nearly destitute of water, give unequivocal evidence that they have, at one time, been filled with the waters of the Red Sea, and, in fact, formed its termination towards the north; for from these salt marshes there runs a hollow trough to the distance of thirteen miles due south, terminating at Suez, evidently a narrow channel of the Red Sea, when it was formerly connected with the salt marshes, from which it is now entirely cut off, unless when tempestuous winds, combining with high tides, sometimes force it over the barriers of accumulated sand, a circumstance which happened not many years ago. This, beyond all doubt, is the land of Goshen; it contains, according to the French engineers, twenty thousand acres of rich and productive soil, with an exuberant growth of shrubs and copsewood; there is no other district which corresponds with the features of locality formerly indicated, as characteristic of Goshen, by its proximity to the capital of Egypt, on the one hand, and to the land of the Philistines, on the other; besides, the circumstance of their being "entangled in the land," and shut in by the wilderness, (Exod. xiv. 3) which encouraged Pharaoh to hope that the Israelites could easily be turned back into their former place of residence, is not applicable to any other district in that part of Egypt but that which I have assumed as the land of Goshen.

Another thing will be obvious from the description which has been given of the Wadi Tomylat, the Goshen of Scripture, viz., that if Pharaoh and his host had pursued the Israelites, in the ordinary sense in which pursuing is understood, he would have driven them before him, and a great number of them, at least, might have escaped by the narrow trough which connects the Red Sea with the salt marshes, as that was, in fact, one of the regular roads to and from Egypt. There was probably a narrow canal, at that time, running up the centre of this trough, for the purpose of establishing a conveyance by water from the Red Sea to the capital of Egypt; at least the remains of such a canal are visible through the whole district to the present day; and Bonaparte was the first who ordered a section to be made in the trough already mentioned, when the engineers discovered the canal which, perhaps, had been covered up for thousands of years, (for its construction is ascribed to Sesostris) yet still existing in great preservation. Over this canal there was a regular mode of transit, and had the Israelites been able to reach it before Pharaoh and his host, they would have passed in safety, and without a miracle; he appears to have been perfectly aware of this, and instead of pursuing them down the narrow valley, with an array of "six hundred chosen chariots, and all the chariots of Egypt," (Exod. xiv. 7) he appears to have attempted to turn them, by a rapid movement down the southern side of the lofty mountainous ridge which shuts in the vale of Goshen to the south; and it was the will of the Almighty that he should accomplish his purpose; for when the Israelites were encamped at Etham on the very "edge of the wilderness," (Exod. xiii. 20) to which they were bound, the Lord commanded them to "turn, and encamp before Pi-hahiroth, between Migdol and the sea, over against Baalzephon."

Our total ignorance of the position of these places, may well check all confident assertion; and, therefore, I merely suggest or surmise, that the turning here is equivalent to a backward movement, or, perhaps, merely, facing to the left, so as to lay the whole host of Israel along the salt marshes, then a part of the Red Sea, and extending, as has already been mentioned, twenty-three miles in length, by seven in breadth, and which, when filled with water, must have been considerably deeper than the Red Sea at Suez, as has been ascertained by modern levelling. I conjecture farther, that Migdol, which means a tower, was at the eastern

extremity of the mountain ridge which bounded the valley on the south, and Baalzephon over against the termination of the northern ridge; that it was not that the passage was made, and that the Israelites did not touch any part of the present Red Sea.

If there are any who may be inclined to think that this account is contrary to that given in the Scriptures, I have only to say, that the Scriptures alone have compelled me to this interpretation, which has been surmised by others, but for which no reason has been given. Let us attend to the subsequent narrative of the marches of the Israelites, and I think the accuracy of the view which I have taken will be evident. In the chapter following that which narrates the catastrophe of the Egyptians, we read, "So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water." Ex. xv. 22. Now, where is the wilderness of Shur? I make no conjecture on the subject, but give the plain language of Scripture. In the twenty-fifth chapter of Genesis we have the following account of the locations of the land of Ishmael: "They dwelt from Havilah unto Shur, that is, before Egypt, as thou goest towards Assyria." ver. 18. Now, whether we understand Assyria in its restricted sense in which the name was applied in later times, when its empire towards the west was bounded by the Euphrates, or in its earliest acceptation when it comprehended all the country between that river and the Mediterranean, in whichever of these senses we understand the word, it indicates clearly and unequivocally, the Isthmus of Suez, through which every person must pass who goes from Egypt towards Assyria. This desert is of very great extent; its narrowest breadth, measuring from Suez to the Mediterranean, is seventy-five miles, and its length may be stated at more than double that distance. On this extensive waste, then, the Israelites landed, after passing through the Red Sea; but not one inch of it could they have touched, had they crossed any part of the Red Sea, according to its present dimensions.

It is absurd to talk about facilities or probabilities of miracles; every thing is possible to God which does not imply a contradiction, or a violation of his essential perfections. But in the view which I have taken of this subject, the deliverance of the Israelites would appear greater to them than on the common view of the case. Pharaoh's object was to drive them back to the house of bondage; he and his people had a deep interest in this, as it would have been very inconvenient for them to have lost such a vast number of useful slaves. When, therefore, he had fairly overtaken them, after Moses had issued the order for a backward movement to Pi-hahiroth, the strongest and boldest spirits were then in the rear, and when they looked back and saw Pharaoh and his hosts interposed between them and the practical passage which they had contemplated over the narrow trough of the sea already described, their faith and their courage utterly failed them, and they exclaimed, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" All hope had utterly fled when they saw their oppressors in a position to drive them back to their abhorred and degrading bondage; every possibility of escape seemed taken away from them, and they expressed their feelings in the language of despair. In these circumstances, how great and unexpected must

\* All the maps and descriptions which I have ever seen professing to illustrate the geography of Scripture, with the exception of the Ancient Universal History, lay down the wilderness of Shur on the eastern side of the Red Sea, in direct opposition to the statement of Scripture, as quoted above; being led, or misled, by the generally received opinion, that the Israelites passed the young Red Sea, somewhere above or below Suez. Creighton's passage in 1831, falls into the same mistake.

Lord Valentia, and others, have pronounced, without question, that the salt marshes anciently formed part of the Red Sea.



their deliverance have appeared! No wonder that it should have made an indelible impression on the minds of that generation, and many that came after it, and that it should occupy a prominent place in the lyrical compositions of the Hebrew poets and prophets. "Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap." Ps. lxxviii. 12, 13. "Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red Sea. Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known. He rebuked the Red Sea also, and it was dried up: so he led them through the depths, as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies; there was not one of them left." Ps. cvi. 7-11.

Here we may observe, that the Israelites seem to have been almost as forgetful of the judgments and mercies of God, as the Egyptians themselves; as the latter forgot the repeated judgments of God, so the Israelites forgot the many mercies which he had bestowed, and the many deliverances which he had wrought. "They provoked him at the Red Sea," when they doubted the power of God, and disputed the authority of Moses, through whom the Almighty had so often indicated his gracious purposes to the house of Israel.

It may be asked, what is the use of all this minute criticism? Is it not better to take the statements on trust, depending on the authority of the Word of God? They who hold such language, do all that they can to extinguish the light of divine truth: doctrines and facts taken up on trust, and without investigation, can make no salutary impression on the human mind; whatever effects they may produce, they are no better than superstition to those who hold them. Nobody doubts that the destruction of Jerusalem and the desolation of Edom are distinctly foretold in Scripture, and that in both instances they have been fulfilled. And is not this enough? No; the fall of all the ancient nations might have been foretold without the gift of prophecy: they contained within themselves the elements of dissolution; but how impressive is the consummation, when history becomes the interpreter of prophecy, and explains particulars which afford a key and a commentary to statements and expressions which were utterly unintelligible till illustrated by the event! The fulfilment of every prophecy is equivalent to a miracle; and the verification of any event, professedly miraculous, is also equivalent to a miracle; and, in this way, it may safely be said, that miracles shall never cease till the end of the world; for the whole world's history is bound up in prophecies, which will not be completely fulfilled till the final consummation of all things in regard to this world. The leading fact which has influenced my opinion in adopting a new view of the passage of the Red Sea, is the statement of Scripture that the Israelites had their first station after that event, in the wilderness of Shur, which appears to be identical with the wilderness of Etham, and corresponds exactly with the Isthmus of Suez. I wonder that some acute infidel did not discover this, and proclaim the whole account to be a fable; inasmuch as they had no sea to pass, in order to reach that station. But the Scripture tells us, that they did pass a sea in order to reach it; and an examination of the locality proves, that a sea *did* interpose between them and the wilderness of Shur. They marched along the edge of this sea, in order to reach the narrow trough, already mentioned, which I have no doubt was passable at low water, as it was evidently so shallow as to be insufficient for the admission of ships, till the canal, which

still remains, was constructed for the purpose. This canal terminates at the salt marshes, the bottom of which is considerably lower than that of the Red Sea at Suez. For twenty-three miles, therefore, the length of these marshes, the canal was not necessary. But where the marshes terminate, the canal recommences, and runs the whole length of the valley, a distance of forty miles, till it joined the Nile by locks.

Here, then, is a sea lying directly in the way of the Israelites, when they were stopped in their attempt to cross at the canal, or narrow trough, if no canal then existed: and death, or aggravated bondage, must have been their portion, had not God opened a way for their escape, through a deep creek of the Red Sea, which, though now nearly dry, has left unequivocal demonstrations of its former existence.

In an article on the cities of the plain, I pointed out how exactly the physical and geological aspect of the district corresponds with the account of the catastrophe, as given in Scripture: and I hope future investigation will tend to throw much light on the subject which I have now attempted to illustrate. As I do not wish to resume the discussion, I have only to add a few remarks by way of summary and conclusion. I have supposed the Israelites placed along the whole length of the salt marshes, then filled with the Red Sea, by the command to "turn;" equivalent to altering their line of march, and facing the sea, which they had hitherto skirted on their left. In this altered position, to the extent of twenty-three miles, the whole host of the Israelites entered into the sea at once, perhaps about twenty deep, rank and file. There is an absolute necessity for their entering the sea *abreast* in this manner; for had they entered in the style in which they had hitherto marched, the foremost files would have reached the opposite side, before the rear ranks could have entered the channel; and in these circumstances, the miracle, as detailed in the narrative, could not have taken place.

By adopting this view, another difficulty will be obviated. The whole transaction occupied so short a space of time, that a double miracle would have been necessary, had the event taken place below Suez, as is usually supposed, where the sea is between twenty and thirty miles broad. We do not know the exact time when the Israelites entered the sea, but it was during the night; and when morning appeared, the waters returned in their strength, and overwhelmed the Egyptians. Ex. xiv. 27. From this it would seem, that the Israelites must have been landed before sun-rise; which, considering the distance, according to the common opinion, appears to be impossible, without a miracle, which we have no right to suppose, in this particular, to have taken place. This has puzzled all commentators: and both Jews and Christians, joined by the judicious Patrick, have supposed, that the Israelites, actually, did not pass the sea on the night of the catastrophe, but returned to Etham, from which they had set out; as it is said, that they set out from that place after passing the Red Sea. This difficulty is obviated by supposing, what I believe actually to have been the case, that the salt marshes were reckoned as bounded, in their whole extent, by the wilderness of Etham, and were considered as lying within that district.

CHRIST EVER PRESENT WITH HIS PEOPLE:  
A DISCOURSE.

BY THE REV. JAMES GLEN, A. M.,  
*Minister of Benholme.*

"I will not leave you comfortless; I will come to you."—JOHN xiv. 20.

THIS is one of "the exceeding great and precious promises" with which Jesus comforted his disci-

ples when he was about to be separated from them. "I will not leave you *orphans*," as we read in the margin. Orphan is a word, which of all others gives an idea of the absence of comfort, as the spectacle of a *united* family, the parents and the children striving, without jealousy and without rivalry, to excel in kind offices to each other, is, perhaps, as genuine a picture of human enjoyment as is to be found on earth. Enter the family over which two affectionate and pious parents preside, and the scene of domestic happiness that presents itself to you, will be apt to make you forget for a moment that this is a world of change and disappointment. You behold contentment and joy beaming in every countenance, and you confess at once that sorrow is a stranger to such a dwelling. Go into the family which death has invaded and sent the parents to an untimely grave, and you behold a scene of the most painful description,—a number of helpless children without a controlling and directing head, each one cast upon the stormy ocean of life, like a frail bark left in the midst of the sea without a mariner to guide its path through the troubled waters. If the orphans are of such tender years as not to comprehend the nature and extent of the loss which they have sustained, you will view them as objects of unmingled pity, deprived as they are of their natural guardians, and thrown in a state of great weakness and helplessness upon the care of a selfish and unfeeling world. They know not the tenderness of a mother's love, nor the kindness and preciousness of a father's care and superintendence. Although their lot may be cast among friends who will supply their temporal necessities, yet they may be exposed to numberless privations and hardships in consequence of the want of vigilant and affectionate parents. And the case of many orphans is indeed much more distressing than this. When the last surviving parent is laid in the dust, the children may be left without maintenance, without protection, without counsel and discipline; they may fall into the hands of unprincipled and hard-hearted relatives, or be abandoned to the neglect and cruel treatment of hired guardians. No condition on earth is, in general, more sad and disconsolate than that of an outcast orphan; no tale so touching as that of the orphan's wrongs and sufferings.

Many are the wants and anxieties of children; and no one is so well fitted to relieve them as the natural guardian—the parent. When the child is born to poverty, no one will submit to so patient industry, and to so self-denying frugality, to supply its necessities, as a parent. When the child is in sickness, no presence will so effectually satisfy the wistful eye of the little sufferer as the presence of a parent; no hand will so gently smooth the pillow of distress as the hand of a parent; and no voice will so sweetly calm the agitated spirit as the voice of a parent. When the child is thoughtless, and wayward, and prone to yield to the power of temptation, no warning comes with so much effect as from the lips of a beloved and pious parent. When the child is

inquisitive on the subject of religion, as most children are whose minds are at all directed to divine things, no one communicates religious instruction more impressively than a consistent and enlightened parent. When the child is brought under convictions of sin, and longs not merely for knowledge but for salvation, to whom can he unbosom himself with more confidence than to a godly parent, and who so suitable as such a parent to point his views to the Lamb of God, who taketh away the sin of the world? Who will be so faithful and persevering as the Christian parent in explaining the difficulties that perplex the mind of the young inquirer, when he begins in earnest to attend to the things that belong to everlasting peace? Who will pray so importunately that "Christ may be formed in him"? Happy, beyond expression, is the child who has a parent to perform all these kind and important offices in his behalf; and "comfortless," below human estimation, is the child who is deprived of such a parent. He may not for a season be sensible of the full amount of the loss which he has sustained, but he will feel it afterwards in a thousand ways, which we can neither describe nor imagine.

And should the orphan be of such years at the time of his bereavement, as fully to estimate the magnitude of his loss, his case is, for a time at least, more painful and distressing than that of the infant orphan. He has lost not only a guardian and protector, but a companion and friend;—at the earliest, his most attached, his most valuable friend. He has lost one, whose parental care he has been able to appreciate; one to whom he has been looked up with esteem and reverence; one who was dear to him as his own soul, and whose existence seemed essential to his own. Such an orphan is indeed cheerless and comfortless. The distant past happiness seem like a baseless vision; the present is a season of intense agony and mourning, and the future is shrouded in clouds of impenetrable darkness. His case cannot fail to touch every heart in which glows the least spark of human sympathy, and to allay the bursting sorrows of such a sufferer, is one of the most valuable offices of friendship.

Such an office does Jesus undertake in behalf of his disconsolate followers. He foresaw that his departure would plunge them into the depths of sorrow and anguish; and, with more than paternal tenderness of an affectionate parent pitying his beloved children, he gives them the assurance of consolation in his absence. "I will not leave you comfortless." I will not leave you in the most painful and forlorn condition of orphans. I will not leave you destitute of support, protection, instruction, and comfort. I will do infinitely more for you than the fondest earthly parent could accomplish. When he breathes his last, he has nothing to leave nothing with his children but his blessing. He is withdrawn from them for ever. They see him no more, and partake no longer of his offices. But death will not sever the mystical

relationship that subsists between you and me. You shall even behold me again with your bodily eyes; and when my presence shall be finally withdrawn from you, you shall continue to be partakers of my spiritual benefits.

"I will come to you." There are three senses in which these words may be understood; and all of them were verified in the happy experience of the disciples.

1. The words imply that Jesus would return to the apostles after his resurrection, and converse with them as before his crucifixion. And O how refreshing was the prospect of such interviews, few and brief as they were! This anticipation was, indeed, well calculated to alleviate their sorrow. What is it that occasions the most poignant distress to the right-hearted youth in the death of a truly Christian parent? It is not that he fears his parent is lost, and that he shall not see him arrayed in shining robes on the morning of the resurrection; but it is that a complete and lasting separation has taken place between him and an honoured parent; and that he shall see his face, and hear his voice, and receive his warm embraces, and enjoy his improving society no more on earth. The shades of evening shall close around the former dwelling of the departed saint, but he returns no more "to bless his household." The beams of the rising sun shall shine as bright as ever on the smiling cottage, but no more the parent gladden the domestic circle when they assemble for their morning devotions. That form which carried joy along with it into the bosom of his family is no more beheld; and that tongue which edified and delighted the listening circle is silent in the grave. The elder branches of the family contemplate the loss of a godly parent with intense but unrepining sorrow; and the little ones who used to cling to his knees to receive his caresses and his blessing, view the empty seat with hearts ready to burst for anguish. And what, think you, would give them instant relief and unbounded joy at such a moment? Would it not be the return of their beloved parent, were such an event consistent with the will of their heavenly Father? Could he have said to them in his expiring moments, "I must indeed die and leave you for a time; but after the lapse of a few days I will return to you again, and then we shall resume our happy intercourse;" would not every heart have bounded with joy at such an intimation? or would not, at least, such a prospect have rendered the pang of separation endurable? Such, then, was the cheering intimation which Jesus gave his disciples. As if He had said: I must soon be parted from you, but I will not leave you comfortless. You must indeed have a season of sadness and perplexity, but it will be short. "I will come to you." I will return in person, and administer to you comfort and encouragement; and then shall your sorrow be turned into joy. And the event answered the intimation. Jesus came to his disciples after he had burst the fetters of the tomb. And the inspired historian

fails not to tell us that the disciples were glad when they saw the Lord." Nay, into such a transport of delight were they thrown when they fully recognised the presence of their risen Lord, that holy exultation was for a time the predominating feeling,— "they believed not for joy, and wondered."

2. Jesus came to his disciples by his Spirit. And this I take to be the meaning of the expression which he had chiefly in view. When he returned from the unseen world his stay on earth was short; and, refreshing as his visits to his followers were, they were few, at considerable intervals, and of short duration. But he sent them "another comforter to abide with them for ever." He sent the Holy Spirit to supply his place when his own bodily presence was withdrawn. And thus the promise of Jesus, that he would not leave them comfortless, proved a true and faithful saying. He returned to them from the grave, but not to abide with them permanently. He soon ascended up where he was before; but, in fulfilment of his promise, he sent the Holy Spirit in his room. And as it was the office of this heavenly messenger to testify of Jesus, and to receive of the things that are his, and show them to their souls, by his residence in their hearts Jesus himself might be said to dwell within them. In every new view of divine truth which the Spirit gave them, and in every promise and invitation, warning and exhortation of Jesus which he brought to their remembrance, they felt as if He had been present with them and addressing them. And thus Jesus might be said to be present with them by the indwelling of his Spirit. And hence the language of the Apostle John: "Hereby know we that Christ abideth in us, by the Spirit which he hath given us."

All who know the history of the day of Pentecost are aware, that on that memorable occasion the promise of Jesus was fulfilled. The Holy Spirit came to the disciples in all his fulness of gifts and graces. And from that hour we hear no mourning on their part on account of the withdrawal of Christ's personal presence. Nay, so abundantly was his absence supplied by the sanctifying, invigorating, and comforting influences of the Holy Spirit, that we find them happy, joyful, triumphant. In the midst of opposition and persecution, we read, that "they were filled with joy and with the Holy Ghost."

But the gracious promise under consideration, was not confined to the disciples. It extends to believers of every age. "Lo, I am with you always, even unto the end of the world," are the cheering words of Jesus. He still dwells in the hearts of his people by faith. He is ever present with them through the indwelling of his Spirit. And they still know what it is to have "times of refreshing," when Jesus comes to them with special tokens of his love. May he manifest himself still more to our souls, in the reading of the Word, and in the ordinances of his grace, and uphold us in all our sorrows and difficulties with his free Spirit!

3. But, again, Jesus came to and for his disciples at the hour of death. Then the time of separation was over; and Jesus having gone to prepare a place for them, returned to take them to himself, that "where he was, there they might be also." And at this moment, while we are prosecuting our toilsome journey through the wilderness of this world, they rest from their labours, and tune their harps to the praises of "Him who loved them, and washed them from their sins in his own blood." Ye who know the Lord, comfort one another with these words; for Jesus will come to you also in your dying moments, and his rod and staff will comfort you as you pass through the gloomy valley. Wait then for the coming of your Lord; "for yet a little while, and he that shall come will come." Walk now by the faith of the Son of God; and when "He who is your life shall appear, ye shall appear with Him in glory."

#### COLONIAL SKETCHES.

##### No. I.

BY THE REV. ROBERT BURNS, D. D.,  
Minister of St. George's Church, Paisley.

THE fathers of the Reformed Church of Scotland were by no means inclined to throw a geographical boundary line around their patriotic and their Christian sympathies. "Within the realm of Scotland," indeed, lay that interesting field, to which were consecrated the peculiar labours and sufferings of their apostolic ministry; but they did not merge in the character of "Scottish ministers" that of members of the Church universal. They contended for the rights and privileges of their own establishment at home, and with a zeal and constancy to which there are few parallels; but they did not consider this as at all inconsistent with a due regard to the interests of other Churches abroad, with which they sought to form alliances more sacred and more spiritual than those to which mere worldly endowments from a common purse can give rise. We can refer, with deep interest, to the "acts" and "actings" of our earlier General Assemblies in proof of the Catholic spirit of our Church, when she maintained a friendly correspondence with the reformed Churches of the continent; when she helped, by her contributions, the poor students of Lithuania; when she sympathised with, and struggled for, the persecuted Protestants of the Palatinate; and when she longed, and prayed, and strove, for the "coming of Christ's kingdom" with "power and great glory."

A Church that felt such interest in those who were associated with her, by similarity of principles, and by fellowship in suffering, could not, by any possibility, be indifferent to the spiritual concerns of her own kindred abroad. It was not, indeed, until the commencement of the seventeenth century, that the Church of Scotland had an opportunity of manifesting her substantial sympathies with her expatriated brethren. The progress of commerce was slow; and other causes than mercantile and commercial speculation contributed to form the ties of continental and foreign relationship. Scottish regiments were long kept in the service of the Dutch republic; and these regiments were viewed by our Church as so many parishes, to which pastors and sessions behaved to be appointed; and "the church in the army," was long an interesting branch of the Scottish Presbyterian system. When the sword of persecution moreover, was drawn against our forefathers,

multitudes were driven into exile in foreign lands; and the spiritual interests of our countrymen in Holland and in America became to themselves and to their brethren at home a matter of deep and pungent concern. Besides those who fled, or who were banished to the former of these countries, not a few of the most eminently pious ministers and laymen from England and Scotland became settlers in the transatlantic colonies; and the Church which had been watered by their tears at home, was transplanted to a foreign soil, where it fixed its roots, and extended its healthful branches. In its progressive march, the "spirit of the pilgrims" diffused a blissful influence all around; while they who remained at home were cheered and invigorated by good tidings from abroad.

As illustrative specimens of the interest which the Church of Scotland has taken in the spiritual concerns of her children in foreign parts, we may select the following out of many that might be quoted.

It was in August 1641, that the case of the Scotch congregation at Campvere in Holland came for the first time formally under the notice of the General Assembly. Prior to this period, Baillie and others had corresponded with the minister of the Church at the factory, sending him and his people information of the proceedings in Scotland regarding both the Church and the monarchy, and receiving from them in return such useful intelligence regarding the state of religion and of literature on the continent. Still the Church at Campvere was not as yet "part and parcel" of the Church of Scotland; and it was not till 1642 that an act of Assembly was passed engrafting this interesting branch on the parent stock. The terms of that act are worthy of notice: "A motion was made in the Assembly, that it seemed expedient for correspondence that might be had from foreign parts for the welfare of this Kirk, that the Scots Kirk at Campvere were joined to the Kirk of Scotland as a member thereof." The object of the motion was not to establish a correspondence with foreign parts;—that had been established long before;—and the design of the present measure was to facilitate and systematize this correspondence. Campvere was to be the key of access to foreign parts; and in order that the advantage arising from this connection might be more fully and securely enjoyed, it was desirable that a permanent link of relationship should be formed betwixt the congregation of that place and the General Assembly of the Church of Scotland. Here again, we have to notice what is said about "the weal of this Kirk," that is, the Kirk of Scotland, as closely involved in the maintenance of correspondence with foreign parts. It was "for" the welfare of the Church at home that an intimate alliance should be kept up with Churches of Protestants abroad; and it was "for" the establishment of this alliance, and the maintenance of the brotherly fellowship, that a motion was made to incorporate Campvere with the Church of Scotland, "as a member thereof." And what was the result? "When motion being seriously thought upon and considered in the Assembly, they approved the motion, and ordered Master Robert Baillie, minister at Cilwinning, to write to William Spang, minister at Campveir, and to request thereof, willing them to send their minister as a ruling elder, instructed with a commission to the next General Assembly, to be holden at St. Andrew, the last Wednesday of July 1642, at which time they shall be enrolled in the books of the General Assembly as the commissioners of the General Assembly of Scotland, from the Scots Kirk at Campveir." This was done accordingly; and from that period down to the present day, the representation of the Scotch Church at Campvere, although that Church, as a distinct society, has ceased to exist, occupies a place on the roll of the General Assembly.

On the first of September 1647, we find the General Assembly transmitting a letter of advice "to their countrymen in Poland, Swedland, Denmarke, and Hungarie," and an excellent letter it is. It is addressed to the "Scots merchants and others, our country people scattered" in those lands; and it opens with the expression of a wish, that "grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ" may be with them. It then goes on to state, that although the Church of Scotland had had great difficulties to conquer in maintaining the true reformed religion among its own members at home, "yet, since the mighty and outstretched arm of the Lord had brought them out of Egypt," and had permitted them again to enjoy the benefits of an established ministry, and regularly organized courts, it had been their earnest desire and aim "to set forth the kingdom of our Lord Jesus Christ, and the purity of his ordinances, not only throughout Scotland, but in other parts also, so far as God gave them a call and opportunity so to do." Among other things of this nature, "they had more particularly taken into their serious thoughts, the sad and lamentable condition of many thousands of their countrymen who were scattered abroad as sheep having no shepherd, and were, through want of the means of knowledge, grace, and salvation, exposed to the greatest dangers, whether through ignorance or through manifold temptations, terrors and false religions, or through the occasions and snares of sin." Feeling themselves thus called on to put them in mind of the one thing needful, they proceeded to administer most wholesome admonitions. They do not disapprove of their countrymen going abroad to follow any lawful calling; yet, "seeing they had travelled so far, and taken so much pains to get uncertain riches which cannot deliver in the day of the wrath of the Lord, and which men know not who shall inherit; they do from affection to the salvation of their immortal souls, most earnestly beseech and warn them to cry after knowledge, and to lift up their voice for understanding; seeking her as silver, and searching for her as for hid treasures; and so imitate the wise merchants in purchasing the pearl of price, and in laying up a sure foundation for the time to come, by acquainting their souls with Jesus Christ, and by faith taking hold of him whose free grace is now offered and held out to sinners, excluding none among all the kindreds of the earth who will come unto him." After an earnest pleading with these merchants on the great concerns of salvation, the Assembly exhort them to "endeavour to have among them the ordinary means of grace and salvation;" "to pray that God would give them pastors according to his heart, who shall feed them with knowledge and understanding;" "to set up the worship of God and ecclesiastical discipline, according to the form established and received in their mother Kirk; and to agree on a way of settled maintenance to pastors and teachers." On their agreeing to some arrangement of this kind, (and their pecuniary means enabled them to do it,) the commission of Assembly are instructed to provide from time to time, "some able and godly ministers for them, as likewise to communicate to them the Directory, for the public worship of God, and the form of ecclesiastical government and discipline, together with the Confession of Faith, and Catechisms." In the meantime, the Assembly exhorts them to attend to the maintenance of the worship of God in their families, and to continue steadfast in the faith in which they were baptized, and to adorn the Gospel by a sober and godly conversation. They also remind these their countrymen abroad, of the sufferings of the parent Church, "for the common cause and Covenant of the three kingdoms," in which "distance of place," ought not to lessen or blunt their sympathy. This letter was printed and published at the time, "in order that it might with greater ease and

convenience, be conveyed to the many several places of their habitation or traffique." It is subscribed "in name of the General Assembly of the Kirk of Scotland, by Mr Robert Douglass, moderator." I have little doubt that this apostolic epistle was, in part at least, instrumental in leading to the erection of those numerous Scottish Churches in Holland, and in the northern parts of the continent of Europe, of which Mr Steven has given some interesting notices in his "History of the Scottish Church at Rotterdam." These branches of the parent tree flourished for a season in all the loveliness of spiritual verdure, and our countrymen long "sat under their shade with great delight." But the "reign of terror" from 1660 to 1688 crippled sadly the energies of the Church at home, and her foreign relations must have suffered accordingly. It is very interesting, however, to notice, that in the darkest period of these persecuting times, we find as in the days of the apostles, the "scattered remnant" made the honoured means of sending the treasures of the kingdom to countrymen still farther removed, and of even paving the way for giving the Gospel to the heathen. Mr James Stirling, one of the ministers of Paisley, and author of the historical part of "Naphthali;" and Mr Patrick Warner, afterwards minister at Irvine, went to the East Indies, as chaplains on the establishment of the India Company, and in that capacity were honoured with extensive usefulness.

To come to a later period of the history of the Church. When the celebrated Scottish colony of Darien was set on foot, towards the close of the seventeenth century, the attention of the guardians of religion was strongly directed to it; and the settlers who emigrated from this country on that eventful expedition were amply supplied with faithful ministers, and the "Presbytery of Caledonia" was "orderly constituted." The company who set on foot the settlement had applied to the Assembly for ministers, in order that "a Gospel ministry might be settled, who might instruct our countrymen, and be useful in propagating the glorious light of the Gospel among the pagan natives." The court of directors of the company having cordially invited Mr Alexander Shields, of St. Andrews, Mr Francis Borland, of Glasford, Mr Alexander Dalgleish, and Mr Archibald Stobo, ministers of the Gospel, to be sent to Caledonia to labour "in that pious, necessary, and glorious work," the Commission of the General Assembly gave to these excellent men all due authority to preach the Gospel, to dispense ordinances, to constitute themselves into a presbytery with the usual powers and privileges, and to use all means in their power to promote the conversion of the heathen. They are empowered and advised to subdivide the settlement into so many parishes, of each of which one minister and a suitable number of lay elders and deacons were to take the spiritual charge. A general meeting of the whole inhabitants was to be held, when, with "the greatest solemnity and seriousness, they should avouch the Lord to be their God, and dedicate themselves and the land unto him." The ministers are also instructed to keep up a regular correspondence with the Church, "frequently and fully acquainting her with the whole state of their affairs, and what they may need from her from time to time." They are authorised to rely on the "cheerful forwardness of the Church at home to assist them." Some of these ministers had devoted themselves to this service for "a limited period," and they are not prohibited from returning to their charges at home; but they are "recommended, before any of them come away, to endeavour to settle the Church, and that the concerns of the Gospel be brought to some hopeful pass." So soon as any of them resolved to come home without returning, they are required to give timely notice of it to the Commission, in order that "others may be provided to

go in their room." Thus anxious were our fathers to keep up a succession of faithful ministers in the colonies as well as at home, in order that the work "might not fall for the generations that were to come," and that "the children that might be born might rise up and call them blessed." Alas! the "Presbytery of Caledonia" can scarcely be said to have had an existence, except on paper; and the disastrous issue of the expedition seems to have had a most distressing effect in paralysing the zeal of the friends both of commerce and of religion in Scotland. Nevertheless, the movement in favour of the spiritual interests of the Darien colony was a noble one; and the instructions given to the "Presbytery of Caledonia," together with the faithful, but ill requited, efforts of its members, do well deserve to find a place among the "Memorabilia," or, as old Cotton Mather, the historian of the American Churches, would term it, the "Magnalia" of the Presbyterian Church of Scotland.

#### ON THE APATHY OF THE HINDUS.

BY THE REV. JOHN WILSON, D.D.,

*One of the General Assembly's Missionaries to the East Indies, and President to the Bombay Branch of the Royal Asiatic Society.*

IN going to church yesterday, my friend Mr W. and I found, stretched upon one of the public streets, a poor man apparently in the agonies of death. Though he had his head and body uncovered, and a scorching sun was pouring down his rays upon him, there was not found a single native amongst numerous passers-by and spectators, to lift him into the shade; and though he was in danger every moment of having his feeble existence extinguished by the vehicles which were moving along, there was not a single person found to remove him from the middle of the road. This wretched man was lying near the gate of the *pinjarapur*, an enclosure and hospital lately erected by the *Jainas*, for the benefit of the *brutes*, and which, a few months ago, received from Motichand Amichand, (now deceased,) an endowment amounting to two lakhs of rupees. The ostentatious clemency of his neighbourhood to objects which do not require it, and his unpitied and unrelieved misery, made a sad impression upon my mind, and formed a very painful exemplification, of what, alas! to me needs no illustration, of the character of the heathen, as "proud and boasters," but at the same time, as "without natural affection, implacable, unmerciful."

Some months ago, I saw a lofty cocoa nut tree, around the roots of which some gardeners had been digging, with the view of changing its inclination, suddenly fall to the ground with a tremendous crash. I rushed forward to it, that I might learn the fate of a man who was fixed among the branches composing its tuft. I found him crushed beneath the tree, with his limbs broken in two or three places, otherwise sadly mangled, and unable to speak. Several persons, including some women, were drawing water at a well, from which he was not more than two yards distant. Not a single one of them expressed the least compassion for the wretched man; and most of them filled their vessels and attempted to walk off, as if nothing had occurred. I had actually to threaten them, before I could get sufficient assistance to get him extricated! He very speedily expired.

I could fill several sheets with accounts of scenes and occurrences with which I have been personally connected, similar to those which I have now noticed, but I forbear. This apathy of the Hindus, I would remark, however, is that feature of their minds, which too many of our countrymen, who after learning their ways, come forward as their apologists, have denominated a very virtue, "mildness," "patience," or "placidity," and concerning which, they

have discoursed with a sublimity amounting to the Pleiades. Verily the Hindu mind is placid! It can behold the scene of human misery with placid as a pool of stagnant water, and as placid as it can behold the funeral pile, which is to consume the living as the dead parent, without a tear can shed the blood of innocent and helpless without compunction. It can calmly look on without fear, and at the same time hail it without paration. It is placid because it is morally torpid is the victim of a creed, for the concoction of the potentates and principalities of darkness have assembled, in laborious and protracted council, the propagation and support of which, they have their chief endeavours, their arch-diabolical Let a man believe that his soul is a disintegrated the Supreme Mind, and that sooner or later, what may be its mishaps in its various transmigrations human, brute, and vegetable forms, it will re-enter mind, and be lost in its immensity, and be wilfully indifferent respecting either his own weal or that of those of his fellow. The beast of the field, the that fieth in the air, and the creeping thing, be a fact, consider as more the objects of his regard intelligent man. "Why," said I one day to the in charge of the *pinjarapur*, to which I have said "do you here lodge horses and cows, and form a hospital for the reception of men suffering from dire poverty?" "Man can tell his wants," he said simply, "while the irrational animals, as you call them but whom we deem as constitutionally the same yourself, would suffer independently of our interest in the solitude of their own being." It would not been difficult for me to have confounded this by an appeal to his own admitted principles. the *ultimatum* of the desire of the Hindu and his absorption, any attempt to protract life in any way, merely a retarding of those processes which must necessarily be gone through before that *sammum* be attained. I thought it better, however, to state and illustrate the doctrine of human responsibility which he had completely overlooked.

I know of an apathy parallel to that of the first which even transcends it. It is that with which inhabitants of India are viewed by the majority of professing Christians, that with which, dear readers, yourselves may possibly be regarding them! The holy and blessed book, which the true and faithful has inspired by his Spirit, to which he has appointed his own signet, which he has put into your hands, which, before men and angels, and his own omniscient you have declared your assent, which you have sworn to make the rule of your faith and obedience, and the veracity of which you have not hesitated to defend the interests of your immortal souls, declares that the heathen, are perishing for lack of knowledge, about to sink to everlasting destruction in the name of woe. God's unsearchable providence, in its wonderful actings and interpositions, and almost without the intention and agency of man, has placed a hundred and thirty millions of them, either under the direct sway, or the efficient influence of your countenance and so ordered it, that the Gospel, a specific for the moral malady, the unequalled product of God's wisdom and power, may be most advantageously offered to them in every way in which it is capable of being proposed in your native land. And yet you have never once heartily prayed, nor contributed, as the ability which God has given you, for their conversion and salvation! You have not personally, nor through the instrumentality of others, told them to flee from the wrath to come. You have not spoken to them the infinitely precious blood of Christ, of the precious fountain which has been opened for sin and uncleanness, and of the refuge which God has provided

for the most guilty of Adam's sons. You have not declared to them the "love of the Spirit," ready to renovate their souls, and adorn them with all the beauty of holiness. You have not pointed them to those happy regions, into which they may enter, and in which they may experience fulness of joy, and pleasures for evermore. Their moral misery, in short, you have neither pitied nor relieved; and, in despite of the last command of Christ himself, you withhold from them that instruction, which, under the blessing of God, would issue in their unspeakable and eternal happiness. In the day of inquisition, which most certainly awaits you, what will you answer for your hard-heartedness, your supineness, and your apathy?

## CHRISTIAN TREASURY.

*Disappointments.*—Disappointments are inseparable from the present state of things, in which so many are contending for the same objects, and in which events are daily occurring that mar the fairest schemes, and cloud the brightest prospects of man. Though the inconsiderate and wicked are more exposed to this kind of evil, than those are who "love God, out of a pure heart fervently," and enjoy his favour and direction, yet those who are most devoted to God are not entirely exempted from it. "These endeavour to provide things honest in the sight of all men," for themselves and their households, to give their families such an education as may fit them for occupying advantageous situations in society, and for being virtuous, useful, and respected, and to do many other things, both for the benefit of individuals, and for the general interests of the community, which are good and praise-worthy. For these purposes, or such as these, they often spend much time in anxious deliberation, incur much expense, submit to much trouble, secure the co-operation of many friends, and make use of all suitable means in their power to insure success; and yet they are not permitted to have their hopes and wishes realized. However good and desirable the ends may be at which they aim, it is not always consistent with the wise purposes of God to enable them to attain these ends. Nay, it often happens that adversity breaks in upon them, and deprives them of enjoyments to which they may have long been accustomed; and their expectations of continued prosperity perish. Often when they think that every thing indicates a continuance of their comforts, clouds and darkness suddenly arise and rest upon them, and their lot becomes one of pain and trouble. Still it has something good in it for their souls.—Rev. ALEXANDER WYTHE. (*The Heritage of God's People.*)

*Rest on the Rock—Christ.*—Let us, therefore, receive with meekness the word that is grafted in us, which is able to save our souls; and ground ourselves on the sure rock—Christ. For (as the Apostle saith) other foundation can no man lay, besides that which is laid already, which is Jesus Christ. If any man build on this foundation gold, silver, precious stones, timber, hay, stubble, every man's work shall appear; for the day shall declare it, and it shall be showed in the fire, and the fire shall try every man's work what it is. If any man's work, that he hath builded upon, abide, he shall receive a reward: if any man's work burn, he shall suffer loss, but he shall be safe himself; nevertheless, yet as it were through fire. By fire here doth the Apostle understand persecution and trouble. For they which do truly preach and profess the Word of God (which is called the word of the cross,) shall be railed upon, abhorred, hated, thrust out of company, persecuted and tried in the furnace of adversity, as gold and silver are tried in the fire. By gold, silver, and precious stones, he understandeth them that in the midst of persecution abide steadfast in the word: by timber, hay, and stubble, are meant such as in time of persecu-

tion do fall away from the truth; and when Christ doth purge his floor with the wind of adversity, these scatter away from the face of the earth like light chaff, which shall be burned with unquenchable fire. If they then which do believe, do in time of persecution stand stedfastly in the truth, the builder (I mean the preacher of the word) shall receive a reward, and the work shall be preserved and saved: but if so be that they go back and swerve when persecution ariseth, the builder shall suffer loss, that is to say, shall lose his labour and coat; but yet he shall be saved, if he, being tried in the fire of persecution, do abide fast in the faith.—GEORGE MARSH. (*Coverdale's Godly Letters of the Martyrs.*)

*Firmly Believe.*—Do you say the testament is written, but my name is not here? Do you make a question of God's part, wondering if Christ died for you or loved you? Make you sure of your own part, and take no fear of God's part. If ye ask for whom Christ died; I answer, for all that hear, be they who they may, a cord is cast into a hollow pit to draw you up and many more; if ye dispute, saying, is the cord cast down for me? I will tell you how you may answer that doubt; catch and hold fast by it for your life, and beyond all question, then, the cord was cast down for you. If ye take the offer, question not his good will; step in, Christ will not ask, to whom do ye belong? and if he ask, say, I am thine; if he deny it, be ye humble and bear it. If ye ask if Christ died for you? he answers you with another question, would ye die for him? or are ye dying of love for him? That answers your question. Sinners are like a number of men swimming in a sea betwixt life and death. Christ and his merits are like a strong boat, and a man holding out both his arms, drawing them in one by one, saying, give me your hand, and he presses them in.—RALPH ERSKINE. (*Discourses.*)

*Ye cannot serve Two Masters.*—Therefore I pray you call to mind, that there be but two masters, two kinds of people, two ways, and two mansion-places. The masters be Christ and Satan; the people be servitors to either of these; the ways be strait and wide; the mansions be heaven and hell. Again: consider, that this world is the place of trial of God's people and the devil's servants; for as the one will follow his Master whatsoever cometh of it, so will the other. For a time, it is hard to discern who pertaineth to God and who to the devil; as, in the calm and peace, who is a good shipman and warrior, and who is not. But as when the storm ariseth the expert mariner is known, as in war the good soldier is seen, so in affliction and the cross, easily God's children are known from Satan's servants: for then, as the good servant will follow his master, so will the godly follow their Captain, come what will; whereas the wicked and hypocrites will bid adieu, and desire less of Christ's acquaintance. For which cause the cross is called a probation and trial, because it trieth who will go with God, and who will forsake him. As now in England, we see how small a company Christ hath, in comparison of Satan's soldiers. Let no man deceive himself; for he that gathereth not with Christ, scattereth abroad. No man can serve two masters; the Lord abhorreth double hearts; the lukewarm, that is such as are both hot and cold, he spitteth out of his mouth. None that halt on both knees, doth God take for his servants. The way of Christ is the strait way; and so strait, that, as few find it, and few walk in it, so no man can halt in it, but needs must go upright; for as the straitness will suffer no reeling to this side or that side, so if any man halt, he is like to fall off the bridge into the pit of eternal perdition. Strive, therefore, now you have found it, to enter into it; and if you should be called or pulled back, look not on this side or that side, or behind you as Lot's wife did, but strut forwards on the end.—JOHN BRADFORD. (*Coverdale's Godly Letters of the Martyrs.*)

## SACRED POETRY.

## CHRISTIAN FREEDOM.

"He is the freeman whom the truth makes free,"  
 Who first of all the bands of Satan breaks;  
 Who breaks the bands of sin! and for his soul,  
 In spite of fools, consulteth seriously;  
 In spite of fashion, perseveres in good;  
 In spite of wealth or poverty, upright;  
 Who does as reason, not as fancy bids;  
 Who hears temptation sing, and yet turns not  
 Aside; sees sin bedeck her flowery bed,  
 And yet will not go up; feels at his heart  
 The sword unsheathed, yet will not sell the truth;  
 Who, having power, has not the will to hurt;  
 Who feels ashamed to be, or have a slave;  
 Whom nought makes blush but sin, fears nought but God;  
 Who, finally, in strong integrity  
 Of soul, midst want, or riches, or disgrace,  
 Uplifted, calmly sat, and heard the waves  
 Of stormy folly breaking at his feet,  
 Now shrill with praise, now hoarse with foul reproach,  
 And both despised sincerely; seeking this  
 Alone, the approbation of his God,  
 Which still with conscience witnessed to his peace.—  
 This, this is freedom, such as angels use,  
 And kindred to the liberty of God.

POLLOCK.

## A DOMESTIC SCENE.

'Twas early day—and sunlight stream'd  
 Soft through a quiet room,  
 That hush'd, but not forsaken seem'd—  
 Still, but with nought of gloom;  
 For then, secure in happy age,  
 Whose hope is from above,  
 A father commun'd with the page  
 Of heaven's recorded love.  
 Pure fell the beam, and meekly bright,  
 On his grey holy hair,  
 And touch'd the book with tenderest light  
 As if its shrine were there;  
 But oh! that patriarch's aspect shone  
 With something lovelier far—  
 A radiance, all the Spirit's own,  
 Caught not from sun or star.  
 Some word of life e'en then had met  
 His calm benignant eye,  
 Some ancient promise, breathing yet  
 Of immortality:  
 Some heart's deep language, when the glow  
 Of quenchless faith survives,  
 For, every feature said—"I know  
 That my Redeemer lives."  
 And silent stood his children by,  
 Hushing their very breath,  
 Before the solemn sanctity  
 Of thought o'ersweeping death:  
 Silent—yet did not each young breast  
 With love and reverence melt?  
 Oh! blest be those fair girls—and blest  
 That home where God is felt.

HEMANS.

## MISCELLANEOUS.

*Fra Baldo Lupetino, the Venetian Martyr.*—The most distinguished of those who suffered death at Venice, was the venerable Fra Baldo Lupetino. The following account of him by his nephew, in a book now become very rare, deserves to be preserved entire:—"The reverend Baldus Lupetinus, sprung from

a noble and ancient family, a learned monk and provincial of the order to which he belonged, after having long preached the Word of God in both the vulgar languages, (the Italian and Slavonian) in many cities, and defended it by public disputation in several places of celebrity with great applause, was at last thrown into close prison at Venice, by the inquisitor and papal legate. In this condition he continued during nearly twenty years to bear an undaunted testimony to the Gospel of Christ; so that his bonds and doctrine were made known, not only to that city, but almost the whole of Italy, and by it to Europe at large, by which means evangelical truth was more widely spread. Two things, among many others, may be mentioned as marks of the singular providence of God towards this person during his imprisonment. In the first place, the princes of Germany often interceded for his liberation, but without success. And, secondly, on the other hand, the papal legate, the inquisitor, and even the Pope himself, laboured with all their might, and by repeated applications, to have him from the very first committed to the flames as a noted heresiarch. This was refused by the doge and senate, who, when he was at last condemned, freed him from the punishment of the fire by an express decree. It was the will of God that he should bear his testimony to the truth for so long a time; and that, like a person affixed to a cross, he should, as from an eminence, proclaim to all the world the restoration of Christianity, and the revelation of antichrist. At last, this excellent and pious man, when neither threatenings nor promises could move, sealed his doctrine by an undaunted martyrdom, and exchanged the filth and protracted tortures of a prison for a solitary grave.

*The judicious Fuller.*—The following passages, from the private diary of Mr Fuller, will tend to illustrate the power of genuine religion, and to induce submission to the will of God, as well as to show the strength of parental affection:—"Death! Death! Death! all around me. My friends die. Three I have buried within a fortnight and another I shall have to bury soon! Death's judgment are all I can think about! At times I am reconciled to whatever may befall me. I am not without good hopes of my child's piety, who now lies dangerously ill, and as to her life, desirable as it is, the will of the Lord be done. A few days after, he wrote:—"But at other times I am distressed beyond due bound. On the 25th, in particular, my distress seemed beyond all measure. I lay before the Lord, weeping, like David, and refusing to be comforted. This brought on me I have reason to think, a bilious colic; a painful affliction it was, and the more so as it prevented my ever seeing my child alive again! Yes, she is gone! On Tuesday morning, as I lay in bed in another room, I heard a whispering. I inquired, and all were silent:—"all were silent!—but all is well! I feel reconciled to God! I called my family round my bed. I sat up and prayed as well as I could; I bowed my head as worshipped, and blessed a taking as well as a giving God.

\* \* \* Separate Numbers from the commencement may at times be had to complete sets.

Published by JOHN JOHNSTONE, at the Office of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 13, Glassford Street, Glasgow; J. NISBET & Co., HAMILTON, ABERNETHY & Co., and R. GROOMBRIDGE, London; W. CORRY, Junr, & Co. Dublin; and W. McCORMACK, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Fortobello, will have their copies delivered at their own residences regularly, by leaving the addresses with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Glassford Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 94.

SATURDAY, DECEMBER 16, 1837.

PRICE 1½d.

CHRISTIAN BIOGRAPHY.

By THE REV. GEORGE BURNS, D.D.,  
Minister of Tweedsmuir.

THE survey of human character is at once an interesting and useful employment. It is *interesting*, as it exhibits the operation of passions extremely diversified in their nature and effects, and thus leads us to contemplate man in a variety of lights. It is *useful*, as it increases both in quantity and value our knowledge of human nature, and sets before us an example either worthy of imitation, or deserving of contempt. For rendering the survey of character either interesting or useful, it is evidently not necessary that the example contemplated be distinguished by its excellence. The character of a *bad* man is interesting, though the interest which it excites be not of an agreeable kind. The example of a *bad* man is useful, though its utility be wholly of a negative kind.

There is, however, one point of view in which the character distinguished by its Christian excellence, and *it alone*, is either interesting, or really useful; and that is as an illustration of the power and value of real Christian principle. Good example is powerful in producing conviction, as well as in exciting to emulation. It shows to what degree of excellence human nature can attain, and that nothing which the divine law requires of finite beings is either unreasonable or impracticable. And as the triumph of those who have gone before him in the same field of conflict has an inspiring effect on the untried and shrinking soldier; so the history of the conflicts and successes of the children of God in past ages is well calculated to animate the good soldier of Jesus Christ in "going on conquering and to conquer." The test of experiment being thus applied to Christian principle, how do its excellence and glory shine forth! How strikingly is it demonstrated, that while "the weapons of our warfare are not carnal," they "are mighty, through God, to the pulling down of strongholds!" and that, while "the treasure is in earthen vessels, the excellency of the power is of God, and not of us!"

The illustration of Christian principles by suitable examples, has a tendency to bring abstract

truths within the grasp of ordinary comprehension; and, by exhibiting their influence in actual life, it gives them an interest and a force which they might not otherwise possess. Truths presented to the mind in a dry and abstract manner, may gain access to the understandings of those who are accustomed to reason and reflect, but they must lamentably fail to affect the heart, and influence the conduct, of the generality of men. It is true, indeed, that the graces which Christianity recommends to cultivation, must ever be attractive and lovely; but their charms are beheld with most advantage, when they are embodied in human character, and adorn the walks of life. To have been simply told, that the patriarch Abraham possessed strong and lively faith, would have made comparatively a slight and transient impression on the mind; but when we are called to contemplate the powerful operation of that heavenly principle in leading him, at the call of God, to abandon the country which was dearest to his heart, to sojourn in a land of strangers, and to summon up the dreadful resolution of becoming himself the executioner of his darling child, we see the sincerity and strength of his faith in the most interesting and impressive light. It would have made no deep impression on the mind, to have been told, in general terms, that Moses was distinguished by the quality of *meekness*; accordingly, to give interest to his character, and to exhibit its practical excellence, we are called to behold him maintaining a constant struggle with an obstinate and disobedient people. Had the sacred historians contented themselves with the simple assertion, that the Syrophenician suppliant was remarkably distinguished by faith and its attendant graces, or had our Lord granted the object of her petition without putting her principles to any great severity of trial, the interest which her case excites would have been lost, and the strength and beauty of those graces which adorned her character would have failed to impress and to captivate; but when we are called to contemplate her faith struggling with discouragements and fears, and rising superior to their disheartening influence, we behold the excellence of that heavenly principle in a most interesting and impressive light; giving birth at once to unaffected humility, unsuspecting confi-

dence, persevering importunity, and animated hope. In short, we might be pleased and impressed by a descriptive sketch of the beneficial effects which the Gospel is calculated to produce; but this pleasure and impression are equally heightened when we have presented to our view living examples of the mighty efficacy of the Word of truth in changing the sentiments, ameliorating the hearts, and reforming the lives of individual men.

On such grounds as these we may well attach peculiar value to the eleventh chapter of the Epistle addressed to the Hebrews, in which we have a definition of the great divine principle by which all the saints in every age are influenced, and are called to witness many striking specimens of its actual operation. In support of the leading statement with which the chapter opens, we have not to rest satisfied with abstract reasonings, or sentiments purely theoretical, however well conceived and forcibly expressed, under the unerring guidance of inspiration itself. We have proofs in kind, evidences drawn from real life, facts which, of all credentials, are unquestionably the most conclusive. Men who are strangers to the grand master-principle which forms the weapon of the Christian's warfare, are apt to question the reality or genuineness of his profession, nay, the value of religion altogether. Being themselves wholly under the influence of flesh and sense, they regard all reference to unseen and eternal things as visionary, and represent all pretensions to spirituality and heavenliness of mind as hypocrisy or enthusiasm. But here we find an apostle adducing numerous practical illustrations of faith's victory over sense, establishing, by an appeal to witnesses who cannot lie, that "the Christian is the highest style of man," and exhibiting such noble examples of superiority to the terrors and allurements of the world, as cannot fail to call forth the admiration of the wise and good, and "put to silence the ignorance of foolish men."

Hence, we may successfully maintain the vast importance of *sacred biography*, comprehending under that title not merely the records of "holy men of old," as preserved in the infallible and imperishable page of revelation, but also the annals, "short and simple" though they be, of distinguished worthies of more modern times. To those who may have it in their power to engage in a course of such useful reading, or who may wish to be directed in the business of selecting works of that description for private, circulating, or itinerating libraries, I would humbly suggest the following, as connected with the history of the Church of Christ, and well calculated to stimulate to holy activity and Christian emulation:—Robinson's *Scripture Characters*; Cox's *Female Biography*; *Memoirs of Knox and Andrew Melville*; of Halyburton and Brainerd; of Brown, Buchanan, and Martyn; of Newton and Scott; of Doddridge and Hervey; of Cols. Gardiner, Blackadder, Melville, and Burn; *Memoirs of Eminently Pious Women*; *Memoirs of Newell, Graham, Ramsay, Mills, Huntingdon, and Woodbury*; and though last, not least, the

Scots Worthies. From the labours, trials, and successes of eminently pious individuals, we may receive much in the way both of rebuke and of excitement. They throw us, indeed, completely into the shade, but while we feel ourselves humbled by the contrast, the effect will be salutary. The dealings of Providence with them will be most instructive to us, and the same grace which enabled them to overcome, is promised to aid every hour of trial, and to make us "more than conquerors." Imitate, then, their examples. Catch a portion of their fire. Receive the wounds which fell from their ascending chariots, and go forth to victory and triumph in the strength of the Lord God. These were the noblest of all heroes, for they achieved a victory over themselves. These were the most illustrious of all characters for they shall be "held in everlasting remembrance." These were the most happy of all beings, for they enjoyed sources of consolation and joy unknown to others; and when the fleeting dream of felicity flies from its deluded victim and leaves him a prey to real distress, their happiness received a new and inconceivable addition. As from their thrones on high they survey the race and conflict in the world below. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." "We desire that every one of you should use diligence, to the full assurance of hope unto the end, that ye be not slothful, but followers of those who through faith and patience inherit the promise."

#### BIOGRAPHICAL SKETCH OF CLEMENTINE CUVIER,

DAUGHTER OF BARON CUVIER, THE CELEBRATED  
NATURALIST.

THE name of Cuvier is familiar to men of science—a household word. In the departments of natural history and comparative anatomy, and more especially by his researches in fossil geology, he has attained a higher fame than almost any other of his contemporaries. Though sprung of comparatively obscure parentage, he rose, under Providence, by the force of genius and unwearied application, to be one of the most distinguished men of modern times. "The man who has known this great man," says a writer in the *Edinburgh Review*, "and have followed him through his brilliant and diversified career, will not charge with overstrained panegyric, when we say, that the lists of fame which we have enumerated, he has not only attained a pre-eminent distinction, but acquired a reputation in each, which might have gratified the ambition of any common aspirant for fame." His talents ranked high both as a philosopher and a statesman. Our object, however, in the present article, is to present him in neither of these capacities, but as the true and amiable, the accomplished, the pious Clementine. Dutiful in her conduct, and affectionate in her attachment, he loved her perhaps too strongly; and when, at length, by the mysterious arrangements of Providence, she cannot err, she was consigned to an early grave. The feelings of the parent were so deeply wounded that his health became permanently affected, and his useful life was brought to a close.

Sophia Laura Clementine Cuvier was born at Paris in 1805. From her childhood she displayed a vigour of mind and a desire for knowledge peculiarly promising in one so young; but what more especially gratified her parents was the gentleness of her disposition and feelings. Her health was never robust; frequent complaints interrupted her studies, but notwithstanding this, her progress was astonishing. And not only in secular pursuits did she evince a desire to excel; in the knowledge of divine things, also, she made the most satisfactory attainments. Reared by her parents in the pure principles of the Protestant faith, she early manifested a lively interest in the Scriptures. She read them frequently, and with an avidity which, under the divine blessing, was followed by a most minute and accurate acquaintance with the truths of the Bible.

At the age of thirteen Clementine accompanied her father on a visit to England, and during this excursion, a circumstance occurred which shows how deeply she was imbued with a spirit of piety and prayer. She accidentally lost a small manual of devotion, which she had been in the habit of using, and, to the surprise of her friends, when the book was found, it was discovered that all the prayers contained in it were not only in the hand-writing of Clementine, but were actually her own composition. As she advanced in years a fine Christian spirit seemed to actuate her whole conduct. In every good work she took a lively interest; she visited the dwellings of the poor, and, supplying their temporal wants as far as possible, she comforted them in their distress, and pointed them to the unfailing source of all true consolation and joy. The Bible was dear to her heart, and she felt a high delight in recommending its glorious truths to others. Often would she seat herself in the cottage of the humble peasant, and with a countenance lit up with holy fervour, her fine intelligent eye beaming with a purer intensity, she would urge, in strains of more than earthly eloquence, the claims of Him who came to "seek and to save that which was lost."

Clementine was one of a committee of twelve ladies who inspect the female school connected with the Lutheran Church in Paris. In the discharge of the duties connected with this office she was most exemplary, visiting not only the classes of the school but the houses of the parents. The case of the poor was never made known to her in vain. She listened to their tale of woe with an attention and tender sympathy which gained their confidence and affection. By her instrumentality, a society was formed of young Protestants belonging to the Lutheran and the Reformed communions, the object of which was to supply food and clothing to the poor. Clementine was, besides, a collector for the Female Auxiliary Bible Society and the Evangelical Missionary Society. She also frequently visited the Alms-house for aged Protestant females, to read the Scriptures and pray with them.

While thus actively engaged in promoting the cause of Christ, to the utmost extent of her ability, this amiable young lady was seized with an affection of the chest, which excited considerable alarm in the minds of her parents and friends. It was towards the close of the year 1826 that the pulmonary symptoms first began to develop themselves; and for nearly three months she was confined to her bed. During this illness her mind was brought more completely under the sanctifying influence of the truth as it is in Jesus. She thought, and read, and prayed much, and her soul thirsted after a nearness of communion with her God and Saviour. Earth and earthly objects dwindled, in her view, into utter insignificance, when compared, or rather contrasted, with things spiritual and divine. She loved to dwell in thought upon the love of Christ; and while it presented itself to her mind in all its impressive grandeur and sublimity, she felt that her affections flowed forth in the most ardent responsive

love to Him who hath loved us with an everlasting love, and in mercy hath redeemed us. Now, if not before, she was prepared, in some measure, to comprehend with all saints the height and the depth, the breadth and the length of the love of God in Christ Jesus, which passeth all understanding. While her heart thus glowed with gratitude to a redeeming God and Saviour, she directed her thoughts with the most intense application to the truths of religion. Distant alike from the pride of reason and the bewildering of an ill-regulated imagination, she calmly and impartially examined into her real condition and character, and consulted such works as were likely to enlarge her knowledge both of the letter and spirit of the Bible. The books which were at this time the companions of her sick-bed were Buck's Christian Experience, Scott's Force of Truth, Gregory's Evidences, Appia's Christian Life, and several works of Dr Chalmers. These she read carefully, and extracted those passages which tended to bring her mind and will more completely into captivity to the obedience of Christ.

Though in her reason, however, Clementine was fully convinced of the truth and inspiration of the Scriptures, she complained much that her heart was not sufficiently impressed with the value of those blessings which are proposed for our acceptance as sinners. But she well knew that faith is not of ourselves; it is the gift of God; and, accordingly, we find her writing to a friend in these words: "Every day brings me fresh proof of my own insufficiency; but 'ask, and it shall be given you; knock, and it shall be opened unto you.' These words save me from despair." The following sentiments, contained in another letter written about the same time, shows that she felt deeply her obligations to the sovereign grace of God:—"It is not God, the Creator of the world, that we really love, but God the Saviour,—God who receives us graciously. The heart only feels real love to God, as it embraces the mysteries of the Gospel. The mercy of God, his love for sinful creatures, is manifested in an admirable manner and degree in the work of redemption; and when that redemption is embraced, the heart must be regenerated, and consequently filled with love and gratitude to its Saviour; but till then it remains cold and insensible. The grace of God rises in my soul; I comprehend the mercy of the Lord Jesus, and certainly I experience the sweetness of his promises."

With such feelings and desires, the soul of Clementine was soon filled with holy joy and peace in believing. Hence in another letter she thus writes:—"I want to tell you how happy I am: my heart has at length felt, what my mind has long understood; the sacrifice of Christ answers to all the wishes, and meets all the wants of my soul; and since I have been enabled to embrace with ardour all its provisions, my heart enjoys a sweet and incomparable tranquillity. Formerly, I vaguely assured myself that a merciful God would pardon me; but now I feel that I have obtained that pardon, that I obtain it every moment, and I experience inexpressible delight in seeking it at the foot of the cross. My heart is full, and it is now that I understand the angelic song,—'Glory to God in the highest, peace on earth, good will towards men.' But that which has especially affected me, and has, by the grace of God, opened to my view all the tender mercy of the plan of our redemption, is the import of those gentle but assuring words, 'He will not break the bruised reed, nor quench the smoking flax.'"

As she advanced in experimental acquaintance with Scripture truth, her love of the Bible became more ardent. It was the delightful companion of her solitary hours, and pondering over its sacred pages was to her a higher enjoyment than all that earth could afford. "I experience a pleasure in reading the Bible," she

said to a friend, "which I have never felt before; it attracts and fixes me to an inconceivable degree, and I seek sincerely there, and only there, the truth. When I compare the calm and the peace which the smallest and most imperceptible grain of faith gives to the soul, with all that the world alone can give of joy, or happiness, or glory, I feel that the least in the kingdom of heaven is a hundred times more blessed than the greatest and most elevated of the men of the world."

In such a frame of mind the lovely Clementine was truly happy. Draw near, ye fond admirers of the pleasures and fascinations of this alluring and deceitful world; take your seats beside the couch of this dying saint, young, it is true, in years, but far advanced in Christian experience; see the calm serenity, the smiling benignity of her face; listen to the accents of holy resignation which fall from her lips. What is the burden of her thoughts? She has lived in the full enjoyment of the comforts, nay, even of the luxuries of life; she has been beloved, caressed, flattered; nought that could administer to her earthly enjoyment and happiness has been denied her, and yet she speaks not of earth nor of the things of earth. The sunshine of heaven brightens up into a rapturous animation those eyes, beaming with intelligence, which sparkle like gems on her pale, her emaciated countenance. Such was the pious Clementine, as she lay stretched upon her sick-bed, comforting and encouraging all around her with the consolations of the Word of life. To one of her Christian friends she thus wrote:—"Ours is, indeed, a delightful intimacy, for it will never end. Often I anticipate the day when we shall be all united in the same love. Oh! how unhappy must they be who know not the sweetness of such a hope! and what thanks do we not owe to that God who has given us the experience of its power!"

In the beginning of the summer of 1827, Clementine's health appeared to be so far restored that her parents were naturally desirous of seeing her comfortably settled in life. The object of her choice, amid the numbers who aspired to her hand, was a gentleman in every way worthy of the high confidence she reposed in him. The marriage was expected to take place on the 25th of August, and with those chastened feelings which become a Christian in the view of so important a step, she wrote in the following terms to a friend:—"I do not ask of God to make me happy, but to sanctify and purify my soul; and I expect that he will keep and preserve me in the important event. The profound conviction, that there is an infinite and merciful Being, who orders all things, that not a hair of the head falls without his permission, and that he will control every circumstance for my real welfare, gives me an habitual peace and tranquillity which nothing else could inspire."

How often, alas! are our fairest hopes blighted, our fondest expectations disappointed. The thoughts of the Almighty are not as our thoughts, his ways are not as our ways. He dashes the cup of earthly happiness from our lip, that we may learn from our own experience that there is a God who judgeth in the earth. The day of Clementine's marriage was fixed, preparations were made for the happy event, but ere the day came, the lovely, the admired Clementine was laid a patient sufferer on her dying bed. Death had long become familiar to her; she had been accustomed to gaze upon the king of terrors, until, by the habitual exercise of a strong and lively faith, she had obtained the victory over him. On the 16th of August the apprehensions of her friends were excited by the return of a very copious expectoration of blood. She was now obliged to remain in bed, and enjoined to perfect silence. Her countenance bore the aspect of severe anxiety and suffering, but the peace of God kept her calm and heart through Christ Jesus. Frequently

were her hands clasped and her eyes directed towards heaven. "God has been ever present with me," said she to a friend; "he has led me; nature recoiled from suffering, and became impatient, but God was ever with me to renew my strength." "Pray for me," she said to another friend, "I can no longer pray."

The intended husband of Clementine was a constant attendant upon her in the chamber of sickness, and he strove by all that care and kindness could do to alleviate sufferings which he was unable to remove. On one occasion, when he seemed to be overcome by the painful feelings which agitated his bosom, she thus addressed him, with a tenderness indescribable: "We must be resigned; do not murmur; without doubt, I shall be grieved to leave so many persons whom I love; but it is the will of God, I am ready." Her submission to the divine will was evidently cordial, not constrained; it was the submission of a dutiful and affectionate child to the arrangements of a kind and indulgent parent. And yet it gave her great uneasiness when any of her friends praised her on account of her patience and exemplary resignation. "It is God that supports me," was her reply, on an occasion of this kind. "I feel that he is with me; and if he leaves me I feel his absence in a moment." "If God grants you patience," said a visitor, "he sees that you merit his favour." "Heh," said she, with evident displeasure, "talk not of merit." Sometimes her sufferings were most excruciating and painful, so that she would long for death to relieve her. "I would rather die at once," she exclaimed, during a violent paroxysm; but observing her sister weeping, she checked herself, "O how selfish I am! I will take any medicine, and try every remedy, because I wish to recover for your sakes." When her father expressed his wonder at the readiness with which she submitted to the most painful remedies, "It is because I wish to get well," she replied, "I am so happy with you." "X, kind father," she exclaimed, with a heart overflowing with affection, "is indeed to me a blessing from heaven."

A short time before her death Clementine presented to her intended husband a copy of Thomas à Kempis' invaluable treatise "On the Imitation of Christ," which she had marked some passages which had struck her in the course of reading. This affectionate Christian friend was unremitting in his attentions to one whom he loved dearest upon earth; and separated as they were about to be for a time, he felt a melancholy pleasure in watching beside her dying couch. One day, while seated by her bed-side, gazing, perhaps, upon the gloomy prospect which awaited him, when he wandered through the wilderness of this world companionless and alone, Clementine broke in upon his meditations with the sudden request, "Lay your head there," and placing her hand upon it, she offered up a fervent prayer in these words, "Lord, bless us both! Let us restore me that I may love thee more; but if thou hast otherwise decided, thy holy will be done."

On the 28th September the disease appeared to have reached its height. She had been delirious throughout the night, but during the lucid intervals which occurred she gave utterance to expressions of lively faith in the Redeemer, and of child-like acquiescence in his holy will. A few hours before her death she said to a friend, "You are my sister in Christ,—for eternity—this is life; there is nothing else deserves the name."

Clementine's last moments were passed in dreadful agony; and though about half-an-hour before her departure she recovered the use of her speech, she was unable to do more than pronounce the names of her friends. She was evidently desirous to address a few parting words to them, but she could only press their hands. When heaving her last sigh, a smile of transcendent loveliness settled down upon her countenance, and her happy spirit passed to the bosom of her God and Saviour.

\* A daughter of Madame Cuvier by a former husband.

When the cold remains of Clementine were deposited in the coffin, an incident occurred which it may be interesting to mention. It is customary in France, on such occasions, to raise the hands of the deceased, place them on the breast, supporting them in that position, by some object which was valued by the departed. In this case the attendants had selected a volume of sermons which Clementine had highly prized. When the Baron came to take the last look of the body of his beloved daughter, he inquired what book supported her hands; and on being told, "That will not do," said he, "the Bible was my daughter's book; is there not one here?" An interleaved copy was shown him, which, on looking at the title page, he instantly recognised. "Ah!" he exclaimed, "that was her book," and he placed it under the hands of the lifeless body.

The death of his amiable and affectionate daughter produced a deep impression upon the mind of Cuvier; and though he endeavoured to divert his thoughts by engaging in literary pursuits, he never recovered his wonted cheerfulness and elasticity of mind. The following extract exhibits the distinguished philosopher and statesman in a very amiable point of view.

"It has been related by an eye-witness," says Mrs Lee, the memorialist of Baron Cuvier, "that at the first sitting of the *Comité de l'Intérieur* at which he presided after the death of his daughter Clementine, and from which he absented himself two months, he resumed the chair with a firm and placid expression of countenance; he listened attentively to all the discussions of those present; but when it became his turn to speak, and sum up all that had passed, his firmness abandoned him, and his first words were interrupted by tears. The great legislator gave way to the bereaved father; he bowed his head, covered his face with his hands, and was heard to sob bitterly. A respectful and profound silence reigned through the whole assembly; all present had known Clementine, and therefore all could understand and excuse this deep emotion. At length Cuvier raised his head, and uttered these few simple words,—'Pardon me, gentlemen, I was a father, and I have lost all.' Then, with a violent effort, he resumed the business of the day with his usual perspicuity, and pronounced judgment with his ordinary calmness and justice."

In closing this brief memorial of a youthful Christian, whose eminence in holy attainments may well make multitudes of hoary-headed professors to blush and be ashamed, we would urge upon the reader, while he sighs over the shortness and the uncertainty of life, to dedicate henceforth every energy of his heart and mind to the great work of preparing for eternity.

## THE BENIGHTED PILGRIMS.

No. IV.

BY THE REV. LACHLAN MACLEAN.

*Chaplain to the Lunatic and Blind Asylums, Edinburgh.*

WHEN overtaken by some unexpected calamity, or oppressed by a load of grief, after the first burst of passion has subsided, man's earliest desire is to impart his sorrows to some friendly ear; as if the sufferer expected, by communicating his griefs to another, to be relieved from a portion of his burden—and such, to a certain extent, is exactly the result. While we treasure up in solitary sadness thoughts that fill the heart with anguish, we feel that our griefs are strictly personal,—but disclosed to another, they lose their individuality of character, and seem to be diminished when shared by the friend to whom we address ourselves. If the desire of thus turning to our brethren for relief, when visited by affliction, proves the social character of the human race, it must also be regarded as one of the kindest provisions of heaven for our comfort in this state of frequent suffering, since it disposes us to ask advice when we are generally but ill qualified to direct

ourselves, and inclines us to look for sympathy at a time when sympathy, above all, is what we require. Yet although such is the general character of our race, exceptions too often are to be met with in the case of individuals, who, either from natural temperament, or accidental circumstances, shun all partnership in grief, and brood in silent wretchedness over their concealed sorrows. If persons of such a disposition are occasionally found even among the sane, it may be safely stated that they uniformly constitute no small portion of the inmates of lunatic asylums. In both cases, the first encouraging symptom is a willingness on the part of the patient or mourner to disclose his griefs; without this, the energy of the physician, or the tenderness of the friend, will be of little avail; for, although both may use every means that skill or prudence can suggest, yet unless assisted by the objects of their solicitude, and encouraged by their confidence, the most judicious efforts will, in most cases, prove unsuccessful. This confidence, the insane are, in many instances, singularly unwilling to grant. Soured at the world, irritated by what appears to him an unnecessary and cruel exile, or convinced of the hopelessness of his condition, the gloomy lunatic refuses to disclose the wound that rankles in his breast. While this repulsive feeling exerts its fatal influence over the clouded intellect, it is, we again repeat it, vain in general to expect a satisfactory result. But when the unhappy patient unfolds his feelings, and points out the source of suffering, we can then apply the remedy; and, if insanity proceeds not from some constitutional cause or physical derangement beyond the reach of human skill, the most encouraging anticipations may reasonably be entertained.

In reference to the foregoing remarks, an occurrence of an interesting nature, in which the sad effects of a silent uncommunicative disposition, and the happy consequences of an opposite line of conduct are strikingly manifested, may now be related.

The individual whose case is about to be stated, was, in early life, my class-fellow; we were also members of the same literary society, which latter circumstance enables me to form a more accurate judgment of his talents and principles, than I possibly could have done had we only met in a public class-room. It may be sufficient to observe, then, that I ever looked upon him as a person of unaffected piety, studious habits, and very respectable talents. To the best of my recollection, however, after the lapse of many years, he was of a shy and retired disposition, and of a somewhat melancholy temperament. After the society broke up, we met only casually and but seldom; consequently, my opinion respecting his temperament is not supported by observation carried down to the period of his confinement, but depends upon an early and possibly erroneous impression. It need scarcely be stated that the young man's mental malady had no influence in forming the above judgment, as I would, if asked, have expressed the same opinion, had he never been so situated.

The first time that I visited the asylum, the superintendent accidentally mentioned the gentleman's name and profession, and upon learning that we were acquainted, requested that I would try to ascertain the cause of his derangement, as he conceived it originated, in a great measure at least, in something that still preyed upon his mind, the nature of which, on account of the patient's reserved disposition, he had not discovered. I made the attempt several times, but did not succeed; he met me kindly, even affectionately, and always begged that I would see him soon again; but, excepting the most pathetic expressions of grief for his own sinfulness and unprofitableness as a servant of Christ, he said nothing that could enable me to discover what it was that haunted him night and day; although I perceived at once, by his words, that the mental anguish which he unceasingly endured was principally, if not

altogether, caused by some particular incident upon which his mind brooded with fatal constancy. At last I gained the wished for information, and found that he had at one time entered into some arrangements to go abroad professionally; circumstances, however, occurred, which rendered this unadvisable, and the matter fell to the ground. For this change of mind he reproached himself, conceiving that he had wilfully disobeyed the call of God; and, by a gloomy and despairing interpretation of "woe is unto me if I preach not the Gospel," concluded, that his everlasting destruction was inevitably sealed, by his having committed an unpardonable sin. Against this opinion I used every argument which the case suggested; the poor sufferer heard me patiently, expressed himself grateful "for the pains I took to convince him he was wrong, wished it were possible to change his mind;" but always concluded, with a sigh, "that it was impossible."

On one occasion, when I called, I found my friend engaged in secret prayer, in which duty I understood he spent the greater part of the day. The all-engrossing subject of his thoughts was again reverted to; and, after about an hour's conversation, I was delighted to observe an alteration in his conduct; he listened attentively to my remarks, stated several objections indeed, but evidently with the desire of having them removed. This was the first day I ventured to entertain hopes of his recovery; nor were my expectations long of being realized; the patient's mental and bodily health rapidly improved. I then recommended that he should devote part of the day to study; the proposal delighted him; by the kind attention of the superintendent, a private room, with every convenience, was provided for him, and he began to compose a sermon.

On my next visit to the Asylum, I went into his study, and witnessed, with no small interest, the accomplishment of the object intended by my advice. Old habits were again formed, and the load that oppressed the troubled soul was removed. After a few commonplace remarks, the young man pointed to his papers, and declared, that now indeed he felt happy and comfortable, and could look forward with delight to the time when he would leave the Asylum, and engage in the active duties of life; events to which I had previously in vain attempted to direct his attention. He was shortly afterwards discharged, and preached on the first or second Sabbath immediately following; I believe on the first.

In the course of a day or two after leaving the Asylum, the then happy man called upon me, and while alluding to his former sad situation, expressed the strongest feelings of gratitude towards the officers of the establishment for their uniformly kind and indulgent treatment. His recovery, he observed, was, in his opinion, in a great measure caused at first by the conversation formerly mentioned; but above all, by the duties of the Sabbath, which, breaking in upon the dull monotonous round of a solitary life, had called into exercise his mental powers, and of course enabled him for a time to forget his sorrows. In support of this I may observe, that even when suffering most severely, he seemed to experience temporary relief during the time of divine service; as he always listened with the deepest attention, and afterwards by his remarks proved that his mind had been completely occupied by the duties in which he had been engaged.

In this way, then, I conceive, the delusion was gradually, and unconsciously for a time on the patient's part, dispelled, and the habit of sober reflection regained, by his being regularly led to meditate upon truths, which otherwise, while wedded to his own gloomy opinions, he never probably would have thought of. Reason, thus permitted at intervals to reassume its place, gained fresh strength by every victory over the disease, until at last it became too powerful to be shaken by the dreams of insanity. It ought, perhaps,

to have been stated, that the case at first appeared utterly hopeless; though harmless and inoffensive as a child to others, the worst consequences were to be dreaded to the individual himself. His bodily strength was gone; his mental powers were prostrate, and deprived of all energy, excepting in one fearful line of thought; even had nothing else happened, a broken heart and a wounded spirit would, in all human probability, soon, amidst the struggles of an unassisted conflict, have terminated his earthly sorrows.

It may, perhaps, be thought, that my previous acquaintance with the patient secured me his confidence: this by no means, however, follows as a necessary consequence; for in many instances, such is the singular perversity of a deranged intellect, this fact, instead of forwarding, might have militated against my views. In the case before us, it certainly did aid my endeavours, but not at all to the extent that might have been expected. While the patient lived in the unbroken gloom of insanity, although respectful and kind to me personally, yet early recollection seemed to him a name without a charm. I no doubt frequently spread, if I may so speak, a picture of the past before him, but, after a cold and hurried gaze, he turned to the sad and dreary outline of actual existence. I spoke to him as a friend; he acknowledged, yet slightly dwelt upon the claim, wishing to address me rather as the Christian teacher. In this latter capacity the breach was made; that once gained, private friendship was gladly permitted to assist in securing the opening. In a word, whenever a favourable change was produced upon the sufferer, it proved how dear to him was the memory of the past. Names, where, alas! names alone existed, were repeated with affectionate remembrance, and incidents followed by youthful associations were referred to as sources of pleasing and animating reflection. Without doubt his having known me disposed him to receive me in a favourable manner; for the first time we met he remarked, "I thought when the name was mentioned to me, it might be you: I am glad it is so, for I would have felt had it been a stranger." But, as stated above, until Gospel arguments, precepts, and promises, had softened the lonely heart, that heart remained unmoved by the entreaties of human friendship. The above narrative, although long, will not, I trust, have appeared tedious, as, combined with the facts previously stated, it most distinctly proves, that to the inmates of lunatic asylums the Gospel has not been preached in vain, and that they are, in very many instances, not only able, but willing, to appreciate the blessings of the Gospel.

An occurrence may now be related, which, but for the peculiar character of the subject of this paper, would scarcely perhaps correspond with the gravity of the present work. The occurrence is pleasing, because it exhibits the insane in a cheerful, even playful state: a situation proceeding, in a great measure, from the salutary changes that have of late years taken place in their treatment. While surrounded, on one occasion, by a few of the patients, the conversation happening to turn upon preaching, all with one voice condemned the discourses. Partly to divert their attention, by drawing them out, and partly to ascertain if the insane, in both institutions with which I am connected were of the same mind on this subject, I took the opposite side of the question. After a little argument had passed, maintained by the other party with a good deal of labour and ingenuity, the discussion was closed for the time by my observing, "Well, I shall bring a written discourse with me next Sabbath, and then you can give me your opinion." After the promise was fulfilled, I waited for the opinion of my critical friends. That, as fully expected, gave a most decided preference to the unwritten over the read discourse; while, at the same time, it was plainly, though very politely hinted, that as it was the first, so it would be as agreeable to us.

hearers if it were the last experiment of the kind. I appeared convinced, having gained the desired object, and stated that the argument was at an end. One of the most hopeless, though certainly most talented of my hearers, delighted that I seemed to condemn in theory what I had never approved by practice amongst them, asked, if ever I had heard a story to the point, connected with Dr Blacklock? Upon my replying in the negative, he observed, "Two old women, who had been hearing that gentleman preach, were, while returning home, engaged in discussing the merits of the speaker; one remarked, "I liked him well; but, oh! he stuck close to the paper." "Stuck to the paper!" exclaimed the other, "the minister is stone blind." "Blind!" replied her friend; "would that they were all blind together! we would then surely have less reading." The anecdote was told in a most arch and humorous manner; and, by the effect which it produced upon the small group of listeners, evidently afforded them no small amusement.

Frequently, indeed, I have been astonished at the acuteness displayed by some, even of the most deeply afflicted of the insane, when led into conversation; nor have I been less surprised at the proofs of affection which they have given to those with whom they were intimately acquainted. In fact, scarce a day passes in which such conduct is not manifested. Many instances of this might be enumerated, but it may be sufficient to state one. Under ordinary circumstances, an incident like the following might perhaps appear trifling and unworthy of notice; but will scarcely be regarded in such a light, when the place and situation of the persons alluded to are remembered. Some years ago, at the conclusion of divine service, one of my hearers (in a hopeless state of insanity) remarking that I had caught a slight cold, offered to prescribe an infallible remedy for me,—a quarter of a pound of barley sugar, *used at once*. I begged my medical adviser to permit me to divide the prescription, but to no purpose: "it must," she exclaimed, "be taken at once, to do any good." About a year and a half afterwards, my watchful friend abruptly remarked, "You are rather hoarse, I perceive, today; did you follow the advice I gave you?" With some difficulty calling to remembrance the said advice, I stated that I had certainly used more than the prescribed quantity since the time referred to. The patient, placing her hand upon my shoulder, and fixing an eager gaze upon me, inquired if I had used the remedy *at once*? Here I had to plead guilty of disobedience to instructions. "There now," exclaimed the poor woman, while her eyes were actually filled with tears, "you will not follow advice; you ought to do what you can to save life; it is your duty, and you know it well." The conduct of the patient affected me much; it was truly a most unexpected display of kindly feeling in one whose countenance, voice, and whole frame bore at all times melancholy proofs of the sad effects of a continually fevered intellect; yet she, who was herself so prominently the child of misery, could feel, yes, even spare a tear, for others. It was, indeed, as a bright, a sunny spot in some dreary desert, the more lovely when contrasted with the unbroken gloom and desolation of the surrounding scene. Such an incident, I repeat it, would, under ordinary circumstances, be of too trivial a nature to merit the passing notice even of a moment; but viewed in connection with its affecting associations, it must touch the feeling heart, and encourage the efforts of Christian philanthropy in behalf of this deeply interesting, but sorely afflicted, portion of our race. Two mites were in *themselves* a paltry, a contemptible offering to cast into the treasury, and unworthy of being handed down to the admiration of future ages; but the two mites were the *widow's* offering, the *friendless widow's* *all*, given, too, under the most exalted of motives. Regarded in this light,

the offering is no longer insignificant, but rises above all earthly price, and casts into the shade the most splendid gifts of worldly ostentation. So is it in the case stated above; the remarks were, no doubt, childish, the tear was quite uncalled for; but both prove that even the maniac's heart can be moved by sympathy, and that the importance of his message will secure to the messenger the respect, nay, at times, the affectionate regard of his suffering flock.

The two last mentioned anecdotes, besides, are, from their very nature, probably better calculated than even those of a graver description, to remove fear or alarm from the minds of such as may be called to labour among the insane. When treated with kindness, when their confidence is gained, which must be sought with caution, and, above all, when their feelings and wishes are consulted, and their prejudices tenderly dealt with, these poor persons will (I speak from experience) prove that they are still our brethren, and although bowed down in the dust, that they may yet be partakers of our holiest desires and kindest sympathies. In all this, however, it ought distinctly to be understood that, unless supported by the other officers, the labours of the Christian teacher in lunatic asylums will prove fruitless; that support the writer has received, and to it, he cheerfully admits, is to be attributed, in no small degree, the favourable result of the introduction of divine service into the two institutions referred to in this and the foregoing papers. That result has been thus minutely detailed, simply to direct public attention to the strong claims which the insane have upon Christian sympathy; and by showing the equally encouraging effects of religious service in both establishments, to dispose those who have the charge of similar institutions, or whose influence may be sufficient to accomplish such an object, to extend the benefits of divine worship to all the dreary mansions of insanity. Of the propriety of such an arrangement no doubt can now reasonably be entertained; it is only strange that doubts should have existed so long on such a subject, when even some of the sufferers themselves, convinced of the utility of religious consolation, had gone the length of pointing out its advantages. In proof of this, I may be permitted to give the following interesting extract from a letter, written in 1819 by one who had experienced the griefs which he so pathetically describes:—"Where insanity," says the writer, "is not caused by any outward bodily infirmity, it is assuredly a physician of the mind, not of the body, that is most likely to effect a cure; where it is brought on by the person's own evil passions, or those of others (the most common of all cases), who so proper as a physician of the mind to correct such disorders? Where it is occasioned by worldly misfortunes, who so proper to administer consolation and the hopes of a better world? And lastly, where insanity is caused, as it very frequently is, by false and mistaken views of religion itself, who so proper as a clergyman to apply with effect our Saviour's character as the great Physician of our minds or souls?" It is, indeed, sad to think that a mind so intellectual in its habits, and so correct in its conclusions as the above remarks prove, should have been, at the same time, the abode of melancholy disease; but it is also comforting to learn that the amiable and talented writer witnessed, though not, perhaps, in the way contemplated by him, the accomplishment of what he had anticipated from spiritual consolation, and, it may be, personally experienced its blessed effects during the season of his own mental suffering.

The field that has thus unexpectedly been opened to religious enterprise ought not to be left unoccupied; in every corner, then, in every solitary abode of wretchedness let the seed be sown, and the cheering words of heaven's glorious message be proclaimed. Thus may

we prove that knowledge is, indeed, in a progressive state, and that, while animated by our fathers' zeal, we are yet guided by sounder judgment, and resolved to atone, as far as in us lies, for the cold neglect of former years, for the aggravated sufferings of the unhappy maniac. Sad, truly, were the lengthened ages of darkness that rolled over the insane. Among the Jews, to escape from the chains and fetters prepared for them by their brethren, they fled from the abodes of the living to the tombs of the departed, the Eastern asylum in all ages for guilt or houseless misery. Sad, too, was their condition, even under a more perfect dispensation, when no voice carried to them the tidings of peace, and no hands were spread forth while the blessing of the Father, Son, and Holy Spirit was implored upon their care-worn heads. Their sufferings were naturally great, but alas! these sufferings were increased by their fellow-men, for not only were they cut off from the enjoyment of earthly sympathy, but never led, except in their own lonely musings, to reflect upon what Bethlehem commenced and Calvary completed. They listened not to the words of human friendship, nor were they ever cheered by being reminded of a Saviour's pity, of a Saviour's love to the children of affliction. Had this neglect been caused by indifference to the present or future happiness of the insane, by no language, however severe, could it be sufficiently condemned; but such, we well believe, was not the case; it proceeded from ignorance of the true condition of the lunatic. That obstacle is now, to a certain extent at least, removed, and the experience of every year will, we trust, tend to remove it still more completely. Let the Saviour's command, then, "to preach the Gospel to every creature," be obeyed, as far as possible, in its most general acceptation. Let the Saviour's example of tenderness towards sufferers, such as those for whom we plead, be imitated by announcing to them the gracious purposes of eternal goodness, and encouraging them, even in the lowest depths of misery, to hope for the salvation of a pitying God. Frail man has not, it is true, the power of the Redeemer to rekindle in a moment the quenched lamp of reason, or in a few hours to change the furious maniac into the calm and attentive bearer, "sitting in his right mind," listening to divine truths; but let man use the means, in faith, and the same Spirit who wrought in Judea will still prove his presence by silent, it may be, yet distinctly marked operations; he will still manifest himself, in an especial manner the God of the afflicted, the unchanging friend of the desolate mourner. In this respect, then, it is the Christian's imperative duty to walk in the footsteps of his God, by offering the balm of consolation to every child of sorrow; but oh! above all, it is his duty to soothe the wounded spirit, to support reason when reeling on her lofty throne; to attempt by heaven-born truths to break, if dissipate he may not, the gloomy cloud by which the prostrate intellect is enveloped. By the attempt he may, at least, alleviate the sorrows that he cannot cure, and remove, perhaps, a few thorns from the rough path that leads to the grave, where at last, on nature's humble couch, will rest in peaceful slumber the once throbbing head and broken heart of the poor benighted pilgrim.

THE INDIFFERENCE OF NOMINAL CHRISTIANS TO  
THE EXTENSION OF CHRISTIANITY:

#### A DISCOURSE.

By THE REV. WILLIAM LOGIE,

*One of the Ministers of Kirkwall and St. Ola, Orkney.*

"Am I my brother's keeper?"—GEN. iv. 9.

THE birth of Cain, the first-born of woman, must have been an event peculiarly joyful. Even in

ordinary cases, "there is joy when a man is born into the world," which makes the fond mother forget the anguish which she has endured in terms of the original sentence. There were circumstances, however, in the condition of the primeval pair, which must have made such an event productive of more than ordinary gladness. They had been expelled from that happy region, in which they had conversed with heavenly visitors, and had borne with them into the wide world, the comparatively howling wilderness, those social affections for which there seemed to remain no sphere of operation more extensive than their intercourse with one another. The acquisition, therefore, of another, in their own likeness, and the prospect of future and increasing interchange of thought and affection with him, could not fail to assuage the feeling of loneliness and dereliction, which must have weighed down their spirits in their sadly altered condition. These considerations might, doubtless, in part, account for Eve's exulting exclamation on the occasion of Cain's birth, "I have gotten a man from the Lord." But as these words are equally capable of being translated, "I have gotten the man, the Lord," or "the man, Jehovah," there appears much probability in the conjecture of those interpreters who think that Eve expected an *immediate* fulfilment of God's gracious promise, in the advent of that illustrious offspring of her's, who was to bruise the serpent's head, and that she hailed the birth of Cain as that of the world's predicted Deliverer, who was to wrest from her tempter his usurped dominion, and restore the paradise which, in an evil hour, she had lost. How sad, then, must have been her disappointment in her first-born son, when she beheld in him those dark manifestations of character, which made his countenance to fall, and how bitter and poignant her grief when he whom she had fondly hailed as the Prince of Peace rose up against his own brother and slew him, and the bright star of her hopes went down in guilt, and misery, and blood! How sad and how striking a confutation does Cain's history afford of the vain theory, that crime proceeds not from innate depravity, but from the corrupting influence of evil example! As if to afford a prospective argument against such a scheme, God permitted the very first scion from the stock of fallen humanity—the eldest born of the first sinner—to proceed to the utmost verge of crime, by committing an act which, even in the judgment of man, surpasses all others in turpitude and atrocity. Instructive fact, indeed! The first man born into the world, who had no corrupting society to mislead him, no multitude to follow in doing evil, became a murderer, and the murderer of a brother! It were beside our present purpose, to dwell on the remorse and wretchedness of Cain after the commission of a crime, the very novelty of which must have added to the horrors with which it is ever invested. But misery was not the only effect produced on his soul by the deed he had done. We have, in Cain's case, a melancholy illustration



of the manner in which sin produces sin, in which one species of depravity generates another, and the whole soul is inundated with a flood of pollution and guilt, to which one unguarded inlet has given admission. Mark how falsehood and unfeeling selfishness are manifested in the first murderer's reply to his Maker and his Judge, when he calls him to account by that startling interrogatory, "Where is Abel, thy brother?" Cain said, "I know not; am I my brother's keeper?" Ah! Cain, dost thou not know? or rather, has not sin so obscured thy conceptions of Jehovah, as to give thee hope that thy falsehood will blind Him to the sad reality? Shall we more shudder at this barefaced lie, or at the selfishness of what followed, "Am I my brother's keeper?" Even had some evil befallen Abel without his brother's knowledge, there had been great baseness in the unconcern implied in these words, in which Cain disclaims all obligation to look to the welfare of his brother, or ward off from him any danger to which he stood exposed. Had he never murdered Abel, such language would have bespoke a state of mind as detestable as that of a murderer, an indifference to the safety of one connected with him by the tenderest ties. It was saying, in other words, "If Abel has met with any harm, what is that to me? Is it my business to watch for his safety, or am I accountable if he has perished?" The mind recoils with disgust from such cool-blooded selfishness, and ceases to wonder that he who could harbour and express such a sentiment, should imbrue his hands in a brother's blood. Yet, brethren, the spirit manifested in these words has not been confined to Cain, nor to those of his father's descendants, whose feet have, like Cain's, been swift to shed innocent blood. While countless millions stand exposed to a death far more formidable than that which Abel died, even the death, the endless, hopeless misery of the soul, and while the brethren of their flesh, who might be instrumental in snatching them from the yawning pit of perdition, stand aloof from the work, and, like the priest and Levite in the parable, pass by on the other side, does not their conduct speak the language of the first murderer, "Am I my brother's keeper?" Let us for a little attend to the several forms in which this spirit is seen to manifest itself in many professing Christianity. It does so,

I. In a total inattention and indifference to the spiritual welfare of our fellow-men, and especially to the conversion of the nations sitting in darkness. Such indifference is naturally to be expected in those who manifest no concern for the blessings of salvation in their own case; for they cannot be expected to feel any anxiety to procure for others, what they neither feel the want nor know the preciousness of, in themselves. But, for persons making a profession of religion, calling themselves Christians, and manifesting a desire to obtain, or a satisfaction in having obtained the favour of God through Jesus Christ; for *them* to live in wilful ignorance of what is doing for extending the Gospel-salvation

to a world sitting in darkness, or to withhold their aid in rescuing their fellow-men from a wretched eternity, is such an inconsistency as may well suggest a suspicion, that their profession is worthless, and their religion vain. Acknowledging the divine inspiration and truth of the Scriptures, they must admit that there is no other name under heaven given among men whereby they may be saved, but the name of Jesus; neither can they be so ignorant of the state of this world, as not to know, that to an immense majority of its present inhabitants that name has never yet been announced, while countless multitudes, who have never heard, or never acknowledged it, are daily passing into eternity, with that sentence unreversed which has gone forth against all of Adam's race as transgressors of Jehovah's law. When we consider how many centuries have revolved since the first publication of the Gospel, it must be regarded as truly mysterious, that, down to the present day, many an extensive region of this fair earth is yet lying in spiritual desolation, the inhabitants bowing down to dumb idols, sacrificing to devils, or deluded by the foolish fables of the licentious and sanguinary impostor of Arabia. It is, indeed, a most melancholy fact, that only about a fifth or sixth part of the whole population of this globe, are yet even nominally the disciples of Him who came to seek and to save the lost, and whose will and charge it was, that his Gospel should be preached to all nations, beginning at Jerusalem: and the fact is, as we have said, mysterious, as well as melancholy, and must be ultimately referred to the counsels of God, who, while he doth all things well, "giveth account of none of his matters," and to whose arrangements our Lord has taught us to bow, in the language of humble deference, "Even so, Father, for so it seemed good in thy sight." Considering that God has declared it to be his will, that all ends of the earth shall see his salvation, and considering how speedily, after its first promulgation, Christianity became the religion of the whole Roman empire, it appears most wonderful, that it is yet unknown to so many millions of our race. It must, however, be remembered, that in the primitive ages an extraordinary dispensation of the Spirit, accompanied by miraculous gifts, was employed for the establishment and spread of the Gospel, God making bare, as it were, his own almighty arm to plant the Christian Church in the midst of its foes, whereas he has ever since left the advancement and completion of the great work, under the ordinary influence of his Spirit, to the instrumental exertions of his professing people, the salt which is to salt the whole earth, the leaven by which the great mass of human society is to be leavened. Much of the mystery to which we have adverted, in the comparatively little progress Christianity has yet made in the earth, disappears when we consider how feebly and imperfectly man has acted his instrumental part in promoting the grand design of heaven. During the many ages in which Christianity was

debased into a grovelling superstition, there was, indeed, zeal enough for the propagation of what bore its name, but the emissaries of the Romish Church contented themselves with annexing one country after another to the spiritual domination of the Pope, by whom their inhabitants were handed over to the temporal and tyrannical rule of the despots of Europe, or compelled by bloody wars, threats, chains, and tortures, to make a hypocritical profession of the religion of their masters; or if any of them embraced it sincerely, they received only a new superstition little superior to those which they abandoned, the worship of relics, pictures, and saints, so called, being substituted for that of the stocks and stones which they formerly adored, while that heaven-inspired volume, which contains the true religion of Jesus, was carefully locked up from their perusal. Since the blessed reformation from Popery, great exertions have indeed been made for the conversion of heathens, Mahomedans, and Jews, and especially during the last half century; exertions which, in many regions of the earth, have been crowned with abundant success. Yet the numbers who have thus been brought, not merely to the profession, but to the saving and experimental knowledge of the Gospel, bear a very minute proportion to the immense multitudes of our race who are yet sitting in darkness, utter strangers to the true God, and Jesus Christ whom he hath sent. And why is it so, but because a proportion as inconsiderable of the world called Christian have yet devoted either their personal services, or a portion of their worldly substance, to the prosecution of that grandest and holiest of all enterprises, the rescue of a perishing race from destruction? How great, alas! is the number of professing Christians, even of those who seem sincerely to believe in Jesus Christ, and to worship God through him, who can hear of the spiritual destitution and wretchedness of whole nations of their brethren, with a frigid indifference, which seems to say, "Am I my brother's keeper?" How many even consider the narratives of Missionary enterprise as unworthy of their perusal, greedily swallowing the details of warlike or political strife, at home or abroad, while they disregard the annals of the Redeemer's kingdom, amidst the coming splendours of which the poor petty contentions of princes, nobles, and demagogues will shortly sink into everlasting oblivion!

But the spirit of the text is not merely manifested in indifference to the great work of evangelizing the world. We may contemplate it,

II. In the readiness, in the avidity which many professing Christians evince in admitting objections, and joining in censures, against the men and the measures by which that work is carried on.

Since it has pleased God to employ the instrumentality of men in converting and saving their fellow-sinners,—an economy in which his wisdom and kindness are so apparent,—it must necessarily follow that while "the excellency of the power" will more visibly appear to be "of God," yet the

work will, in its progress, exhibit some symptoms of the imperfection which adheres to the human agents by whom it is conducted. And if the censures of which we have spoken were directed only, and directed in a meek and Christian spirit, against the errors, and imprudences, and shortcomings of those agents, there would be no room for complaint, but, on the contrary, such censures would constitute a necessary and a salutary control. But we often see the good work itself attacked through the sides of its human promoters, and the whole undertaking scouted and ridiculed on account of the failures or the errors of those who carry it on. If Bibles are improperly bestowed, or abused by those who receive them, Bible circulation is sneered at and condemned; if here and there a Missionary acts imprudently, or a mission fails, all attempts to send a preached Gospel to the heathen are decry'd. Nay, if the great undertaking be not in any particular region of the earth accomplished all at once, if a nation be not born in a day, the objectors to whom we are alluding, with rash and hasty judgment, brand the whole scheme as vain and visionary. How long, and how loudly, were such censures persisted in against the efforts made in our day to Christianize the islanders of the great Pacific Ocean? The Missionaries were long derided and persecuted in those regions, and those persons at home who wished ill to the cause joined in the ridicule, as they would, if in their power, have joined in the persecution. And even of those who had embarked in the arduous enterprise, some few, discouraged by repeated failures, in the faintness of their hearts relinquished the work; but the greater part persevered, "against hope believing in hope," and waiting God's chosen time; and that time at length arrived, when, in the Friendly and the Sandwich Islands, the people turned from their dumb idols to the living God, and now churches and schools, and the arts and institutions of civilized life, are established among those who, about forty years ago, were naked, prowling savages, worshippers of idols, offerers of human sacrifices, murderers of their own children, and addicted to several abominations which can scarcely find a parallel in the history of any other people. And yet, even these splendid triumphs of Christianity have not silenced the cavils of the gainsayers. Freethinkers and worldly-minded travellers have, in short and casual intercourse with those islanders, met with some dishonest men, or some profligate women, and a whole host of infidel pamphleteers and reviewers have raised the cry that the Missionaries have done nothing, and that they have deceived the world with exaggerated accounts of the effects of their labours. Ah! if the success or efficacy of the Gospel in any Christian land were to be judged of on such a principle, where were the country that could be called Christian? Might not a Chinese or a Hindu, by a similar mode of reasoning, prove that there was no Christianity in London, or that Christianity had done nothing for its inhabitants? Are there no bad men, no

abandoned worsen there? or, among ourselves, are there no drunkards, no thieves, no lewd persons, whom a traveller might meet with, sooner, perhaps, than he would meet with any other, and would he be justified in judging of the whole by these, and concluding that religious feeling and upright principle dwelt not in our land? Yet such are the miserable cavils, such the revivals of the oft-confuted sophism, that the abuse of a thing disproves its value or its existence, which are too greedily listened to, and too readily believed, by many professing Christians, who thus only prove that they are glad to find an apology for their unconcern in the work of enlightening the nations, and a cloak for the withering selfishness which dwells in their hearts, and speaks that language of the first murderer, "Am I my brother's keeper?" But,

III. Another disguise under which the same wretched sentiment may be found to exist, is in the misapplication of a maxim, in itself true,— "Charity ought to begin at home." There is, say some, ignorance, and vice, and profaneness enough in our own land, and in our own neighbourhood, and we see no obligation on us to care for the distant heathen, till remedies are first applied to these. Most true, indeed, it is, that in spirituals as in temporals, charity ought to *begin* at home; but the very terms imply that it ought not to *end* there. Most true it is, that if any provide not for his own, specially for those of his own household, he hath denied the faith and is worse than an infidel; and the parent neglecting the religious education of his own children, or the magistrate failing to support the religious or educational establishments of the place where he rules, or the private Christian doing nothing for the spiritual improvement of his own vicinity, who should yet lavish much on missions for the conversion of the heathen, would be acting a most preposterous, a most inconsistent, and a most unchristian part. But we can affirm, without fear of contradiction, that the persons who shelter themselves under the plea we are now considering, are not those who are most distinguished by their faithful performance of domestic duties, or their liberality in promoting Christian light and Christian principle at home; while, on the other hand, the men who are most dutiful and conscientious in consulting the spiritual welfare of their own households and neighbourhoods, will be found the most ready and willing to extend a helping hand to the efforts made to enlighten other lands. Let no man, then, excuse his parsimony by saying, "Charity begins at home;"—at home let it begin, and we shall hope that, after watering its own garden, it will enlarge its channel, and send forth its streams to fertilize and beautify other fields, to cause the wilderness and the solitary place to rejoice, and the thirsty desert to blossom as the rose.

IV. Another excuse, made by those who lend not their aid to the advancement of the Gospel, is, that "they cannot afford it." Let the rich, of their abundance, send Bibles and Missionaries

to the heathen, or schoolmasters to the young Highlanders or young Hindus;—I have received but a small portion of this world's goods—such exertions of beneficence are not for me—"Am I my brother's keeper?" Yes! even you of little wealth and lowly station, even you has God, the Great Proprietor of all, constituted your brother's keeper, the keeper of his soul, the provider, according to your measure, of the means of salvation to every one of Adam's race who needs your aid, and to whom it can by possibility be extended. Your humble station, or comparative poverty, cannot exempt you from this most sacred obligation, this paramount claim of humanity. Did it exempt the servant in the parable from responsibility, that he had but one talent committed to him? So he thought, and wrapped it in a napkin, and hid it in the earth, because it was but one. But what was the judgment of his Lord? "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." God requires not so much from you as from the wealthy, but he demands what you can do for his glory, as imperatively as from them. What you have is all from Him, and it is a light matter that you dedicate a portion of it to the advancement of his glory, and of that work upon earth, which, in his estimation, far excels all others in importance; even the bringing many sons unto glory, many perishing brethren of your own flesh to the fountain of bliss that shall never end. He who gave you all you have, and who can, at his pleasure, take it all away, will bless the store, however small, from which you, with a willing heart, dispense a portion to the spiritual necessities of your brethren. How did he applaud the poor widow of Jerusalem, who cast in her two mites into the treasury! Far from blaming her for giving of her penny, he commended her above all the great ones who cast in much. When, of old, the Lord called in his chosen Israel, to fashion and bring together the various materials and furnishings of that splendid tabernacle, which was a lively type of the Christian Church, did he require, or did he accept only the offerings of the affluent? No, he called on all who were "of a willing heart, on every one whose heart stirred him up, and every one whom his Spirit made willing;" and, in obedience to that call, it is written, that "all the willing-hearted among the people came," and while the rulers brought gold, and onyx stones, and spice, and sweet incense, the poor brought their ram-skins, and badger-skins, and the very women that were wise-hearted did spin, and brought of that which they had spun for the service of the Lord's tabernacle, and they brought till it was found necessary to restrain them from bringing, "because the stuff they had was sufficient for all the work to make it, and too much." Oh! that there were such a spirit now among the professing people of God, to contribute to the rearing of that nobler tabernacle, that spiritual temple, every stone of which is a "living stone," an immortal soul, placed there out of the

Destroyer's reach, and which is destined, through human instrumentality, to rise and grow till that auspicious day, when "God shall bring forth the head-stone thereof with shoutings," the shoutings of the heavenly hosts "saying, grace, grace, unto it." Happy shall he be in that day who has contributed, however humbly, to that blessed consummation, while a fearful curse stands on record against those, who "come not to the help of the Lord, to the help of the Lord against the mighty." But the plea, "we cannot afford it," may be heard from other lips than those of the poor. It is often preferred by those who can find the means of personal decoration, perhaps of intemperate indulgence, but have nothing to spare for the advancement of the cause of God, and the noblest interests of man. Their contribution is not wanting, when the materials are required for a midnight revel, or for furnishing forth some gaudy pageant, or some festival of giddy mirth; and it is no wonder they cannot afford to lend a helping hand to the dissemination of the Bible, or the maintenance of the Missionary, when the claims of God are postponed to those of every frivolous pleasure, every empty vanity, every glittering toy of earth. Till the hearts of such are changed, their gifts to God's treasury are not to be expected, and are not to be desired; for "the Lord loveth a cheerful giver," and scorns the offerings of those who give grudgingly, and not of a willing mind. On such we call not to mingle their extorted gifts with the free-will offerings of the faithful; but on God's people do we call, to be fellow-workers with God,—on the members of Christ's Church do we call, to extend the boundaries of that Church,—on the sons and daughters of the Scottish Church do we call, to strengthen her hands stretched forth to the work of the evangelist—to rally round the standard she has unfurled on the mountains of Scotland, and on the plains of Hindostan, if not by their personal services,—for all are not called to preach the Word,—yet, by stately devoting a portion of their yearly gains to swell those funds, which are to prove the sinews of a warfare with the prince of darkness, and the materials of a triumph, in which all who contribute to it shall partake.

Finally, brethren, anticipate the searching scrutiny and the unerring discriminations of that coming day, which shall discover who have been on the Lord's side, or who have warred against him, or evinced the hostility of their hearts, while a mighty conflict was waging around them between light and darkness, between Christ and Belial, between the Redeemer of souls and the Destroyer of souls; and while partners of their nature were standing on destruction's giddy brink, and a motion of their hand might have saved them, hid themselves from their own flesh, and said, "Am I my brother's keeper?"

#### A MISSIONARY SCENE AT THE SAMOA ISLANDS.

ON entering the mouth of the spacious and beautiful Leone bay, we were boarded by a person who intro-

duced himself as a "son of the word." We gave him a hearty welcome, and learned, in reply to our inquiries, that in his district about fifty persons had embraced Christianity, had erected a place of worship, and were anxiously waiting my arrival. This information was unexpected and delightful, and I determined immediately to visit the spot. With this intent we lowered our little boat, and approached the shore. When about twenty yards from the beach, as the heathen presence rather a formidable appearance, I desired the main crew to cease rowing, and unite with me in prayer, which was our usual practice when exposed to danger. The chief, who stood in the centre of the assembled multitude, supposing that we were afraid to land, made the people sit down under the grove of bread-fruit, cocoa-nut, and other trees which girt the shore. He then waded into the water nearly up to his neck, and took hold of the boat, when, addressing me in his native tongue, he said, "Son, will you not come ashore? will you not land amongst us?" To this I replied, "I do not know that I shall trust myself; I have heard a sad account of you in this bay, that you have taken two boats, and that you are exceedingly savage; and perhaps when you get me into your possession you will either injure my person or demand ransom for my release." "Oh," he shouted, "we do not savage now; we are Christians." "You Christians!" I said, "Where did you hear of Christianity?" "Oh," he exclaimed, "a great chief from the white man's country, named Williams, came to Savai, about twenty moons ago, and placed some *tama-faifo*, 'workers of religion,' there, and several of our people, who were there, began, on their return, to instruct their friends, many of whom have become sons of the Word. There they are; don't you see them?" Looking in the direction to which he pointed, I saw a group of about fifty persons seated under the wide-spreading branches of large *tau* and other trees, apart from those whom he had ordered to sit down along the beach. Every one of this group had a piece of white *tau* cloth tied round his arm. I inquired of the chief what this meant? when he replied, "They are the Christians, and that cloth is to distinguish them from the heathen countrymen." "Why," I immediately exclaimed, "I am the person you allude to; my name is Williams. I took the workers of religion to Savai twenty moons ago!" The moment he heard this I made a signal to the multitude, who sprang from their seats, rushed to the sea, seized the boat, and carried both it and us to the shore. Upon landing, Amata, the chief took me by the hand, and conducted me to the Christians; and after the usual salutations, inquired where they had heard of Christianity. Upon this, one of their number, rather more forward than his brethren, replied, that he had been down to the "workers of religion," had brought back some knowledge, and was now engaged in imparting it to his countrymen: "And where is our chapel," said he, "don't you see it?" Turning to the direction in which he pointed, I saw a small rustic place of worship, which would hold about eighty or a hundred people, peeping through the branches of the bananas and bread-fruit trees in which it was sheltered. Accompanied by my loquacious friend, and two or three others, I asked him, on reaching the house, who performed service there on the Sabbath-day? To this he instantly replied, "I do." "And who," I inquired, "has taught you?" "Why," said he, "don't you not see a little canoe by the side of your boat, when we carried you on shore just now? that is my canoe, in which I go down to the teachers, get some religion, which I bring carefully home, and give to my people; and when that is gone, I take my canoe and fetch some more. And now you are come, whom we have been so long waiting! When shall your teacher? give me a man full of religion, that I may

expose my life to danger, by going so long a distance to fetch it." I was truly grieved at being compelled to tell him that I had no Missionary. On hearing this, he was affected almost to tears, and would scarcely believe me; for he imagined that the vessel was full of Missionaries, and that I could easily supply the demand. This, however, was impossible; but I trust that the day is not distant, when Missionaries will not be doled out as they now are, but when their numbers will bear a nearer proportion to the wants of the heathen. And why should not this be the case? How many thousands of ships has England sent to foreign countries to spread devastation and death? The money spent in building, equipping, and supporting one of these, would be sufficient, with the divine blessing, to convey Christianity, with all its domestic comforts, its civilizing effects, and spiritual advantages, to hundreds of thousands of people.

It will not be supposed that these poor islanders knew much about the principles of the religion they had embraced, neither was there any thing in their dress or persons, except the piece of white cloth round their arms, to distinguish them from their heathen brethren; yet, rude and unseemly as their appearance was, I could not but look upon them with feelings of the liveliest interest, and regard them as an earnest of the complete victory that the Gospel would shortly obtain over the superstitions, the idolatries, and the barbarities of the inhabitants of the whole group.

Another circumstance which added great interest to this scene was, the striking contrast between my reception and that of the unfortunate La Prouse; for if he be correct in the name he has given to the bay, this was the same in which his lamented comrade, M. De Langle, and eleven of his crew were most barbarously murdered.

After viewing their rude chapel, I accompanied the chief to his dwelling, when I inquired if he also had become a worshipper of Jehovah. To this he replied in the negative; but added, "If you will give me a worker of religion to teach me, I will *hahitahi*, (become a believer,) immediately." It was with sincere regret that I was compelled to say, that it was out of my power to do so; but still I exhorted him to unite with the Christians, and to give them all the countenance he could. Thus were this people, who had been esteemed most ferocious, and who had ill-treated or massacred some of the crews of all the vessels with which they had intercourse, prepared to receive us.

On returning to the ship, I found that Makes and our people had been much entertained by natives from the adjoining valley, who were anxiously waiting to present an earnest request that I would pay them a visit. As soon as I stepped on board, the chief seized me most cordially; but esteeming me greater than himself, he only rubbed his nose on my hand. He then assured me, that he and nearly all his people were Christians; that they had erected a spacious place of worship in imitation of the one built by the teachers at Sapapalii, from which place he had lately come, and brought the *lotu*; and that he was daily engaged in teaching his people what he himself had been taught by the Missionaries. Upon my saying, that, from my knowledge of the native character, I did not place implicit confidence in all that I had heard, he adopted a most effectual method of convincing me of the truth of his assertion; for, placing his hands before him in the form of a book, he recited a chapter out of our Tahitian primer, partly in the Tahitian dialect and partly in the Samoan; after which, he said, "Let us pray;" and kneeling down upon our little quarter-deck, he repeated the Lord's Prayer in broken Tahitian. The artless simplicity, and apparent sincerity of this individual pleased us exceedingly. We gave him some elementary books, made him a trifling present, and promised, if

possible, to call and spend a day or two with him on our return from Savaii.\*

### COMMUNION SERVICES.

By THE REV. PATRICK BOOTH, A. M.,

Assistant Minister of Innerleithen.

No. III.

BEFORE COMMUNION.

MANY a pompous ceremony of superstition and idolatry has fallen into disuse and oblivion, since the institution of the pure and simple ordinance which we are now met to celebrate. The gaudy inventions of men are lost and are forgotten, but the unadorned arrangement of the wisdom which is from above remains to this day. The gorgeous monuments of conquering heroes have mouldered away, and the place where they stood is unknown; but the unostentatious memorials of Him who expired on a cross, amidst insult and suffering, continue, and shall continue, to the end of the world, protected by his providence, and founded on the affections of a faithful people.

It was on a night of sorrow and sadness, that our Saviour instituted this holy ordinance, and in sorrow and sadness have his followers often done this in remembrance of their Lord. In deserts, and in mountains, and in dens, and caves of the earth, they have sought a shelter from the cruel arm of persecution, and in danger, wretchedness, and concealment, have obeyed the dying command of their Master. But we, my brethren, are this day met for the same sacred purpose, having none to make us afraid. No oppressor threatens us—no fear interrupts our devotions. We assemble at our Lord's table, and depart from it, in peace, and we incur no risk of injury or suffering by serving our God, as his Word commands, and our conscience dictates. What shall we render to the Lord for all his benefits? We will take the cup of salvation, and call upon the name of the Lord. We will pay our vows unto the Lord now in the presence of all his people. In the courts of the Lord's house, in the midst of thee, O Jerusalem! In the earnest trust that you have come to present yourselves before the Lord after that suitable preparation, and with that proper frame of mind which will render you acceptable in the sight of Him who, although no longer present to our bodily senses, is not far from any one of us; I shall now proceed to put into your hands the symbols of his broken body and shed blood; and, my brethren, what gratitude ought to fill your hearts, when ye reflect that, although unworthy of yourselves to taste even the crumbs which fall from your Master's table, yet is every true Christian his welcome and honoured guest!

AFTER COMMUNION.

The acceptable guest at this table is he who fears God with all his heart, and who only requires to know his will in order to perform it—who praises him, and prays to him, as the Being on whom his happiness in time and in eternity depends—who gives to him the adoration due to the Author of every good and every perfect gift—who, trusting to his infinite wisdom and goodness, is prepared, at all times to say, "Not my will, O Lord! but thine be done"—who supremely desires the friendship and blessing of him in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore. The acceptable guest is he who builds all his hopes of salvation on the Gospel of Christ, who regards his blood as the only fountain which cleanseth from sin, who delights to walk even as he also walked, who joyfully acknowledges him before men in the humble hope of being acknowledged by him as his servant before an assembled world at the day of judgment. The acceptable

\* From Williams' Narrative of Missionary Enterprises in the South Sea Islands. London, 1837.

guest is he who does justly, who loves mercy, and who walks humbly with his God—who keeps his body in subjection, and denies all his sinful inclinations—who maintains a strict regard to integrity in all his actions, whose ear is ever open to the cry of wretchedness, and who is always ready to extend to his fellow-creatures that mercy and forgiveness which he hopes himself to meet with. But, blessed be God, not less acceptable than such a one is he who, having done iniquity in time past, desires to do so no more for ever—who comes to offer the sacrifice of a contrite heart for his offences against his God—who, with a deep penitence for his past transgressions, and a fixed determination, with the assistance of the Holy Spirit, in future to avoid every violation of God's laws, desires to have his guilt washed away in that fountain which has been opened to the house of David. If, my brethren, such are the dispositions with which you have this day approached the table of the Lord, were the last messenger at this moment to call you hence, it would only be to invite you to a more glorious feast in those better mansions which are prepared for the just. There stands no barrier between such persons as I have now described and the kingdom of heaven. But remember, my brethren, that the conflict is not yet ended. In the house of God, at the gate of heaven, and when engaged in the most solemn ordinance of religion, pious affections and serious resolutions of holiness may be, and I trust are, the only feelings of your souls. But you are soon to mix again with a world lying in wickedness, where vice, arrayed in a deceitful dress, is ready to seduce you to destruction at every step. The sad history of the world suggests to me the fear that some of you may be tempted to violate the solemn vows which you have now taken,—that some, who have this day commemorated, with contrite hearts, the sufferings of the Redeemer, may yet be engaged in crucifying him afresh, putting him to an open shame, and giving his enemies occasion to blaspheme,—that some, who have tasted the cup of salvation, may exchange it for the cup of drunkenness,—that some, who have come to obtain forgiveness for themselves, may yet deny it to their fellow-men,—that some, who have this day come to be washed in a fountain of living water, may yet be found wallowing in a sink of debauchery. Need I say to such men, that the solemn service of this day will only heighten their condemnation. God is not mocked; and their false professions, and broken pledges, will rise up in judgment against them. That this should be your case, may God forbid! Continue instant in prayer for his grace, which can alone keep you from falling. The wicked may entice you; fools may laugh at you; but whatever others do, seek ye the Lord. The yoke of Christ is easy, his burden is light, and in keeping his commandments there is great reward. I appeal to your own experience this day. But even were it otherwise, were holiness not its own reward, were the service of Christ irksome, and its duties a task; yet, how short the conflict—how little more may remain for us to do! Another month or year, and heaven may be ours for ever. Each succeeding communion, we miss some whom we were wont to meet at the table of the Lord, although a new generation coming forward to fill their place, tends to shut our eyes to the rapidity with which our numbers drop away. To some this is their first communion—perhaps to them it may, assuredly to some it will be—their last. God grant that they may be translated from the Church of Christ upon earth, to his glorified Church in heaven!

#### CHRISTIAN TREASURY.

*Christ the bread of life, and the fountain of living waters.*—The Lord was unwilling that man should perish. In the richness of his mercy he desired his salvation. But his law must be honoured in the punish-

ment of guilt, and a spotless obedience yielded to its requirements, ere his mercy, yearning with bowels of pity, can open the gates of the paradise above, and say to the fallen—"Enter in." His infinite wisdom devised a plan whereby he might both be just and justifier of the ungodly—the just God and yet the Saviour. He placed his own Son incarnate in the nature of sinners, and laid upon him the whole weight of the penalty for their transgressions. The curse was rare upon the Man Christ Jesus. He bore it all. "His incarnation, sufferings, and death, the strictness and purity of God's laws have been fully manifested, his authority preserved, and justice satisfied, even in a more impressive way, than if the guilty creatures themselves had been visited with the punishment it demanded." And having rendered immaculate obedience too in the sinner's stead, he hath thus brought us everlasting righteousness, which saves at once from death, and entitles to everlasting life. "Mercy and truth have met together, righteousness and peace have kissed each other." God is glorified through the work of Jesus, and a way of salvation provided for man. Mercy yearning with bowels of heavenly pity, may we with a full salvation the very chief of sinners, with Justice looketh on in peace, saying, "Yes, thou hast saved the sinner, for I have been fully, gloriously satisfied." It was with the most perfect cheerfulness that Jesus became the Saviour of the guilty. Burning with love for them, he came into the world,—he assumed their nature that he might stand as their substitute,—he suffered all the woes of the curse that was pronounced upon them,—he kept the law in their stead,—his Father heard him say, "It is finished,"—he declared himself pleased with his work,—he exalted him to himself again; and he hath sent forth his Gospel proclaiming redeeming love, and the accomplishment of redemption's work by him; and containing the freest and most pressing invitations to sinners to come to him with a sincere desire for salvation; and the fullest assurance that they who come—that they who come in the spirit of earnest desire—who come because they truly feel their need of him—and who come seeing him to be all their hope—the fullest assurance that they will not apply to him in vain. Let us listen to a few of the gracious invitations the Gospel addresses to sinners.—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Hoi every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come buy wine and milk without money, and without price." "If any man thirst, let him come unto me, and drink." "I am the bread of life, he that cometh unto me shall never hunger, and he that believeth in me shall never thirst." The Saviour thus freely and earnestly invites, and at the same time assures the guilty, that they will not approach him in vain. Yes, faithful is he that promises—he will perform. Never did an humble and anxious suppliant find him unwilling to listen to him. Never was there one who drew near to him aright excluded from his presence, and denied admission to the place where he dwells. When Jesus, calling himself "the bread of life," says, "he that cometh unto me shall never hunger," his meaning is,—he that truly believeth on me shall find the most restful desires of his soul satisfied—shall receive the most suitable refreshment and nourishment—shall become content, sooner or later, of the complete enjoyment of what he felt he needed, and anxiously longed and inquired for. And he employs the term "believe" in the latter clause of the verse from which we quote, where changing the idea of the feeling of the soul, he makes use of the word "thirst," in expressing the soul's satisfaction in finding with Christ a free salvation, sweet present peace, and the blessed hope of everlasting glory and rest and felicity: "I am the bread of life; he that

cometh to me shall never hunger, and he that believeth on me shall never thirst." Having given himself for the life of the world—having made an atonement for man by his death—having wrought out for him a title to everlasting life: he that is convinced of sin and misery—he that sees himself in the light of God's Word to be a condemned transgressor, and feels himself totally helpless—he that in this state goes to the Saviour, hearing his voice in the Gospel calling on him to approach him, and makes request to him for salvation, persuaded that he is both able and willing to save him; and believing that he is the only name under heaven given among men, whereby they can be saved, will find in the salvation of Jesus, that suitableness, and fullness, and comfort, which shall completely satisfy his soul, his anxious, hungering, thirsting soul, and supply him with everlasting consolation. He will indeed find Christ to be "the bread of life;"—he will indeed find that he that cometh to him shall never again have cause to "hunger," and that he that "believeth" on him shall never again have cause to "thirst." For the salvation he is awakened to long for, he shall see in store for him with Jesus in all its richness and extent, and shall fully and freely obtain. He shall obtain the forgiveness of all his sins, however many, however aggravated. He shall obtain the entire removal of guilt from his conscience. He shall be blessed with free justification, and shall be accounted and dealt with, as altogether and everlastingly righteous; and eternal life shall be his portion—he shall live for ever a redeemed and happy child of God. Such are the benefits and effects of the atonement and righteousness of Christ, and an interest therein. "He that believeth shall be saved." "There is no condemnation to them who are in Christ Jesus." Who shall lay any thing to their charge? "It is God that justifieth." He that comes to Christ, approaches him hungering and thirsting. He has desires wrought in his heart which may well be compared to hunger and thirst, as we shall see by contemplating his state of mind. He is awakened to a true knowledge of the divine law. A soul stirring view of it in all its purity and extent is given to him; and he has an alarming sense of his exceeding guilt. He sees himself condemned—justly condemned. He feels himself helpless. He feels that any moment may plunge him into everlasting ruin. O! he is anxious about his undying soul! "May I be saved?" "What must I do to be saved?" he cries. He thinks of Jesus—he looks to Jesus,—with intense earnestness he looks to him. He longs for the comfort which he alone can bestow in circumstances such as his. He sees himself lost without him. "Thou art all my hope, O! Jesus,"—we may conceive him exclaiming, "I must perish unless thou dost graciously bless me with an interest in thy salvation. Behold, I come to thee! O! thou blessed Saviour, have mercy upon me!" O! may not his desires—may not the desires of the awakened sinner, well be compared to hunger and thirst? And when we think of the salvation of Jesus in its freeness and fullness, and perfect suitableness to the sinner's wants, may it not justly be called "the bread of life," and "the fountain of living waters?" And may not faith in its doctrines be conceived by us to nourish and support the soul, just as much as the most suitable food does the body? Bread is not more suited to the hungry, nor water to those who endure the pains of thirst, than the atonement of Christ to supply the wants of the convinced—the distressed—the anxious—penitent sinner.—Rev. WILLIAM PATERSON, *Missionary in Whiteness and Weesdale, Shetland.*

*Scripture throws light upon Scripture.*—Every line of the 90th Psalm acquires a new meaning when we read it as "the prayer of Moses the man of God," composed by him before his death, on a retrospect of the events which had occurred in the wilderness. The

lofty and enthusiastic, but irregular and abrupt strains in which the heroic prophetess of Mount Ephraim celebrated the victory over Sisera, would have been a poetical riddle, but for the history contained in the preceding part of the book of Judges, and in that of Joshua. How much light is reflected on the book of Psalms, by discovering the particular occasions on which the several odes were composed, and by attending to the various turns of Providence in the eventful life of David! The formation of the universe as described by Moses, the destruction of the old world by water, and of the cities of the plain by fire, the appearances of God to the patriarchs, the deliverance from Egypt, the promulgation of the law from Sinai, the signal interpositions of Providence in behalf of the Jewish nation in the wilderness, and on their settlement in Canaan, the divinely instituted rites of their worship, their priesthood, their tabernacle, their sacrifices, their ablutions, their festivals, their sacred asylums, form the favourite topics from which the prophets draw their imagery, whether they denounce the judgments of heaven on a "gain-saying and rebellious people," or comfort "the mourners in Zion" with the hopes of the restoration of the dispersed tribes of Israel, or celebrate the glories of the kingdom of Him "in whom all nations of the earth shall be blessed."—The late Rev. Dr M'CREE. (*Discourses.*)

*The Process of Ingrafting.*—It cannot be unworthy of remark, that a phenomenon so striking as that of the mountain-ash bearing, instead of its own little, sour, and unwholesome berries, large, sweet, and nutritious pears, in consequence of ingrafting, has given rise to a scriptural metaphor most expressive of a like change in our moral nature—one that is true in point of fact, as certainly accomplished by appointed means, and as beneficial in its effects, comparing the fruits of the old nature with those of the new. It becomes not immortal beings to admire the one mystery, and to overlook the other; it becomes not me to tell a fellow-creature the remarkable art by which his trees may be fruitful, without reminding him that he is himself a tree to be ingrafted; and it becomes neither him nor me to study the fruits that we shall gather without considering the fruits which we bear. May we, who are the gardeners in the Lord's vineyard, be wise in the heavenly art, as well as in the earthly, that we may see around us the blossoms and fruits of the ingrafted Word, which is able to save the soul; and may we give ourselves earnestly to the work, lest the Lord of the vineyard cut down our trees, because having come and sought fruit thereon, he found none!—The Rev. NATHANIEL PATERSON. (*The Manse Garden.*)

*Heaven.*—My heaven upon earth is communion with God, and therefore nothing else would be my heaven in heaven. We shall never know the thousandth part of our mercies, our deliverances, temporal and spiritual, till we come to another world. Delight in the will of God is the perfection of all intelligent beings, the essence of happiness, the joy of angels, heaven upon earth, and the heaven of heavens. The Christian's hope of heaven, is the sweetness of prosperity and the support of adversity, and cures us at once of all attachment to the world, or expectation of rest in it. This world is the reign of darkness, pain, and sorrow, and we must not expect fully to find God here as a present portion. The Christian believes that he shall know him better, and enjoy him fully hereafter. O my soul, hold fast, and be very thankful for this sweet hope. The highest state of the greatest saint upon earth, is only a small taste or glimpse of heaven, in the first-fruits and earnest of the Spirit. The full harvest is beyond the grave, and is not to be expected in this world. How welcome will death be to those who truly mourn for sin, feel the burden, taste the bitterness of it, and long for complete deliverance from it.—ADAM. (*Private Thoughts.*)

## SACRED POETRY.

## DAVID'S ELEGY

ON THE DEATH OF SAUL AND JONATHAN.

THE strong are fallen in the ranks of war ;  
 Quench'd is the light that stream'd from Jacob's  
 star :

The prince of Israel's warriors, and the pride,  
 Dark Gilboa ! on thy day of havoc died.

O tell it not in Gath, thou vaunting foe !  
 Tell not in scorn the tale of Zion's woe ;  
 Proclaim not in proud Askalon abroad  
 How Israel fell, forsaken of his God.  
 Why should Philistia's dames their powers employ  
 In frantic strains of sacrilegious joy ?  
 Why should Astarte's hostile temple ring  
 With shouts of triumph o'er the fallen king ?

Ye fragrant clouds, withhold the expected shower !  
 Nor fall, ye balmy dews, at evening hour !  
 Pour not your fatness down, as from an urn,  
 On Gilboa's mount when vernal months return ;  
 Refuse to aid the labours of the swain,  
 Nor clothe the parched clod with waving grain.  
 For Israel's monarch on thy battle-field,  
 Ensanguined Gilboa ! dropt his useless shield ;  
 That shield to heathen foes became a spoil,  
 As though it shone not with th' anointing oil.  
 Through war's thick cloud the sword of Saul had  
 gleam'd,

And noble blood its lustre oft had dimm'd ;  
 The shaft of Jonathan, with vengeance tipped,  
 The frequent field with battle's wreck had heaped :  
 Their course was swifter than the eagle's wing,  
 Their fury fateful as the lion's spring :  
 In life united, deathless deeds they dar'd,  
 And one dark death of shame, alas ! they shared.

The harp, ye weeping maids of Shiloh ! take,  
 And bid its sadly-soothing sounds awake ;  
 At solemn eve, your olive-groves among,  
 Pour forth the sorrow of your souls in song ;  
 Lament for Saul,—he who from conquest bore  
 The gems and purple robes which once you wore ;  
 For now no more ye triumph with your chief.  
 Wear, weeping maids ! the sombre garb of grief.

Where is the guardian of thy hallow'd land ?  
 O Israel ! where thy patriotic band ?  
 How are thy generous sons, the good, the brave,  
 Toss'd like the foam on battle's stormy wave !  
 But chiefly thou, possessor of my breast,  
 O Jonathan ! my early friend, my best !  
 'Twas thine the power of sympathy to prove  
 Stable as truth, stronger than woman's love.  
 Firm was the tie our kindred souls that bound,  
 And fell the fate that such affection found ;  
 Not valour could stern ruin's stroke repel,  
 Nor virtue shield thee when thy country fell :  
 On thee my fondest thoughts I'll still bestow ;  
 For thee my fruitless tears shall ever flow.

What canst thou boast ? thou desolated land !  
 The shiver'd spear, the bloody, broken brand !  
 Thy sons are fallen in the ranks of war,  
 And dark eclipsæ hath cover'd Israel's star.

WM. PARK.

## MISCELLANEOUS.

*Filial kindness rewarded.*—Gustavus III., King of Sweden, passing one morning on horseback through a village in the neighbourhood of his capital, observed a

young peasant girl, of interesting appearance, drawing water at a fountain by the way-side. He went up to her, and asked her for a draught. Without delay she lifted up her picher, and with artless simplicity put it to the lips of the monarch. Having satisfied his thirst, and courteously thanked his benefactress, he said, "My girl, if you would accompany me to Stockholm I would endeavour to fix you in a more agreeable situation." "Ah, sir," replied the girl, "I cannot accept your proposal. I am not anxious to rise above the state of life in which the providence of God has placed me; but even if I were, I could not for an instant hesitate." "And why?" rejoined the king, somewhat surprised. "Because," answered the girl, colouring, "my mother is poor and sickly, and has no one but me to assist or comfort her under her many afflictions: and no earthly bribe could induce me to leave her, or to neglect the duties which affection requires from me." "Where is your mother?" asked the monarch. "In that little cabin," replied the girl, pointing to a wretched booth beside her. The king, whose feelings were interested in favour of his companion, went in, and beheld stretched on a bedstead, whose only covering was a little straw, an aged female weighed down with years, and sinking under infirmities. Moved at the sight, the monarch addressed her: "I am sorry, my poor woman, to find you in so destitute and afflicted a condition." "Alas, sir," answered the venerable sufferer, "I should be indeed to be pitied, had I not that kind and attentive girl, who labours to support me, and omits nothing she thinks can afford me relief. May a gracious God remember it to her for good," she added, wiping away a tear. Never, perhaps, was Gustavus more sensible than at that moment, of the pleasure of possessing an exalted station. The gratification arising from the consciousness of having it in his power to assist a suffering fellow-creature, almost overpowered him; and putting a purse into the hand of the young village, he could only say, "Continue to take care of your mother; I shall soon enable you to do so more effectually. Good bye, my amiable girl, you may depend on the promise of your king." On his return to Stockholm, Gustavus settled a pension for life on the mother, with the reversion to her daughter at her death.

*Adherence to Truth.*—Park, in his travels through Africa, relates that a party of armed Moors having made a predatory attack on the flocks of a village at which he was stopping, a youth of the place was mortally wounded in the affray. The natives placed him on horseback, and conducted him home; while his mother preceded the mournful group, proclaiming all the excellent qualities of her boy, and, by her clasped hands and streaming eyes, manifesting the inward bitterness of her soul. The quality for which she chiefly praised the boy, formed of itself an epitaph so noble, that even civilized life could not aspire to a higher. "He never," said she, with pathetic energy, "never, never told a lie!"

\* \* \* Separate Numbers from the commencement may at all times be had to complete sets.

Published by JOHN JOHNSTONE, at the Offices of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 12, Glasgow Street, Glasgow; JAMES NISBET & CO., HAMILTON, ADAMS & CO., and R. GROOMBRIDGE, London; W. CUREY, JUNR. & CO., Dublin; and W. M'COMB, Belfast; and sold by the Booksellers and Local Agents in all the Towns and Parishes of Scotland; and in the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have their copies delivered at their own residences regularly, by leaving their addresses with the Publisher.—Subscribers in Glasgow will, in like manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 12, Glasgow Street.

Subscription (payable in advance) per quarter, of twelve weeks, 1s. 6d.—per half-year, of twenty-four weeks, 2s.—per year, of forty-eight weeks, 4s.—Monthly Parts, containing four Numbers each, stitched in a printed wrapper, price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

“THE FEAR OF THE LORD, THAT IS WISDOM.”

No. 95.

SATURDAY, DECEMBER 23, 1837.

PRICE 1½d.

ILLUSTRATIONS OF FAITH.

By THE REV. JOHN CORMACK, D.D.,

*Minister of Stow.*

No. VI.

**DIFFICULTY OF BELIEVING DIVINE TRUTH—CAUSE OF—  
FAITH NOT OF OURSELVES, IT IS THE GIFT OF GOD.**

THE preceding papers have paved the way for the important subject of the present. The simple act of the mind in believing occasions no difficulty, when disentangled from the crude mass of metaphysics, in which it might be said to have been wrapt up and hidden. The difficulty lies in the nature of the things which divine Revelation requires us to believe. Things which we are naturally inclined to wish to be true, we find great facility in believing to be so. They may be absurd beyond utterance; but if they flatter human pride, or gratify human passions, or pander to “the lusts of the flesh, the lusts of the eye, or the pride of life,” they will be readily admitted to be true; and there will be little scrutiny exercised into the kind and the qualities of the evidence on which their credibility rests. But if the things proposed to our faith be directly opposed to all these propensities of our corrupt nature, all becomes instant hostility. It matters not what be the evidence of their truth. The basis on which it rests may be strong as adamant, and the evidence itself may consist of proofs various in kind and manifold in number; and they may have been accumulating for many ages; and the irresistibility of their strength increasingly manifested by every renewed assault made upon them; still it matters not—there are a few short and simple ways of evading it all. Men can shut their eyes upon it. It may be urged with particularity and power, and all that is necessary is just not to attend to it. Thus man can keep themselves in perfect ignorance of the truth, and the evidence on which it rests, while they can readily “believe a lie” when they “have pleasure in unrighteousness.” The historical facts already adduced leave nothing farther to be said in illustration or confirmation of these melancholy truths. And yet we may be hardly prepared for the confession of the celebrated infidel, David Hume, who wrote so much against

Christianity. He once owned that “he had never read the New Testament with care.” But let me now ask, whether any professing Christian,—whether the reader of these lines must make the same confession to his own heart?

Some may think it unnecessary to have been so particular in proving and illustrating the difficulty of believing truths that are opposed to all the corrupt propensities of our nature. But if, by the blessing of God, the conviction of this fact has taken place in the hearts of my readers, no labour can be too much that issues in so valuable a result. It will naturally lead to self-examination, and self-knowledge, and self-suspicion, and distrust of that which is “deceitful above all things,” the human heart; and so prepare the man for that work of the Spirit, by which alone we can “receive the truth in the love of it,” and become “wise unto salvation.”

Let us now go on to mark what the blessed Word of God itself says as to the difficulty men have in believing it, and the cause of that difficulty. Weigh attentively the following words: “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” 1 Cor. ii. 14. Along with this take the words of the same apostle to the Romans: (Rom. viii. 7.) “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be,” so long as it continues carnal. “The natural,” or “carnal man,” that is, every man in a natural state, and till he has become spiritual, transformed by the renewing of his mind, “receiveth not the things of the Spirit of God,”—the truths of God inspired by his Spirit,—“for they are foolishness unto him;”—they run counter to all his feelings, affections, principles, pursuits, and maxims of worldly wisdom, and whatever does so, he regards as foolishness. But what is the reason of this decision? Is it that he is a competent, unbiassed, and righteous judge, pronouncing his decision, uninfluenced by fear or favour, sternly adhering to clear and unimpeachable truth, be the consequences what they may? Far otherwise: He does not even know, and is incapable, in present circumstances, of at all comprehending, the things on

which he delivers his unhesitating and most unrighteous judgment. The reason is, that he is devoid of the essential quality requisite in one capable of judging of these things: he is "carnally minded;" and these things can be understood only by one that is spiritually minded: "they are spiritually discerned;" and can be comprehended only by one that has been taught, and is under the continual teaching of the Spirit of God.

Before a man can understand, believe, and receive these things, then, he must become "a new creature." He must, as it were, be made over again. And "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." And who can do this, but "He who at first commanded the light to shine out of darkness, by shining in our hearts, and so giving us the light of the knowledge of the glory of God in the face of Jesus Christ?"

But this being done by Him who alone can do it, are the difficulties of believing divine truth at length all conquered?—Regeneration, or a "transformation by the renewing of the mind," has indeed taken place; and the salvation of the soul is secure, because "whom the Lord loveth, he loveth unto the end." But instead of the warfare being over, it is only now begun; for till now the man was utterly incapable of fighting the battles of the Lord; and the battles we have more immediately in view, at present, are those he has to wage with the remaining corruptions of his fallen nature.

Let it be here remarked, that while justification and adoption are acts of God's free grace, passed and over in a moment of sovereign mercy, sanctification is a *work*, consisting of innumerable acts, beginning with conversion, and ending only with the last breath of the human being, when the all-important transition takes place from time to eternity. During all this time the work of sanctification, or *making holy*, is carried on by the Spirit of God. It is progressive from its commencement till the believer's final day on earth, but it is not till the soul has reached the realms of glory that the work is consummated, or made perfect.

In the mean time, there is a training, by moral discipline, carried on to make the soul "meet for the inheritance of the saints in light;" and while the whole is the work of God's Spirit, in concurrence with the human will and affections, which have been moulded and fashioned anew after the image of God, the work is very different from a mechanical operation on brute matter. There is still a remainder of imperfection and carnal nature. Paul, speaking of it, says, "I see another law (from that of the law of God, in which he delighted) in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Rom. vii. 23. Hence the struggles, or rather the "fighting the good fight of faith, and laying hold of eternal life." For "we wrestle not against

flesh and blood" only, or remaining corruption, but against its powerful and seductive allies,— "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi. 12. Hence the mighty, and irresistible, and unceasing agency necessary to "bring every thought into subjection to the obedience of Christ." Hence we are called to "work out our own salvation with fear and trembling;" not because we are able of ourselves to do it, but because help to our utmost need is afforded us: "For it is God that worketh in you both to will and to do of his good pleasure." May we not truly say with the apostle, then, "By grace are ye saved through faith; and that (faith) not of yourselves; it is the gift of God." Eph. ii. 8.

But is not this "working and doing" in us "altogether of grace,"—is not this making us, after all, mere machines? In some measure it may be so, inasmuch as you had made yourselves by sin, yet more brutalised than brute matter itself. This is just the stepping forth of old satanic pride, the going forth of the pride that cast Satan out of heaven, and Adam out of Paradise, and the principle that prompts men now to go about "to establish a righteousness of their own," instead of leading them to "submit to the righteousness of God by faith." And what saith the Scripture? "Hath not the potter power over the clay, to make one vessel unto honour, and another unto dishonour?" And who is it that can make a single one of them unto honour? "By grace," and not by merit, more or less, "are ye saved."

Well, but as to the *machine*, and the folly connected with the idea. The machine was originally constructed in the most admirable manner, and every pulley, and pivot, and spring, adjusted in a way that admitted of no improvement, and it was put in motion by the master hand that made it; and its movements were such that He whose work it was pronounced it to be "all very good." But after a time, Satan, the rebellious outcast of heaven, in despite of the glorious work, and of Him that made it, set his mighty ingenuity of malice to the task of destroying the fair fabric. He brought with him *sin*, his right hand agent, who broke the mainspring, and so put the whole beautiful structure in disorder, every part acting in countervailing power against another. In this fearful ruin of the beautiful mechanism, which was "all very good," the mighty Maker again puts forth his irresistible power to restore the work of his own hand, which that ruined work could certainly never do for itself. This is salvation by "grace through faith," the only way in which salvation could ever be accomplished.

If the idea of mechanism, however, is to be admitted; for the sake of illustration, we are to remember that it is a moral and intellectual mechanism. The powers that by sin were perverted, and exercised with objects the very opposite of those for which they were formed, are put to rights again. The enmity of the carnal mind is taken

away, and is replaced by the love of God. Then men are *made willing* in the day of the exercise of God's power. The slave of Satan is made free from the law of sin, and becomes the servant of God, and has his fruit unto holiness, and the end life everlasting. The man is "sanctified by the truth," as the instrument employed by the Spirit, and his eyes are opened, and he "sees light," and the glorious objects it makes manifest "in God's light." He discovers at once, with horror, and with transport, his former and his present state. He now perceives that in his natural state he had been as the maniac in his cell, in the midst of delirium and delusion, wielding his sceptre of straw, and imagining himself a monarch. He is now "come to himself;" and he distinctly sees that his former imagined freedom was the most abject and degrading slavery. But the chain is broken off, the prison door is opened, the captive is liberated; and from his dark and dank dungeon he walks forth breathing the balmy air of heaven, with a world of unutterable beauties before him, brightly illuminated by the Sun of Righteousness.

But still there is, and while on earth there will continue to be, more or less, of remaining corruption, against which he will have to struggle, without finding that he is always successful. Hence, he is frequently found mourning over his deficiency in faith, and love, and new obedience. And, what some will think remarkable, is, that just in proportion to his attainments in these qualities of the "new creature," will be his quick-sightedness to sin. He will see it where, perhaps, at the beginning of his Christian course he did not see it at all; and what was then dim, and scarcely perceptible, now stands forth in most hideous and revolting characters. This is the natural effect of increasing light. Thus it is that we are to understand the language of Paul, when he had made singular attainments in the divine life, "O wretched man that I am! who shall deliver me from the body of this death?" But he is enabled to add, "I thank God, through our Lord Jesus Christ." Rom. vii. 24, 25.

Before concluding this paper, we must make one remark as to the difficulty of believing the things proposed to the Christian's faith. What is its origin? The difficulty originates in the difficulty of *loving* the things; for it is to love holiness and purity; it is to think, and speak, and act in every thing, little or great, with a single view to please God, and to find our happiness in so pleasing him. It is to live habitually as under his eye, "seeing him who is invisible;" and performing every relative duty, from the most just and generous principles, "loving our neighbour as ourselves." Now this is found to be difficult, because, while on earth, we are at the best sanctified but in part, and so retain a remainder more or less of earthliness and selfishness.

We might here introduce illustrations of the difficulty of believing the pure, simple, and hum-

bling truths of the Gospel, by reference to the various "refuges of lies," to which the awakened soul has recourse before settling down in the humble and firm belief of Gospel truth. We might notice the attempts made to seek peace by keeping the law, then by faith as meritorious, and coming in place of obedience, and by various other devices of men in "going about to establish a righteousness of their own." All these would tend still more largely to establish what, it is hoped, has been abundantly proved, that men are "saved by grace through faith, and that (faith) is not of themselves, it is the gift of God," and the work of his Spirit.

These things being so, the all-engrossing question with the humble inquirer will naturally be, how he is to obtain the effectual working of that divine agent? And we cannot suppose any thing more satisfactory and gratifying to such a mind than the following answer from the lips of the blessed Jesus himself: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 13.

A SHORT SKETCH OF THE  
HISTORY OF ROBERT AITKIN,  
A MARYPORT COLLIER.

BY THE REV. W. S. BLACKWOOD,

Minister of the Scotch Church, Maryport, Cumberland.

ROBERT AITKIN was, I believe, a Scotsman by birth, and his family has long been connected with my congregation. He was a collier by profession, and an elder of the Church. When settled here about three years ago, I was given to understand that he was a man of remarkable piety, and my subsequent acquaintance with him fully justified the highest expectations I had formed of his character. His circumstances, indeed, were humble, and had nothing to attract the world's regard. His occupation was mean, and doomed him to a life of the severest drudgery; but this only served to give an additional lustre to his virtues, and stood more strongly contrasted with the dignity and the elevation of his moral character. Doomed, however, though he was to a life of comparative poverty and trial, he was so far from indulging any murmuring feeling, that he has expressed to me his entire satisfaction with what was the most adverse to his comfort, because it originated in the appointment of heaven. He rose about three o'clock every morning, and walked to the distance of about three miles, in all weathers, to the pit in which he laboured. On my once remarking to him, that it was hard to travel so far in a cold winter morning at so early an hour, he replied, "Cold, and frost, and snow, are all God's messengers, and as such I receive them." He rose, however, still earlier than his occupation demanded, that he might have some time to spend in communion with God; and he made a practice of reading a portion, however small, of the sacred volume before he set out to the labours of the day. Fatiguing as were his week day occupations, he was not only regular in his attendance on the sanctuary, but he searched out cases of distress, and at almost every sick-bed was he present, addressing to the afflicted the words of consolation, and offering up the prayer of faith. He was blessed with a remarkable fluency in the discharge of this latter duty; and so engrossed was his mind in its performance, that though he had a de-

fect in his organs of speech, he never in prayer faltered in his utterance. Every one was struck with admiration at the fervour and the readiness with which he poured out his requests at a throne of grace, and listened to him with eager and delighted attention.

He was very zealous for the glory of the Lord of Hosts; and to hear his name profaned was to him the most painful and revolting. Gentle as was his character, he was wont, on such occasions, to rebuke the transgressor; and where this proved ineffectual, as he once observed to me, he lifted up his heart in prayer to God on their behalf. He bore about with him a constant sense of his mortality. He often remarked, that men of his profession were exposed to great dangers, and that many around him had received "sudden calls." He, therefore, felt the necessity of being ready and prepared to meet his God in judgment. But if his piety was thus remarkable, his humility was not less so. This, indeed, was the most prominent and leading feature of his character. Often has he bewailed to me the corruption of his heart, and his feeble impression of the things of eternity. His language was that of the apostle, "O wretched man that I am, who shall deliver me from the body of this death!" He delighted to converse on the subject of religion, and whenever another topic was started in his hearing, he invariably connected it with his favourite theme by deducing from it some lesson of heavenly wisdom.

In the history of a collier there can be no variety of incident. But I am desirous of placing before the minds of the readers of this work a man who moved in the humblest walk of life, and whose piety surpassed in fervour and elevation what I have ever been privileged to witness. We often meet with characters of imperfect goodness, men of decided piety indeed, but the purity of whose moral worth is sullied by some evident failing which attaches to them. In the case of Robert Aitkin, however, I am not aware that any such defect shaded the lustre of his virtues. His was a character of uniform excellence, complete, to all human observation, in all its parts, and bearing as near a resemblance as, perhaps, in the present state it is possible to reach, to that of the Saviour of sinners himself. He was an Israelite indeed, in whom there was no guile, a man who might be truly said "to walk with God." His heart seemed to be almost wholly detached from the interests of this sublunary scene, and to be set on those higher interests which engage the affections and the thoughts of the heavenly inhabitants. There are seasons in the history of every Christian when his piety rises above its ordinary level, and draws out his affections to open, lively, and vigorous exercise, but *his* eye seemed to be ever set on the glories of eternity, and to cast merely a glance on the scenes which were passing around him. Devotion was the very element of his being, and even when not engaged in its outward exercises, he breathed its warmest spirit. It was evident to every one that he bore about with him a constant sense of the divine presence, an awful impression of the importance of eternal things, and that his thoughts never dwelt on the *present*, without connecting it with the *future*. Time was identified, in his regard, with eternity, and he seemed to live *here* with the single aim of preparing to live *hereafter*. When attired in the coarse and filthy habiliments of his profession, it was difficult for any one, who had a respect to moral worth, to suppress a smile at the strong contrast presented between the moral dignity of the man and his dark and tattered exterior. But if high moral excellence constitutes the chief ornament of our nature, and is what should occupy the foremost place in human estimation, humble individual as he was, it may be truly said of him what was said of Abner of old, "Know ye not that a great man has this day fallen in Israel?"

His natural talents were not of a distinguished order, but he was a man of a sound and solid understanding. He evinced, however, an uncommon sagacity in all matters of a religious nature, and was quite competent "to give a reason of the hope that was in him." He was "mighty in the Scriptures," and had his mind fully fraught with the treasures of heavenly wisdom. I have been amazed at the shrewdness of argumentation he has displayed in maintaining the doctrines of our orthodox faith, and how prepared he was to expose the false principles which lie at the foundation of every heterodox creed. But he was regular in his attendance on public ordinances, and whatever spare time he could command, he spent in the perusal of useful and interesting works of a religious kind. He had thus amassed a considerable store of information, and exhibited a cultivation of intellect much beyond what could have been expected in one of his humble circumstances in life. He was master of many of the most remarkable sayings of ancient theological writers, and could advance them on any suitable occasion with great tact and propriety. "Willson's Afflicted Man's Companion" was one of his favourite authors, and the crying experience of the eminent saints there recorded was the subject of our frequent conversation.

One evening of last month (October) I received the distressing intelligence that Robert had received a severe injury, by the fall of a large piece of coal, or something of that kind, from the mouth of the pit. I took an early opportunity of paying him a visit, though at the time I entertained no apprehension that his wound would terminate in a fatal result. I found him completely resigned to the will of God, and breathing, as he ever did, a spirit of exalted piety. His strength, however, progressively failed, till it became too evident that death was in the cup. On visiting him on a subsequent occasion, I asked him if his mind was in peace, he replied "that it was in perfect peace." He spoke as if his feelings varied, and on my saying to him that "the rock of ages was always the same," he mentioned that that morning, as he was indulging in holy meditation, "his prospects were peculiarly bright and clear before him." He adverted to the delight which that passage afforded him, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." I visited him the evening of the day before he died. I cannot forget the cordiality with which he welcomed me when I came. He was well-nigh exhausted, and the effort which he made to speak to me much beyond the measure of his remaining strength. But the hand of death was upon him, and he instantly relapsed, after a fit of coughing, which the exertion induced, into his former state of stupor and repose. He died the following evening. Though there was no sunshine of elevated feeling to gild the gloom of the dark valley, or to cheer the hour of his departure, of him it may be truly said, "Mark the perfect man, and behold the upright, for the end of that man is peace!"

Robert Aitkin was regarded in this place with feelings of universal respect, as a man of eminent piety and true benevolence. He was no less highly esteemed by his employers. He wrought at a higher rate of exertion than were given to the other colliers, who were engaged in the same kind of labour with himself. This was in consequence of his untiring industry in the prosecution of his calling, and the moral influence which he exerted over the habits of the men. His employers, indeed, remarked that "they considered it quite a blessing to have such a man in their pit;" and I can bear testimony to the kindness which they manifested towards him during his last illness, both by their pea-

sonal attentions, and by the offer of pecuniary aid. Indeed the strongest and most cordial sympathy was evinced for Robert by his numerous acquaintances during the period of his sickness, nor were they wanting in the last tribute of their respect for his eminent virtues. It is customary in this place to summon all the friends and acquaintances of the deceased to the funeral by means of a bell sent round the town, and a service is performed at the chapel in whose burial ground they are interred, similar to those of the Sabbath. Robert was buried on Sabbath the 5th of November, and his remains were accompanied to the grave by a vast throng of mourning relatives and friends. On the evening of that day I preached his funeral sermon, in my place of worship, to an overflowing audience, from Psalm xxiii. 4th verse; "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thy art with me; thy rod and thy staff they comfort me." One feeling seemed to pervade the assembly—that of warm admiration of the virtues of the departed, and deep regret at his removal.

The following sentiments expressed in the concluding paragraph of my discourse, were, I am sure, resounded to in the mournful consciousness of every devout mind amongst my people: "But what shall we do, who are united as a congregation, on the removal of so pious and heavenly a man? Who will now bear us on his heart at a throne of grace? Who will intercede with God on our behalf, that we who minister the words of life may have grace given to be faithful to our solemn duties, and that you may hear with a divine power? If the glory is not this day departed from us, it is at least obscured; a man of prayer has been taken from us, and may not the blessing and favour of heaven be withdrawn along with him? He has left us 'faint' indeed, with hearts cold to God and to eternity, but we hope, still 'pursuing;' and if we improve the present painful dispensation, we will make it now our study to walk with God, to run with diligence the race set before us in the Gospel, and thus to tread in the footsteps of the departed. His whole heart was set on the accomplishment of his own salvation, and on the spiritual good of his fellow men, and sure I am that he never bowed the knee at the throne of grace, without supplicating the blessing of heaven to descend both on myself and you. Let us ever remember that a man of prayer has this day been cut down in the midst of us,—that we are thus solemnly reminded of the duty of interceding with greater frequency and earnestness for ourselves, otherwise the melancholy spectacle may, ere long, be presented of a pastor who has no heart to his Master's work, and a people dead to God and to eternity."

#### SKETCHES OF THE HISTORY OF ISRAEL.

BY THE REV. GEORGE MUTRHEAD, D. D.,

*Minister of Cramond.*

No. IX.

See LAM. i. 1-16.

FROM what is mentioned in this book of Lamentations, we may learn what was the state of the people of Judah during their seventy years' captivity at Babylon. It was very distressing, as has been shown in a former number.

It may be proper now, to inquire into the causes which led to so sad a reverse in the state of a people who, from their first existence as a nation, had been separated from other nations, who stood in a near relation to God, and had many distinguished privileges conferred upon them that were not enjoyed by other nations. In contemplating so melancholy a downfall of a people once so highly favoured, we are naturally led to inquire, Wherefore have all these evils come

upon them? Thus, those who passed by, and beheld the desolation of their city and sanctuary, are represented as saying, "Wherefore hath the Lord done thus with this land? What meaneth the heat of his great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them, when he brought them forth out of the land of Egypt: for they went and served other gods, whom they knew not, and whom he had not given unto them: and the anger of the Lord was kindled against this land, in anger, and in wrath, and in great indignation; and he cast them into another land, as it is this day." Here, then, to see the cause why these calamities came upon this nation, we must bear in mind the distinguished privileges which had been conferred upon them, and their neglect, abuse, and perversion of these privileges. They had been selected from all the nations of the earth to stand in a near relation to God, as his peculiar people. What a high distinction was this! God had solemnly entered into covenant with them, in which He revealed himself to them to be their God, and declared that they were his people, and in which they avouched the Lord to be their God, and so acknowledged themselves to be his people, and in which they solemnly engaged to keep all his commandments. God manifested his gracious presence with them in the tabernacle, and afterwards in the temple. So that it was said of them, "What nation hath God so nigh unto them, as the Lord our God is nigh unto us, in all things that we call upon him for?" God was graciously pleased to provide for them stated ordinances of religion, in the observance of which they might have near intercourse with himself, and obtain special manifestations of his love. They were favoured also with the oracles of God, containing a revelation, of his will, and showing how they were to walk and please God. They had also a succession of prophets among them to instruct, admonish, and encourage them. God was pleased in many ways to interpose for delivering them out of the hands of their enemies; and, finally, there was a special blessing upon their land, so that it brought forth plentifully, and was the glory of all lands.

But what return did they render to the Lord for all his benefits? They often forgot God; they abused his mercies; they were prone to follow after the abominations of heathen idolatry; they trampled the divine authority under foot. The Lord warned them, from time to time, by his prophets, rising up early and sending them, that judgments were hanging over them for their transgressions, and exhorting to repent and turn unto the Lord, who was yet ready to heal their backslidings, and to love them freely. But they would not hearken; or if they seemed to repent for a time, they soon returned again to their evil ways. So that the Lord cast off Israel, and gave them up into the hands of their enemies. And when Judah saw what had befallen her treacherous sister Israel, but repented not, and became worse even than Israel, the Lord caused her also to be carried away captive. Whoever will carefully read over the prophecies of Isaiah and Jeremiah, will perceive that wickedness had risen to a very great height in Judah, and was greatly aggravated by the many warnings that were given them of coming judgment, before the long threatened vengeance was at length executed, and they were given up into the hands of the king of Babylon.

But it will be useful here to notice some of the wise and gracious purposes that were answered by this afflictive dispensation. For while it was evidently sent as a severe chastisement, and they found it to be so in their sad experience, yet God is pleased to make the severest chastisements minister to the spiritual good of his people. And, therefore, is the exhortation addressed to those under his chastening rod: "Despise

set thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Such gracious purposes as these were answered by this dispensation. They were much more deeply sensible of the value of the privileges which they had enjoyed in their own land, when they were for a time deprived of them. We must all be aware how ready we are to undervalue the comforts bestowed upon us, especially when we have long had the enjoyment of them. It is on a bed of sickness that we learn the value of health. It is when sleepless nights are appointed to us that we can estimate the value of a sound sleep. It is the traveller in a sandy desert, under a scorching sun, that can estimate the value of a draught of cold water. Thus the captives of Judah, when in the land of Babylon, were led to form a higher estimate of the privileges which they had enjoyed in their own land. And although they had but lightly esteemed them, when they had enjoyed them, they longed to be restored to them. They wept when they remembered Zion. Again, it is not to be doubted that sin would be embittered to them, when they contemplated it as the procuring cause of their calamities. They would be led to a serious review of their past lives, to see wherein they had offended against God, to mourn over their transgressions, and provocations, and backslidings, and to acknowledge them before God. And the book of Lamentations would be a help to them for awakening and cherishing that sorrow, and contrition, and humiliation to which they were especially called at that time: "The Lord is righteous, for I have rebelled against his commandments. Behold, O Lord, I am in distress; my bowels are troubled: my heart is turned within me; for I have grievously rebelled." Again, this dispensation was fitted to promote amongst them a spirit of prayer. When all other refuges failed, they would look unto the Lord, from whom alone help could come. Thus Daniel, in the land of his captivity, prayed three times a-day, with his window open, in the direction of Jerusalem. And thus in the Lamentations the godly among the Jewish captives are represented as acknowledging their transgressions, and pleading for God's returning favour: "The crown is fallen from our head: woe unto us, that we have sinned! For this, our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate; the foxes walk upon it. Thou, O Lord, remainest for ever; thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us."

Thus it has, in part, appeared that there were alleviating circumstances connected with the Babylonish captivity, and that the Lord had not utterly forsaken them. But the subject may admit of farther illustration. They had among them the Holy Scriptures, in so far as they were then written. The copies might not be numerous: but they would be more highly prized, and more carefully perused by them, when they were deprived of other privileges which they had enjoyed in their own land. They had still the liberty of access to the throns of grace. And though they were then far removed from Jerusalem; yet they still poured out their supplications to the God of their fathers, having their eyes directed towards the temple at Jerusalem. And they were encouraged to do so, from what Solomon had stated in his prayer, at the dedication of the temple, when he was directed by the Spirit to anticipate the very case in which they were then placed. "If they sin against thee, (for there is no man that liveth and sinneth not;) and thou be angry with them, and deliver them over before their enemies;

and they carry them away captive into a land far off, or near; and they bethink themselves in the land whither they are carried captive; and pray unto thee in the land of their captivity, and pray towards the land which thou gavest to their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name; then hear thou from the heavens, even from thy dwelling-place, their prayers and supplications, and maintain their cause, and forgive thy people, which have sinned against thee." They had also the ministrations of prophets, as Jeremiah and Ezekiel. And it is remarkable that both these prophets, and more particularly Ezekiel, were directed to dwell much upon their final restoration to their own land, and their complete deliverance from all their enemies. This was fitted to soothe and comfort them under the hardships of their captivity. He that intended to accomplish so great a deliverance for their nation, though at a remote period, they might conclude, would not be unkind of them in the depressed circumstances in which they were then placed. It was an alleviation of their distress, too, that their captivity was limited to a certain time. And though the period was long and numbers of them might not live to see its expiration, still the hope of deliverance in the Lord's appointed time cheered and upheld them. Although the vision of deliverance might seem to tarry long, they were still encouraged to wait for it, assured that, in the appointed time, it would come and would not tarry.

It only remains, in closing this period of the Jewish history, to follow them into their own land again, when the period of their captivity was expired. There were apparently many obstructions to the accomplishment of the promise of their return to their own land, which were ready at times to make their faith stagger. But as the time drew nigh, difficulties were removed. The mighty empire of Babylon, with all its wealth and power, and resources, that seemed destined to last for ages, was suddenly overturned, and was succeeded by the Persian empire. And the kings of Persia showed favour to the captive Jews. And they not only permitted their return to their own land, but aided their return, and restored to them the sacred vessels for the temple service that had been taken away by the king of Babylon. And when at length a royal decree was published for rebuilding the city and temple; and the captives were made free, and invited and encouraged to return to their own land; they could hardly believe the joyful tidings. Their mourning was suddenly turned into joy and thanksgiving. "When the Lord turned the captivity of his people, then we were a men that dreamed. Then was our mouth filled with laughter, and our tongue with singing. Then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad."

1. What a striking lesson of admonition and warning is addressed to us by the subject we have been contemplating! We have long been highly favoured amongst the nations; we have been distinguished in regard to religious privileges; we have had times of great national prosperity; we have experienced many signal deliverances out of the hands of our enemies; we have seen the flames of war and discord spreading around surrounding nations, while we have had a time of comparative tranquillity and peace. But have we remained unto the Lord according to his benefits towards us? Alas! no. The Lord has a controversy with us, and has been giving warnings of judgments, and tokens of his righteous displeasure. And if we turn not unto the Lord, with our whole souls and our whole hearts, we have ground to fear that the threatened blow will be inflicted; that the Lord will remove our candlestick out of its place; yea, that he may cause us to be

tracted by civil commotions, and give us up to the will of our enemies.

2. From the subject that has been under consideration we may learn, that it becomes us, in all the most trying circumstances in which we may be placed, to see the Lord's hand in what befalls us, and to acknowledge that our sins and provocations are the great procuring cause of trouble, and the ground of God's controversy with us. We are to acknowledge, that we are punished less than our iniquities have deserved; and why should a living man complain, a man for the punishment of his sins? We are to be thankful for all the alleviating circumstances whereby the Lord hath been pleased to sweeten the bitter cup of affliction; and we are especially to desire, that all those gracious purposes, for which affliction has been sent, may be answered with regard to us: that we may come forth from the furnace of affliction as gold that has been tried in the fire.

3. From the subject that has been under consideration we may learn, that one strong ground of encouragement and support to the people of God, under all their own personal trials, and under all the darkest dispensations of Providence as affecting the Church, is to look beyond their present toings amidst the billows of trials, and perplexities, and troubles, to the great and glorious deliverance which shall yet be accomplished for the Church and people of God, when God will finally turn the captivity of his people, and establish them for ever in their own land, beyond the reach of every danger, and of every foe. "Oh thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with fair colours, and lay the foundations with sapphires. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord!"

#### INFANTICIDE IN THE SOUTH SEA ISLANDS.

THIS practice did not prevail either at the Navigators or Hervey groups; but the extent to which it was carried at the Tahitian and Society Islands almost exceeds credibility. Of this, however, I may enable the reader to form some estimate by selecting a few out of numberless circumstances which have come within my own knowledge. Generally, I may state that, in the last-mentioned group, I never conversed with a female that had borne children prior to the introduction of Christianity, who had not destroyed some of them, and frequently as many as from five to ten. During the visit of the deputation, our respected friend, G. Bennett, Esq., was our guest for three or four months; and, on one occasion, while conversing on the subject, he expressed a wish to obtain accurate knowledge of the extent to which this cruel system had prevailed. Three women were sitting in the room at the time, making European garments, under Mrs W.'s direction; and, after replying to Mr Bennett's inquiries, I said, "I have no doubt but that each of these women have destroyed some of their children." Looking at them with an expression of surprise and incredulity, Mr B. exclaimed, "Impossible! such motherly respectable women" could never have been guilty of so great an atrocity." "Well," I added, "we'll ask them." Addressing the first, I said to her, "Friend, how many children have you destroyed?" She was startled at my question, and at first charged me with unkindness,

in harrowing up her feelings by bringing the destruction of her babes to her remembrance; but, upon hearing the object of my inquiry, she replied, with a faltering voice, "I have destroyed nine." The second, with eyes suffused with tears, said, "I have destroyed seven;" and the third informed us that she had destroyed five. Thus three individuals, casually selected, had killed one-and-twenty children!—but I am happy to add, that these mothers were, at the time of this conversation, and continued to be so long as I knew them, consistent members of my church.

On another occasion, I was called to visit the wife of a chief in dying circumstances. She had professed Christianity for many years, had learnt to read when nearly sixty, and was a very active teacher in our adult school. In the prospect of death, she sent a pressing request that I would visit her immediately; and, on entering her apartment, she exclaimed, "O, servant of God! come and tell me what I must do." Perceiving that she was suffering great mental distress, I inquired the cause of it, when she replied, "I am about to die, I am about to die." "Well," I rejoined, "if it be so, what creates this agony of mind?" "Oh! my sins, my sins," she cried; "I am about to die." I then inquired what the particular sins were which so greatly distressed her, when she exclaimed, "Oh my children, my murdered children! I am about to die, and I shall meet them all at the judgment-seat of Christ." Upon this I inquired how many children she had destroyed, and, to my astonishment, she replied, "I have destroyed sixteen! and now I am about to die." As soon as my feelings would allow me, I began to reason with her, and urged the consideration that she had done this when a heathen, and during "the times of ignorance, which God winked at;" but this afforded her no consolation, and again she gave vent to her agonized feelings by exclaiming, "Oh, my children, my children!" I then directed her to "the faithful saying, which is worthy of all acceptation, that Christ Jesus came into the world to save sinners." This imparted a little comfort; and after visiting her frequently, and directing her thoughts to that blood which cleanseth from all sin, I succeeded, by the blessing of God, in tranquillizing her troubled spirit; and she died, about eight days after my first interview, animated with the hope "that her sins, though many, would all be forgiven her." And what, but the Gospel, could have brought such consolation? I believe that, without the grand truth of pardon by the blood of Christ, I might have reasoned with her from that time to the present in vain. But I forbear all comment; for if such facts fail to demonstrate the value of missions, no observations of mine will do so.

Frequently have our feelings been most powerfully excited, at the examination of our school children; and scenes more affecting than some which have been witnessed on such occasions it is scarcely possible to conceive. One of these, which occurred at my own station at Raiatea, I will briefly describe. Upwards of six hundred children were present. A feast was prepared for them, and they walked through the settlement in procession, most of them dressed in European garments, with little hats and bonnets made by their very parents who would have destroyed them, had not Christianity come to their rescue. The children added much to the interest of the day, by preparing songs with such mottos as the following: "What a blessing the Gospel is!" "The Christians of England sent us the Gospel." "Had it not been for the Gospel, we should have been destroyed as soon as we were born." On some, texts of Scripture were inscribed: "Behold the Lamb of God, which taketh away the sin of the world!" "Suffer little children to come unto me," and other similar passages. Inseparable indeed had been, who could have witnessed such a scene.

\* It is a fact, which I have often observed, and one worthy of special notice, that the influence of religion is manifested, not only in the character, but even in the countenance, by changing the wild and vacant stare of the savage into the mild expression of the Christian.

without the liveliest feelings of delight. After proceeding through the settlement, they were conducted to the spacious chapel, and opened service by singing the Jubilee hymn in the native language. The venerable old king then took the chair. He had been worshipped as a god, and had led fierce warriors to the "battle and the fight," but he evidently felt that he had never occupied a station so delightful or honourable as that of presiding at the examination of the children of his people. These were placed in the centre of the chapel, and the parents occupied the outer seats. Each class was then called up and examined, and after this, individuals from the different classes were selected, and questioned by the Missionary. While this was proceeding, the appearance of the parents was most affecting. The eyes of some were gleaming with delight, as the father said to the mother, or the mother to the father, "What a mercy it is that we spared our dear girl!" Others, with saddened countenances, and faltering voices, lamented in bitterness that they had not saved theirs; and the silent tear, as it stole down the cheeks of many, told the painful tale that all their children were destroyed. In the midst of our proceedings, a venerable chieftain, grey with age, arose, and with impassioned look and manner, exclaimed, "Let me speak; I must speak!" On obtaining permission, he thus proceeded: "Oh that I had known that the Gospel was coming! oh that I had known that these blessings were in store for us, then I should have saved my children, and they would have been among this happy group, repeating these precious truths; but, alas! I destroyed them all, I have not one left." Turning to the chairman, who was also a relative, he stretched out his arm and exclaimed, "You, my brother, saw me kill child after child, but you never seized this murderous hand, and said, 'Stay, brother, God is about to bless us; the Gospel of salvation is coming to our shores.'" Then he cursed the gods which they formerly worshipped, and added, "It was you that infused this savage disposition into us, and now I shall die childless, although I have been the father of nineteen children." After this he sat down, and in a flood of tears, gave vent to his agonized feelings.

This scene occurred in my own place of worship. I saw the man, and heard him utter these expressions. I shall leave the fact to speak for itself. Many other instances equally affecting might be added, but I shall content myself with mentioning but one more. This related to a chief woman, who had been united in marriage to a man of inferior rank; and it was the universal custom to destroy the children of such an union. The first babe was born and put to death. The father wished the second to be spared, but the mother, and the mother's relatives, demanded its destruction. The third was a fine girl. The father pleaded and entreated that it might be saved, for his bowels yearned over it, but the mother, and the mother's relatives again carried their point, and the babe was doomed to die. One of the numerous modes of infanticide was, to put the babe in a hole covered with a plank to keep the earth from pressing it, and to leave it there to perish. This method was adopted in the present instance. The father happened to be in the mountains at the time of the child's birth and interment; but, on his return, he hastened to the spot, opened the grave, and finding that the babe was not dead, he took her up, and gave her in charge to his brother and sister, by whom she was conveyed to the island of Aimeo, about seventy miles distant, where they trained her up. The husband died, without having informed his wife that their daughter was still alive. After Christianity was embraced, the mother was, on

\* This chief was an ardent of the highest rank, and the laws of his class required the destruction of all his children. In this infamous society there were a variety of orders, not unlike those which exist among the Freemasons.

one occasion, bemoaning most bitterly the destruction of her children; when a woman who happened to be present, and who was acquainted with the fact of the child's disinterment, astonished and overwhelmed her with the announcement, that her daughter had been saved, and was yet living at Aimeo. A short time after receiving this extraordinary intelligence, she sailed to Aimeo, and on reaching the shore, hurried with excited feelings to the house of her relatives, and as she approached it, beheld with wonder and delight, a fine young girl standing in the doorway. At once she recognised her own image in the countenance of the child. It was her daughter. She clasped her to her bosom; but I must leave imagination to fill up the scene as she exclaimed, "Rejoice with me, for this my daughter was dead and is alive again." The mother is gone to her rest, but her daughter is, at the present time, an active teacher in our schools, and a consistent member of a Christian Church!

The reasons assigned for this inhuman practice afford an affecting comment upon that passage, "The dark places of the earth are full of the habitations of cruelty." The first cause alleged was their wars. These were so frequent, sudden, and desolating, that mothers have often told me, that to avoid the horrors and distress thus entailed on those who had families, they destroyed many of their children.

A second cause, as we have already intimated, was inequality of station. If a woman of rank was united to a man of inferior grade, the destruction of two, four, or six infants was required, to raise him to an equality with her; and when this had been effected, the succeeding children were spared.

A third reason adduced for the practice was, that nursing impaired the personal attractions of the mother, and curtailed the period during which her beauty would continue to bloom.

The modes by which they perpetrated this deed of darkness were truly affecting. Sometimes they put a wet cloth upon the infant's mouth; at others, they pinched their little throats until they expired. A third method was to bury them alive. And a fourth was, if possible, still more brutal. The moment the child was born, they broke the first joints of its fingers and toes, and then the second. If the infant survived this agonizing process, they dislocated its ankles and the wrists; and if the powers of endurance still continued, the knee and elbow joints were then broken. This would generally terminate the tortures of the little sufferer; but if not, they would resort to the second method of strangulation. We had a servant in our employ for fifteen years, who previously performed infanticide as her trade; and we have many times listened with feelings of the deepest agony, while she has described the manner in which she perpetrated the horrid deed.

What a truly affecting picture do these facts exhibit of human nature, where the light of divine truth has not beamed upon its darkness—where the religion of the Gospel has not exercised its benign influence! They show that the sun may shine for ages, with all his boundless beneficence, and yet fail to kindle in man a spirit of benevolence; that the earth may pour forth her abundance, and not teach man kindness; that the brute creation, impelled only by instinct, may exhibit parental fondness, and man fail to learn the lesson. By no species of ingenuity could we instruct the beasts of the field thus barbarously to destroy their young. Even the ferocious tiger prowls the forest for their support, and the savage bear will fearlessly meet death in their defence. But the facts now stated are only in harmony with innumerable others, which prove that, in every place, and under all circumstances, men need the Gospel. Whether you find them upon the pinnacle of civilization, or in the vortex of barbarism; inhabiting



the densely populated cities of the East, or roaming the wilds of an African wilderness; whether on the wide continent, or the fertile islands of the sea; surrounded by the icy barriers of the poles, or basking beneath a tropical sun; all need the Gospel; and nothing but the Gospel can elevate them from the degradation into which they have been sunk by superstition and sin. You may introduce among them the arts and sciences, and by these means refine their taste, and extend the sphere of their intellectual vision; you may convey to them our unrivalled constitution, modified and adapted to their peculiar circumstances, and thus throw a stronger safe-guard around their persons and property, and elevate them from a state of barbarous vassalage, to the dignity and happiness of a free people; but if you withhold the Gospel, you leave them still under the dominion of a demoralizing and sanguinary superstition, aliens from God, and ignorant of the great scheme of redemption through his Son.

Let science, then, go with her discoveries; and philosophy with her wisdom; and law, with her equitable sanctions and social benefits; and let them exert their united influence to bless and elevate our degraded world; but let it be the honour and ambition of the Christian to convey that glorious Gospel, by which alone the regeneration and happiness of mankind can be fully and permanently secured.

From Williams' Narrative of Missionary Enterprises in the South Sea Islands,—a book which abounds in the most interesting description of facts which came under the Author's notice during a long residence in the Islands.

#### THE APPALLING NATURE OF DEATH, AND THE BELIEVER'S SUPPORT UNDER IT:

#### A DISCOURSE.\*

BY THE REV. W. S. BLACKWOOD,

*Minister of the Scotch Church, Maryport, Cumberland.*

"Yes, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."—PSALM xxiii. 4.

I HAVE often addressed you on the subject of death, and I have done so, because, while in itself it is more important than any other, there is none on which our thoughts are more unwilling to dwell. Every one who has passed the very limits of infancy knows, with undoubted certainty, that he is appointed to die. And yet, with this knowledge, it is matter of familiar observation that death is to few the theme of solemn and habitual consideration. It ranks amongst the articles of their belief, so that there is, perhaps, no one so vain and foolish as to indulge the hope of an exemption from the operations of that law which consigns our bodies to darkness and to dust. And yet, with this general conviction which mankind entertain of their mortality, how lamentably small is the number of those who dwell on this topic so frequently and with such devout and earnest thought, as to invest it with a salutary influence over their mind, and to give to it a practical command over their habits and their history. There is an innate aversion in our nature to the consideration of death. It exhibits to the eye of the imagination so many images of sorrow and of gloom. It is accompanied with so many circumstances calculated to revolt and even to sicken our

sensibilities. It suggests to us so much from which we shrink with instinctive recoil, and on which our mind cannot dwell without being impressed with sentiments of sad and melancholy interest, that we are eager to make our escape from this dark contemplation, and if, at any time, it is obtruded on us with a disturbing effect, we seek to dismiss it, and to efface its impressions amid the bustle and levities of the world. But, is it proper or reasonable that this subject should meet such treatment at our hand? Death is, beyond all question, a matter to us of the very last importance. It removes us from the scene of our present existence. It breaks our connection for ever with the things of time. It closes that period of trial and probation which the providence of our wise and gracious Creator has here appointed us to fulfil. It introduces us to that world of spirits for which we were originally destined, and where our doom will be irrevocably determined, according to the principles which have guided us, and the conduct we have maintained in this preparatory stage of our being. And is it proper or reasonable, then, that an event so momentous in itself, and whose consequences expand themselves over the whole range of a coming eternity, should be dismissed from our thoughts as unwelcome and offensive, and so seldom dwelt upon with solemn and earnest consideration? Did all of us cease to exist when our breath has departed,—did the infliction of that stroke which terminates our present life involve in it the subversion of our every interest,—were there no other region to which we were removed, and had we nothing, therefore, to anticipate beyond the period which closes our eyes on this sublunary scene, then would it be the part of wisdom and of prudence to avert our minds from the contemplation of death, and to say, "Let us eat and drink, for to-morrow we die." Yes! but there is in these frail and short-lived tenements of flesh and blood a soul of immortality, which death cannot touch. Our spirits are destined to survive the dissolution of this corporeal frame-work, and to expatiate with improved and renovated powers over another and a wider scene. This is not the place of our abiding residence. We are here only travelling to our true and everlasting home, and according to the sentiments we have cherished, and the part we have performed in this lower world, will death award us our habitation either in the paradise of God, or in the regions of darkness and despair. And why, then, should we be so unwilling to entertain the thought of an event of such weighty and affecting interest? Why should we hurry away our minds from the contemplation of it, as from an object of severe and invincible aversion? Why, amid the busy engrossment of our powers with the concerns of earthliness, should we bury ourselves in so profound an oblivion of that catastrophe which sets us loose from every present interest, and which transfers us to the realms of immortality? Will the terror of those circumstances with which it is accompanied, or the dark and gloomy aspect under which our fancy represents it, justify us in

\* Preached on occasion of the death of Robert Aitkin, a biographical sketch of whom appears in our present number.

shutting up every avenue by which the thought of it can gain access to our minds, while in itself it is so solemn, and in its results so momentous? O the wretched infatuation of man! to slumber away his days in an almost total oblivion of death, and to give all his attention and his care to the interests of this vain and perishing world! Let us advert,

I. To the description which is here given us of death.

The Psalmist does not, by any means, profess an insensibility to the solemnity of this event, or speak of it as if there were no terrors accompanying it. On the contrary, the very description which he gives of it supposes that it presented to him a formidable aspect, and that, in itself, he regarded it as the proper object of dread and alarm. That man must have reached the last stage of moral insensibility, or must have extinguished the natural sentiments of his heart by imbibing the opinions of an infidel philosophy, whose mind the thought of death does not strike with dismay, and on whom it does not produce an impression of deepest solemnity. The Psalmist here paints it in the darkest and most gloomy colours, and if he rises superior to the apprehension of it, it is because he entertained the conviction that he was shielded by the arm of Omnipotence from the dangers which attended him, and because he enjoyed the communications of his grace. In whatever light we view death, it is clothed, to our imagination, with terror, and is calculated to excite in us emotions of reverence and awe. If we regard it as the termination of our earthly existence, even in this aspect of it, it is an object of sad and melancholy contemplation, and touches the springs of inward sensibility. It breaks those numerous and powerful ties which bind us to our present abode, and puts a final period to all our present joys and hopes. There is in our nature a principle of attachment to the things around us; our hearts contract a liking and an affinity to a scene with which we have long been familiar. Even though it may once have carried no charm to our inward affections, though we could look on it without one emotion of admiration or delight, yet if there be nothing in it to pain or revolt our sensibilities, we will, by the very circumstance of dwelling in the midst of it, and having the interest of our mind ever kept awake with its objects and events, entertain for it some measure of regard, and melt into sadness when we are called to bid it a lasting farewell. We all experience the operation of this principle in respect to that world which is the scene of our present residence. Our mind and our feelings have become familiarized to its objects; they are established in our affections, and we have the practical impression that, in the midst of them, is our proper home. At death, however, every tie which binds us to earth must be rent asunder; every pursuit which had hitherto occupied our attention here will be brought to a termination, and the busy and restless activity of earthly passions will be hushed into perpetual repose. The sun will continue to enlighten our

world, but it will never brighten up the darkness of the grave. The tumult of business will continue to be heard, but it will never break the silence of the grave. The seasons will continue to roll in grateful succession over the face of nature, and the earth will smile with its accustomed beauty, but they carry with them no charm to soften or relieve the desolation of the grave. Our dwellings will still be peopled with inhabitants, and our streets be crowded with a living population, but we have been cast out from the habitations of men, and lie cold and insensible in the dark and lonesome grave. This is an object of sad and melancholy contemplation,—to bid adieu to all which now occupies and interests our hearts, to be cut off from among men as though we had never been, and to be shut up in that narrow house, where we shall slumber in the dust of everlasting oblivion! “Lord, make me to know mine end, and the measure of my days, what is it; that I may know how frail I am. Behold, thou hast made my days as an hand-breadth; mine age is as nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain show; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.”

But death also breaks the nearest and the dearest of earthly relationships, and this is one of its most melancholy and forbidding features. We must then leave those to whom our hearts were united by the strongest sympathies of reciprocal endearment, and “with whose existence our own seemed inseparably entwined.” It is death which can extinguish the warmth of friendship, and seal up the springs of tender sensibility. Until the pulse of life has ceased to throb, the general current of affection will never cease to flow towards its objects, and to melt the bosom in kindness and good will. And how severe, then, is the anguish which it must occasion, to be torn away from the embrace of those, in the cordiality of whose attachment our hearts could ever repose, and whose presence and intercourse shed a warm and cheerful light over the path of our earthly history! It may be, a parent must abandon the offspring of his love, who are ready to receive “his parting breath, and to close his beaming eye,” to the mercy of a selfish world, in ignorance whether the current of life may carry them, or what protection may be afforded them against its corrupt and ensnaring power. It may be a child who is bidding a last farewell to the parents who watched his infant slumbers, who were the faithful and devoted guardians of his youth, and whose countenance was ever bright with the smile of kindness and benignity towards him. It may be a brother or a sister, cut down in the flower of their youth, and torn from a weeping family, and the sympathies of whose friendship they had ever been nursed, and by whom they had been trained in the way which leads to God and immortality. O there is no sorrow like unto this sorrow, to leave behind us the objects of our warmest at-

our tenderest regard, and to tread singly and alone through "the valley of the shadow of death!"

There is, besides, a shock which nature is apprehended to sustain at the moment of departure, and which it is painful for us to endure. The spirit must be dislodged from that corporeal tenement in which it has so long resided, and by means of which it has maintained all its intercourse and communication with the outward and visible world. The dissolution of this relationship is a violence done to the whole framework of our system, and is, in many instances, attended with the severest agonies of bodily pain. The body is not regarded by us as an incumbrance to the spirit, which it is desirous to throw off, and from which it would be glad to make its escape. There is an intimacy produced between them, as the result of that constant intercourse which is now maintained, and that strong and powerful tie which connects them with each other; and it is painful, therefore, to entertain the thought of separation, and still more painful when the moment arrives in which they must be rent asunder, and their union dissolved.

But the chief reason why death presents to us so formidable an aspect, and why we recoil from it with feelings of such painful aversion, is the darkness resting on the scene which lies before. We are then on the confines of a mysterious region which all must enter, but from whose bourne no traveller has ever yet returned, to declare to us "the reception which he found, or the objects which he met with there." The conceptions we have formed of it are vague and imperfect, and do not at all rest on the testimony of sense, but can only be reached through the more obscure and indeterminate medium of faith. But one thing our conscience leads us to anticipate, and the discoveries of revelation give certainty to the intimation,—that we must then be ushered into the immediate presence of the Most High—that our last and solemn account must be given in—that the whole secrecies of our inward character must be laid open to the view of unspotted purity—and that we are to have pronounced on us that doom which will determine our condition through eternity. Say if death is not, in any point of view, a sad and awful contemplation? But when regarded as the gate which opens into eternity, as the season when we are thus to be called into the presence of our God and Judge, and when our everlasting fate is to be sealed, is it wonderful that it should be invested with a melancholy gloom in the view of all of us, and that it should be denominated "the valley of the shadow of death!" But I gladly hasten to the more agreeable part of our subject, and consider,

II. The support and consolation which may be enjoyed in the hour of death.

It was the Psalmist's confidence in God, as he declares, which enabled him to anticipate death without dismay; and it is this alone which can give composure or elevation to the spirit when we pass through its dark valley. We must cherish the sense of our interest in the divine favour,

and be willing to commit ourselves to the divine disposal, in the persuasion that the exercise of divine power and goodness will secure us against every evil, as we have nothing on which our hearts can repose with tranquillity. The stronger impression that we thus have of the divine nearness to us, the more that we realize the intimacy of the divine presence, the deeper the sense of security we will enjoy, and the greater the confidence we will cherish in the most painful and trying circumstances in which we can be placed. If we entertain the suspicion that we are left to ourselves, and have been abandoned by that gracious Providence, which never ceases to attend and to watch over the interests of his people, the valley of the shadow of death must be clothed, to our eyes, in terrors which will depress and overwhelm the spirit. But the believer knows, that "the eternal God will there be his refuge, and that underneath him will be the everlasting arms;" and, therefore, can he adopt the language of the Psalmist, and say, "Yea, though I walk through the valley of the shadow of death; yet will I fear none evil, for thou art with me; thy rod and thy staff, they comfort me."

And how are we to entertain this confidence in God? We must have been brought to an acceptance of Christ as a Saviour, and must have closed with those proposals of mercy which are made to us through Him, otherwise we can never rejoice in the consciousness of the divine presence, or derive from it a sense of security, when we come to pass through the valley of the shadow of death. We must not merely, however, entertain the conviction that He is the Saviour of a lost and ruined world, but we must have embraced Him as our own Saviour, and reposed our trust in Him for eternity. It was this which inspired the mind of the great apostle of the Gentiles with a divine triumph in the anticipation of a speedy dissolution; "I know in whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day." He here points the attention to Christ as the immediate source of his tranquillity. It was to Him he had ever been accustomed to direct his believing eye in the prospect of death and judgment. It was to His divine guardianship he had committed the precious deposit of his soul, and he rejoices in the persuasion that He was able to redeem it, and to bring it at length to the full and complete enjoyment of the blessings of an everlasting salvation. This is the only source whence we can derive tranquillity and peace, when the scenes of an eternal world are opening on our view. This is the only remedy which can expel from the human bosom the alarms of guilt, and which can chase away the darkness resting on the awful prospect which lies before. A hope which reposes in the merit of our own character, can never charm away those apprehensions which disturb our repose. The contemplation of our own excellence and worth can never prove an opiate to that disquietude which will then vex and agitate the spirit. The peace

which rests on such a basis, is not the sweet and smiling calm of an untroubled sky, but the deep and sullen stillness which covers the face of the approaching storm. It is the slumber of a blind and deluded conscience, which will be, ere long, roused in avenging fury by the unveiled lustre of Jehovah's purity. It is besides, a peace which the consciousness of guilt is ever liable to disturb, and which, resting as it does, on a basis the most narrow and unstable, can never prove secure. Whose character is marked by such spotless innocence as to challenge the approbation of the Great Searcher of hearts? And must not then the sense of imperfection awaken in the mind suspicion as to our interest in the favour of our heavenly Judge, and cover the valley of the shadow of death, in some measure at least, with the gloom of despair? But he who commits his soul to the keeping of his Saviour, may anticipate his departure not only without dismay, but with a "joy unspeakable and full of glory." In His righteousness there is no taint or imperfection to limit its excellence or to mar its unspotted purity, and we are warranted to repose on it with an unlimited reliance. And how precious does the Saviour seem to the soul of an expiring saint? What a charm does his great work of atonement then carry to his heart, and with what energy does he cling to it when sinking into the depths of eternity, and amid the struggles of an exhausted and dissolving nature! The situation in which he stands opens up to him more enlarged discoveries of the awful holiness of the divine character, and produces in his mind a stronger impression of his guilt and pollution. He is made more alive to the necessity of the righteousness of his divine Redeemer, and in the anticipation of being ere long summoned into the immediate presence of his God, the message of reconciliation comes with a welcome to his ear beyond what it had ever done before, and is endeared to his affections beyond all of which he had hitherto been conscious. It is thus that the mind of the believer is often sustained in a tone of highest elevation, even amid the acutest severities of bodily pain, and looks with a longing and delighted eye on the awful, though glorious, prospect which is opening on his view. "We," says an apostle, "that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life." "I know," says Job, "that my Redeemer liveth, and that He will stand at the latter day upon the earth; and though, after my skin worms destroy this body, yet in my flesh shall I see God." It was their confidence in God, as his character is revealed in the cross of Christ, which inspired these sentiments, as is declared in the triumphant language of the apostle: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor

any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

#### THE NECESSITY AND ADVANTAGES OF HOUSES OF REFUGE FOR JUVENILE OFFENDERS.

By ALEXANDER WALLACE CHALMERS, ESQ.

*Elder of Gilmanton Parish, and Governor of Aberdeen Prison.*

THE increase of juvenile delinquency has, of late, excited the regret of every person who has considered the subject, and much anxiety has been manifested in many places to devise means for checking the growing evil. In every large town numbers of boys and girls are constantly to be seen prowling about the streets in search of plunder. Of these, many have either been left orphans, or driven from home by a connection of second marriage, while others have not only been neglected in every branch of duty by their natural protectors, but have actually been tutored by their worthless parents in every species of vice. The consequences are obvious. The destitute get into contact with the idle and vicious, and soon become their lack and associates, at an age when the pollution speedily operates, and when they are easily tempted to yield to the commission of crime; whilst those, whose parents, instead of persuading them to an opposite course, encourage them in their evil propensities, go on with increasing confidence in the ways of sin, until arrested by the officers of justice. Here, it may be thought by some, that the guilty career of the offender will be stopped;—and, no doubt, it is so for a time,—but generally happens that, from the nature and extent of their first offences, young criminals are committed either to jail or bridewell for the short period of twenty, thirty, or, at most, sixty days,—a period quite inadequate to admit of the proper application of the discipline necessary for punishment, far less to produce amendment. On the contrary, it is feared, that the tendency of such imprisonment is, to inure, harden, and gradually train young offenders to endure confinement, without feeling it as a punishment, and thus they persevere in crime, until they become so desperately wicked, and wretchedly destitute, that even a prison, with all its privations, forms a comfortable asylum.

A great proportion of offenders, while under confinement, conduct themselves with propriety, and show decided symptoms of penitence and improvement; but, destitute, on the morning of their discharge, of the means of subsistence, perhaps without friends, and the world refusing to be their friends,—bereft of character, unable, even when willing, to procure employment, and the world's laws giving them no encouragement to return to a virtuous course of life, the only alternative left to them is to starve or to steal, and they consequently take refuge amongst thieves and prostitutes, by whom they are received with open arms, their immediate wants supplied, and any good resolutions which may have been formed in prison are speedily obliterated from their minds. In fact, so eager are these guilty creatures to prevent a diminution of their number from returning to the paths of virtue, that those of them who are at large will most anxiously wait for the termination of the imprisonment of their companions, and lurk about the jail or bridewell, when they are set at liberty, when they immediately lay hands on them, and conduct them in triumph to their usual haunts.

Of such proceedings I have too frequently been a witness; and I give the following as an illustration of what I have stated:—

Two young girls were convicted of theft, and committed to bridewell for forty days; the one had been in confinement on four previous occasions, the other was evidently a novice in crime. On conversing with the latter, I found that her connections were humble but respectable, that she had been for several years a servant in a lodging-house, but having deviated re-

the paths of virtue, she had been obliged to leave her situation, and had for some months associated with the most profligate of her sex. She appeared to feel deeply the degradation to which she had been brought, acknowledged that she had enjoyed no real happiness in the course of her short but guilty career, and expressed a determination, as soon as liberated, to abandon her former associates, to return to a relative in the country, and endeavour to obtain a livelihood by honest industry. On the morning of her liberation, I observed several females hovering about the gate, evidently waiting to welcome the companions from whom they had been for some time separated. I mentioned this to the girl, when she at once agreed to remain in her cell until the evening, in order that she might get away, without the risk of being entrapped by her former acquaintances. Accordingly, she was not liberated till between seven and eight at night, but she had not walked thirty yards, when three or four girls started up from behind a hedge, immediately accosted her, evidently overcame all scruples, and marched off with their victim. Since then she has been several times in Bridewell, and is now a confirmed drunkard. Had there been a House of Refuge in Aberdeen at that time, this girl might have been rescued from the hands of the destroyer, and instead of being a moral pest in the town, might have become a useful member of society.

No one becomes confirmed in depravity at once; before that takes place several stages of guilt must be passed through; and if means were used to arrest the progress, on the expiration of first imprisonments, by furnishing the delinquents with shelter, providing them with food, and procuring suitable employment, numbers, just entered within the threshold of crime, might be plucked as brands from the burning, reclaimed from the error of their ways, and brought eventually to become honest and decent members of the community.

While juvenile offenders remain at large there can be no reasonable hope of their amendment, and therefore a house of correction must, in the first instance, be their school. But, before the great end of reformation can be accomplished, an asylum must be provided for the reception of the friendless and the penitent, where the discipline begun in Bridewell would be continued, elementary, moral, and religious instruction imparted, habits of cleanliness, regularity, and order enforced, and useful employment afforded, until such progress in amendment has been made as to justify re-admission to the free intercourse of society, when recommendations could be given, and facilities afforded to the inmates for procuring situations suited to their respective conditions and acquirements.

Of such a nature are the *Houses of Refuge* which have been established in Aberdeen and other large towns; and these institutions continue to realize from day to day the most sanguine expectations of their supporters.

A House of Refuge is necessary to give to a prison all its perfection and effect. It supplies what the Bridewell system, of necessity, leaves defective; it furnishes an intermediate step between coercive confinement, and unrestrained intercourse with the world; it confirms *voluntarily* a system of reform which the house of correction has commenced *compulsorily*, and it gives time for ripening, in sheltering security, any seeds of good which may have been implanted. It furnishes an abode to those young persons who, from the carelessness, or loss of parents or guardians, are left to wander, without a guide and without a home, exposed to every temptation, and too often to the commission of crime. It is a place where the glad tidings of salvation are proclaimed to sinners, and where the wanderer may be restored to the fold of that gracious Being, whose will is, "that not one of these little ones should perish."

Although the House of Refuge in Aberdeen has been only a short time established, much good has re-

sulted from it. In the report of the directors, dated 1st April 1837, they state that during the seven months that the house has been open, one hundred and sixty-one persons had been admitted, of whom ninety were under fourteen years of age. Of these last seventeen had been effectually and comfortably provided with employment in different places in the country,—not a few had been enabled to return to their relatives, improved in morals and health, and thirty-eight then remained in the asylum. From the limited amount of funds at the disposal of the directors, their operations have been very much restricted, and the full advantages of the institution have not been sufficiently developed; but still the results have been such as to satisfy all who take an interest in the asylum, of the necessity for such an establishment.

To many criminals the morning of their liberation from prison is a morning of joy and gladness, but to some it is the harbinger of sorrow and misery. Frequently have prisoners entreated me to allow them to remain in confinement, because they knew not where to go for shelter, and no one would give them employment; but all that I could then do was to give them a recommendation to some of the manufacturers in the neighbourhood, of which few availed themselves, not wishing it to be known that they had been in Bridewell. Now, however, all difficulty is removed, as I have merely to send such persons to the House of Refuge, where they are immediately admitted, and kept till situations are obtained for them.

To show how difficult it is for persons to find employment after being liberated from a prison, I may state the following circumstances which occurred some years since:

A young girl was convicted of theft from a manufactory, and was sentenced to confinement in Bridewell for twelve months. She conducted herself with great propriety during her imprisonment, and when liberated I gave her a very strong letter of recommendation to enable her to get work. In a few days, she called upon me, and stated that she had made application at all the manufactories, but no person would employ her, being afraid to admit her amongst their work people. She then entreated me to allow her to attend at the Bridewell during the day, when she would labour the same as the prisoners, and take what payment I pleased; in fact she would do any thing rather than be driven to the streets for a subsistence. Being anxious to give the girl a fair chance of retrieving her character, and also of testing her sincerity, I consented to her request, and for some time she attended regularly every morning at six o'clock, was locked up in a cell, as if she had been a prisoner, was employed at the ordinary work of the house, and remained till eight o'clock at night. Finding that her conduct corresponded to her professions, I at last mentioned the circumstances, which I have now stated, to an extensive manufacturer in the town, when he agreed to give her a trial, and I am glad to say that she is still in his employment, and has conducted herself with great propriety.

A case of this description is surely of itself sufficient to point out the necessity of a House of Refuge, to which persons similarly circumstanced may have it in their power to go. But this is not a solitary case of the kind; on the contrary, there are many such; and if so, is it not the duty of Christians, of all denominations, to assist, by every means in their power, to rescue their fellow-creatures, guilty and fallen though they be, from the power of him "who goeth about as a roaring lion, seeking whom he may devour," and to bring them to Him who is the only "refuge from the tempest, the only covert from the storm" of the divine indignation.

The following case will illustrate a difficulty of a different description, to which juvenile delinquents are exposed on their liberation from prison:—

A boy, about thirteen years of age, belonging to a fishing village, was convicted of theft, and committed to

Bridewell for three months. His behaviour in prison was good, and at the expiry of his sentence he was sent home to his parents. It is well known that the fishers are a peculiar race of people, and that when any one of them is convicted of a crime, the individual loses caste, and is generally driven from the society with which he was connected. Accordingly, when, some time after, the boy was again committed to Bridewell, I was not surprised to learn from him that he had run away from his father's house, because "they did not use him well, and were aye castin' up to him that he had been in Bridewell, and had disgraced them a'." He had come to Aberdeen, got acquainted with some of the young thieves, who infest the streets, connected himself with a band of them that lived with a woman who supplied them with meat and lodging, on condition of their bringing to her what they could steal, and he then became a professed thief. He is now in Bridewell for the fourth time, but when his imprisonment expires, instead of being let loose upon the world, he will be received into the House of Refuge, and care taken to provide for him an honest employment. His present sentence being for a long period, he has been taught to weave, and has made great proficiency in reading and writing, of which he was altogether ignorant when first committed.

The foregoing statements are, I think, sufficient to satisfy every reflecting person of the necessity which exists for the establishment and support of Houses of Refuge in every town in the kingdom, and of the advantages resulting to juvenile delinquents from such institutions. But the inmates of Houses of Refuge are not the only persons benefited by them, for all are more or less interested in their success. Every criminal is like a noxious weed in a garden, which not only cumber the ground, but contaminates and weakens the healthy plants around it. The vicious seldom go on in sin alone. Knowing that their conduct subjects them to suspicion and danger, they are anxious to involve others in their criminality, and hence, they use every means in their power to draw the simple and unwary into their toils, and to make them partakers of their iniquity. The more, therefore, that the weeds of society are rooted out, the more will the good plants flourish and increase, and thus will vice, crime, and misery, be diminished, and the expense thereby entailed on the community, in the shape of poor's rates, rogue money, and other similar taxes, be materially lessened.

To the worldly man, therefore, I say, countenance and support Houses of Refuge. By so doing, you will contribute to check the increase of crime, and thereby render your property more secure; while, at the same time, the demands of the tax-gatherer on your purse will be less frequent.

To the godly man I say, countenance and support Houses of Refuge. By doing so, you will not only enjoy the same temporal advantages as the worldly man, but you will have the satisfaction of reflecting, that you may thus be the means of saving souls from never ending misery. And surely, if any thing can add to the happiness of heaven, it must be the joy experienced by the redeemed, when they behold those who were once "living without God, and without hope in the world," surrounding the throne of God and of the Lamb, and uniting, with "ten thousand times ten thousand and thousands of thousands," in saying, "Worthy is the Lamb that was slain!" and, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!"

Many persons object to Houses of Refuge, because the apparent good effects resulting from them are not equivalent to the expense incurred. To these I answer, that if one soul is gained to Christ, more is accomplished than finite minds can appreciate. "For what shall it profit a man, if he gain the whole world, and lose his own soul?" or, "what can a man give in exchange for his soul?"

Others object to the establishment of Houses of Refuge, because there is no power to oblige the man to reside in them for a sufficient time, or to subject them to the necessary discipline. In answer to this I can confidently refer to those establishments which have been in existence for several years, and for admission to which there has been no lack of applicants. But should it happen that in any place there is a reluctance, on the part of those requiring such an asylum, to avail themselves of its shelter, then I would recommend to the directors, in the beautiful language of our Saviour, "to go out into the highways and hedge-ways, to compel them to come in," not by the strong arm of the law, but by the great and irresistible force of moral suasion; and I doubt not but the house will be filled.

#### CHRISTIAN TREASURY.

*An appeal in behalf of the Jews.*—It is not a little remarkable, that though the most distinguished of the apostles was sent peculiarly to the Gentiles, (Acts xxvii. 17,) he yet began by preaching to the Jews (ix. 20); and in every city to which he went, sent out the seed of Israel first of all. What anxiety he not feel and express for them, "as his knees according to the flesh?" having "great heaviness and continual sorrow in his heart" on their account, (Acts ix. 2); his heart's desire and prayer for them being "that they might be saved," (x. 1.) And let us not should mistake the reason for this, and impute it to any merely temporary or personal consideration, but stated as the cause of this his anxiety in their behalf, that "to them pertaineth the adoption, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came." (ix. 4, 5.) And is there any thing here applicable to them now than it then was? Most assuredly not. Nor should we overlook, or forget, the deep interest in them, as they are at this moment, which Jehovah has expressed. Behold how he loveth them. Here is his anger at those who oppress them, though their sins have been the cause. "I am pained for Jerusalem, and for Zion with a great jealousy." I am sore displeased with the heathen that are set against for I was but a little displeased, and they helped to the affliction." (Zech. i. 14.) Here is his remembrance of love at the sight of what their sins daily cause to them. "Since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him. I will surely have mercy upon him, saith the Lord." (Jer. xxxi. 20.) Do we not see in these and other passages, that God's eye is resting on them with a peculiar regard? And if we had a single doubt respecting this one declaration of the apostle as to the believing of his brethren, would completely remove it. "They are beloved for their fathers' sake." (Rom. ix. 28.) Consider farther, that God has called attention to his people and engaged our interest in them, positively revealing that in the latter days there shall be Christ's messengers to the mass of the heathen. "I will send those that escape of them to the mountains of Tarshish, Pul, and Lud, that draw the bow, to the isles of Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." (Isa. lvi. 1.) The Prophet Micah has said, "The remnant of Jacob shall be in the midst of many people as dew upon the grass," (v. 7.) and the reviving and refreshing which shall come to the nations by them. And then it is added, "The tower of Jacob shall be among the Gentiles in the latter days, as a lion among the beasts of the field, as a young lion among the flocks of sheep," plainly revealing that a most powerful influence will be exerted

them in some way over the whole nations of the earth. All which is urged with equal clearness by Paul when he says, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" (Rom. xi. 12.) "For if the casting away of them be the reconciling of the world, what shall the receiving be but *life from the dead*." (Ver. 15.) Yes! for aught we know to the contrary, the mass of the earth may remain dead in sin, until life flow into their veins from converted Israel. Israel may be the dew that is to revive the withered and decaying world. Israel may be the first that is to kindle on the world, which is to be to them as stubble. Israel may be the leaven that is to penetrate the mass, the whole lump. Israel, in a word, may be the lever, by moving which, you would move the whole earth. "There shall be a great shaking in the land of Israel—thus will I magnify myself, and sanctify myself, and be known in the eyes of many nations." (Ezek. xxxviii. 19-23.) Let us also remind you of the peculiar glory brought to God, and, therefore, the peculiar joy there is in heaven when a Jew is saved. The Father rejoices "with his whole heart and his whole soul." (Jer. xxxii. 21.) The Son, surely, is specially glorified, since in each such case it is seen that his intercession for his very murderers avails, and that his blood can wash out the most enormous blasphemy. And the Holy Ghost is glorified; for his power is shown to be most marvellous, since it removes the veil from even such hardened souls, and his love to be exceeding strong in striving with such deep perverseness and malignity, till it overcome. Is there not thus exhibited a most convincing example of the freeness of the grace of God? Does he not thus prove that "not by works of righteousness which we have done, but according to his mercy he hath saved us," since he redeems those that were, each like Paul, breathing hot against him? Is it not then a plain duty that you should give a prominent place in your prayers and in your labours to the Jews? Why have we done so little in time past? May we not have lost some blessing hitherto by this neglect? One of the innumerable sins of the Church of Rome is her unceasing hatred of this people. But, may not God have been provoked to withhold some blessing from us also, just because we have held back from that people to whom he has, as it were, by his finger pointed our attention? Is it not every way likely that all our missionary undertakings would prosper in a far higher degree if we were to "*begin at Jerusalem*"?

*They who love God love also his people.*—"By this," said Christ, "shall all men know that ye are my disciples, if ye have love one to another." Therefore, "if ye love me, keep my commandments; and this is my commandment, that ye love one another." "This commandment," said his inspired apostle, "have we from him, that he, who loveth God, loveth his brother also. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Again, "every one that loveth him that begat, loveth him also that is begotten of him." The connection and the likeness between the parent and the child make the love which is felt for the one extend also to the other. The community of sentiment, too, which prevails among all the children themselves, leads them to love one another. Being "all members one of another," and having all the same general views and interest and united to the same common head, the love of each other becomes one of the distinguishing marks of their character. They, likewise, "esteem one another very highly in love, for their work's sake"—being all engaged in "labours of love," in glorifying him "who is head over all things to the church." This is their love to him expanding itself and taking in those who are the objects also of his love, who live and move in him,

and who are united to him as the branches are to the vine, and the members of the body to the head. Hence it is evident that there is no opposition between love to God and love to his people; nay, that the more any one loves the people of God, so much the more he loves God himself. O Lord, may the unfeigned love of the brethren daily grow stronger in my heart, and bear witness that through the grace that is in Christ Jesus, the love of thee has also been wrought in me. Amen.—Rev. A. WYRTE. (*The Heritage of God's People*.)

*On Bridling the Tongue.*—In the multitude of words there will be some folly, something that will not tend to edification, something that may rather weary and offend than delight and improve. This evil of over-speaking usually comes from an over-weening opinion of self. Unchastised and unsubdued self is fond of its own display, although it can display nothing; or were it not deceiving or deceived, nothing but its own wretchedness and ruin. The apostle has a striking hint for professors of religion, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." What is our end in religious conversation? If we speak without a purpose, surely it is folly; if we speak to our own praise, it is wrong to our own souls, and a robbery of God; if we speak for his honour, and the edification of others, we should look up to him for his blessing, that our words, as they ought, may be weighty and wise. In this humble dependence upon God, and with a warm concern for the spiritual welfare of others, our discourses may be comfortable and edifying, both to them and ourselves. A word in season thus spoken, may be remembered and blessed. The more of this kind of conference the better, care being taken of the spirit in which we speak, of the time and propriety of speaking, and of not mixing other things (as is too often the case) with our religious discourse, which may render it trifling or unsavoury. When we have said all we could wish to say upon divine things, it will be profitable to withdraw, that there may be due opportunity for reflection, meditation, digestion, and prayer.—SERLE. (*Christian Remembrancer*.)

*The Time of Trouble.*—Seeing, therefore, we live for this life amongst so many and great perils and dangers, we must be well assured by God's Word how to bear them, and how patiently to take them, as they be sent to us from God. We must also assure ourselves, that there is no other remedy for Christians in the time of trouble, than Christ himself hath appointed us. In St. Luke, he giveth us this commandment: Ye shall possess your lives in patience, saith he. In the which words, he giveth us both commandment what to do, and also great consolation and comfort in all troubles. He showeth also what is to be done, and what is to be hoped for, in troubles: and when troubles happen, he biddeth us be patient, and in no case violently nor seditiously to resist our persecutors, because God hath such care and charge of us, that he will keep in the midst of all troubles the very hairs of our head, so that one of them shall not fall away without the will and pleasure of our heavenly Father. Whether the hair, therefore, tarry in the head, or fall from the head, it is the will of the Father. And seeing he hath such care for the hairs of our head, how much more doth he care for our life itself! Wherefore let God's adversaries do what they list, whether they take the life or take it not, they can do us no hurt, for their cruelty hath no further power than God permitteth them: and that which cometh unto us by the will of our heavenly Father, can be no harm, no loss, neither destruction unto us, but rather gain, wealth, and felicity. For all troubles and adversity, that chance to such as be of God, by the will of the heavenly Father, can be none other but gain and advantage.—BISHOP HOOKER. (*Godly Letters of the Martyrs, collected by Coverdale*.)

## SACRED POETRY.

## HAGAR IN THE DESERT.

INJURED, hopeless, faint, and weary,  
Sad, indignant, and forlorn,  
Through the desert wild and dreary  
Hagar leads the child of scorn.

Who can speak a mother's anguish,  
Painted in that tearless eye,  
Which beholds her darling languish—  
Languish unrelieved, and die?

Lo! the empty pitcher fails her,  
Perishing with thirst he lies;  
Death, with deep despair assails her,  
Piteous as for aid he cries.

From the dreadful image flying,  
Wild she rushes from the sight;  
In the agonies of dying,  
Can she see her soul's delight?

Now bereft of every hope,  
Cast upon the burning ground  
Poor, abandoned soul! look up,  
Mercy have thy sorrows found.

Lo! the angel of the Lord  
Comes thy great distress to cheer;  
Listen to the gracious word,  
See divine relief is near.

'Care of Heaven! though man forsake thee,  
Wherefore vainly dost thou mourn?  
From thy dream of woe awake thee,  
To thy rescued child return.

"Lift thine eyes, behold yon fountain,  
Sparkling mid those fruitful trees;  
Lo! beneath yon sheltering mountain  
Smile for thee green bowers of ease.

"In the hour of sore affliction,  
God hath seen and pitied thee;  
Cheer thee in the sweet conviction,  
Thou henceforth his care shalt be.

"Be no more by doubts distressed,  
Mother of a mighty race!  
By contempt no more oppressed,  
Thou hast found a resting-place."

Thus from peace and comfort driven,  
Thou, poor soul, all desolate;  
Hopeless lay, till pitying Heaven  
Found thee, in thy abject state.

O'er thy empty pitcher, mourning,  
Mid the desert of the world;  
Thus, with shame and anguish burning,  
From thy cherished pleasures hurled:

See thy great deliverer nigh,  
Calls thee from thy sorrow vain;  
Bids thee on his love rely,  
Bless the salutary pain.

From thine eyes the mists dispelling,  
Lo! the well of life he shows;  
In his presence ever dwelling,  
Bids thee find thy true repose.

Future prospects rich in blessing,  
Open to thy hopes secure;  
Sure of endless joys possessing,  
Of an heavenly kingdom sure.

## MISCELLANEOUS.

*Value of the Bible.*—In Lord Teignmouth's recently published "Sketches of the Coasts and Islands of Scotland," he mentions, that it was stated to him by the minister of Durness, that every family in his parish assembled daily for the purpose of prayer; his knowledge of the neighbouring parish of Eddiachillis led him to believe that the practice was equally general there; as, indeed, it was throughout this part of the country. Sailing and fishing on Saturday were unknown. The minister acknowledged with gratitude the liberality of the British and Foreign Bible Society, in consequence of an application which he had made for copies of the Scriptures, granted on the liability of dangerous coasts of his parish (including Cape Rath,) to shipwrecks, and the opportunity afforded of thus supplying destitute mariners with the Word of God. He had twice perished with foreign crews, unfortunately cast upon his shores; copies of the Scriptures,—that of the Swedish were wrecked in Loch Eribol, and that of a Danish vessel which was stranded in a storm, near the Mass E received all on board of the latter, at his decease could not make himself understood by them: after discovering their nation, he placed in their hands a copy of the Danish Bible, and observed surprise and delight gleaming from their sorrowful countenances at the sight of their native character, and gratitude for their lips for the sacred boon.

*Wonderful effect of preaching Christ.*—In the year 1740, a remarkable change took place in the British (Moravians) method of instructing the Greenlanders, and it was attended with such singular effects as merit particular notice. Hitherto they had been accustomed, in the first instance, to direct the attention of the pagans to such truths as were of a preliminary nature, as the existence of God, the creation of the world, the fall of man; a mode of instruction which appears not merely the most rational, but the one which they could have pursued with the smallest prospect of success. It is worthy of observation, however, that reduced to practice, it had proved not only altogether ineffectual, but even seemed a bar to the conversion of the heathen. They now adopted a different method, and directed the attention of the natives, from the first instance, to Christ Jesus, his incarnation, his life, and especially his sufferings and death. In discoursing of these things, the Brethren themselves were often so much impressed, that they spoke in a manner entirely new; the subject so warmed and animated their own hearts, that the words flowed from their lips with wonderful fervour and affection; they were even astonished at each other's powers of utterance. Happily this was attended with corresponding effects on the Greenlanders. It illuminated their dark understanding, melted their stubborn hearts, and kindled in their cold icy breasts the flame of spirituality. This, therefore, may be considered as a new era in the history of the Greenland mission.

\* \* \* Separate Numbers from the commencement may sometimes be had to complete sets.

Published by JOHN JOHNSTONE, at the Office of the SCOTTISH CHRISTIAN HERALD, 2, Hunter Square, Edinburgh, and 15, Grafton Street, Glasgow; J. NISBET & Co., HAMILTON, ABERDEEN, and R. GROOMBRIDGE, London; W. CURRY, Junr, St. James and W. M'COMB, Belfast; and sold by the Booksellers at Lord Agents in all the Towns and Parishes of Scotland; and the principal Towns in England and Ireland.

Subscribers in Edinburgh, Leith, and Portobello, will have the copies delivered at their own residences regularly, in every manner, at the address with the Publisher.—Subscribers in Glasgow will, in the same manner, have their copies delivered, by leaving their addresses at the Publishing Office there, 19, Grafton Street.

Subscription (payable in advance) per quarter, of twelve numbers, 1s. 6d.—per half-year, of twenty-four numbers, 2s.—per year, of forty-eight numbers, 4s.—Monthly Parts, containing four numbers each, stitched in a printed wrapper, Price Sixpence.



THE  
SCOTTISH CHRISTIAN HERALD,

CONDUCTED UNDER THE SUPERINTENDENCE OF MINISTERS AND MEMBERS OF  
THE ESTABLISHED CHURCH.

"THE FEAR OF THE LORD, THAT IS WISDOM."

No. 96.

SATURDAY, DECEMBER 30, 1837.

PRICE 1½d.

UNRENEWED MEN INCAPABLE OF ENJOYING THE  
HAPPINESS OF HEAVEN.

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

It may be laid down as a general principle which is capable of the amplest illustration, even in the present world, that there must be some kind of adaptation between the state of a man's mind and the circumstances in which he is placed, otherwise it is impossible that he can be happy. It is not enough that he be brought into a situation which is in itself desirable and advantageous, but it must be such a situation as is precisely suited to his own taste, and disposition, and capacity. We should do little, for example, in the way of contributing to the enjoyment of a blind man by placing him in the midst of the loveliest landscape of nature, or to the entertainment of a deaf man by wakening in his presence the most enchanting melodies of music, or to the gratification of an unlettered man by drawing his attention to the profoundest speculations of philosophy, or to the amusement of a sick man by carrying him on his bed of languishing or of death, and putting him down amid the revelry of some gay and festive entertainment. And why? Not because the landscape, and the music, and the philosophy, and the festive entertainment are devoid of every attraction, and incapable, in any circumstances, of giving enjoyment, but simply because there is no congruity between the state of the man's mind and the circumstances into which he is brought. The things themselves may be the sources of pleasure to other men whose habits and capacities are different from his own, but he himself is without the taste or the aptitude for their enjoyment, and therefore his happiness is as little promoted by means of them, as if he had been left altogether without them.

It is by the application of a principle such as this to the things of God, or to the realities of an eternal world, that we perceive how well and how wisely ordered it has been, that the unrighteous shall not inherit the kingdom of God. For wherein does that kingdom consist? In the present world, it consists in righteousness, and peace, and joy in the Holy Ghost,—and in the world to come, it

consists in the same things, purified from all admixture of evil, and wrought up to a state of perfection. Heaven, therefore, is completely adapted to the final and unchangeable blessedness of the saints, for they are previously invested with the righteousness of Christ, and, through the regeneration of the Spirit, are made perfect in holiness, and consequently there is a perfect harmony between the habits of their minds and the nature of the place. But it is widely different with the workers of iniquity, whose whole souls are devoted to the love and practice of sin. There is the greatest of all contrarieties between the principles by which they are actuated, and the elements of which the kingdom of heaven consists. And, hence, it is as impossible for corruption to inherit incorruption, or for unrighteousness to have fellowship with holiness, or for the sinner to associate for ever with the saint, as for the darkness to exist at the same time, and in the same circumstances, with the light.

Yet nothing can be more common for the workers of iniquity, than to flatter themselves with the imagination, that the only obstacle to their admission into heaven is on the side of God,—that were his consent by any means to be obtained, all other difficulties would immediately dissolve and disappear,—and that, consequently, their translation into heaven, be the state of their minds what it may, would be sufficient of itself to secure their everlasting happiness. The Bible, indeed, may declare in the plainest terms, that "without holiness no man shall see the Lord"—that he who hath the right kind of hope in him "purifieth himself, even as Christ is pure,"—and that there "shall in no wise enter into heaven anything that defileth, neither whatsoever worketh abomination, neither whatsoever loveth or that maketh a lie." But these, though the true sayings of God, instead of being distinctly realized, or implicitly believed, are removed as far into the shade as the deceitfulness or corruption of their hearts can carry them. It is enough for them that the idea is fixed immovably in their minds, that heaven is a place of perfect happiness, but without ever considering wherein that happiness consists, or whether it be congenial to the feelings of an unsanctified heart; and that God, moreover, is a merciful being, who

will surely make great allowances for the infirmities of their nature, and who, peradventure, will permit them in the end to pass through the gates into the celestial city. It is, however, deserving of the serious consideration of every unregenerated man, that by giving himself to the indulgence of such vague expectations, he is not only reckoning on what never can be realized without a total subversion of the government of God, but on what, if actually brought to pass, would still leave him as distant as ever from the happiness which he hopes to enjoy.

But let us take a case, for the sake of illustration. Suppose that a man has been living all his life long without God, without Christ, and without hope, excluding the divine Being, as thoroughly as he can, from all his thoughts, and plans, and pleasures, and seeking his every enjoyment in the gratification of his evil passions, in the pursuits of earthly ambition, or in the pleasures of a world that lieth in wickedness; then how does he feel? Why, he may contrive to make himself tolerably comfortable, when surrounded by his ungodly associates, or brought within reach of his favourite enjoyments. For, in that case, there is a correspondence between his habits and his circumstances. But let him be withdrawn for a single day from the pursuits on which his affections have been placed; let every faculty of his nature be most intensely occupied in the contemplation of the character of that God who has hitherto been completely excluded from his thoughts, and instead of joining, as in times past, with his companions in iniquity, let him be encompassed with devout and godly men, who are regaling themselves with the beauties of holiness, and whose hearts are panting after the living God, even as the hart panteth after the water brooks, and then he is completely miserable. Though in other circumstances the gayest of the gay, there is now an intolerable restraint upon his spirit, and instead of heartily engaging in the exercises of devotion, or enjoying the fellowship of the men of God with whom he is surrounded, his chief comfort is gathered from the hope of escaping speedily from the bondage under which he is held, and betaking himself, as heretofore, to the scenes and companions of his former sins.

Such, in point of fact, is the sinner's experience in the present world. Let the scene then be changed from earth to heaven, and instead of introducing him to the fellowship of Christians here, let him be admitted to the purer and loftier fellowship of the saints above, and is it to be supposed that he would find himself one iota happier among the sanctified in heaven than he actually found himself among the sanctified on earth? Assuredly not. For, granting, what however can never take place, that he has passed uncondemned, and in his unrighteousness, from the bar of judgment,—that all his apprehensions in regard to the solemnities of that dread tribunal have been removed,—that, somehow or other, he has found his way within the precincts of the celestial city, and has

carried along with him all his earthly desires, his beloved lusts, and his sinful habits, yet even in that case he could not be happy. For in heaven there is nothing that can minister to his satisfaction—no worldly business—no carnal indulgence—no sinful companionship—nothing whatsoever that is suited to the habits of an unregenerated sinner. How then could he occupy himself? With whom could he associate? What would be the subject of his thoughts? Or by what means could he contrive to spend the ages of an interminable eternity? Could he venture to approach to God? Who does not see that God, to a worker of iniquity, is the most repulsive object in the universe—that his presence would be a hell of itself? Could he enter into fellowship with angels? Impure spirits. Angels are clothed with the beauties of holiness. These pure spirits can have no sympathy with the workers of iniquity. They would shrink from his approach as from the contagion of a pestilence. Could he mingle with the vast assembly of saints who have washed their robes and made them white in the blood of the Lamb? Oh no! He has no crown—no palm of victory—no celestial harp—he wants the very righteousness which constitutes the raiment of the saints. On that account, therefore, the glories of heaven would be a torment to him. Nay, his misery would be augmented by the splendour of its magnificence. And the mere shade of nakedness, apart altogether from the elements of hell working within him, would keep him separated for ever from all the radiant ranks of the redeemed—a filthy, degraded, and abandoned creature—excommunicated from the fellowship of the blessed spirit—wandering hopelessly amid the solitudes of heaven, like another Cain with the curse engrained into his spirit—a spectacle to be dreaded, and avoided, and universally abhorred—a bloated and accursed leper, whose black and ghastly image, a terror to himself, would be ever reflected from the brilliant pavements of heaven—a leper never sleeping, never cleansed, ever dying, diffusing poison with every breath into the fragrant atmosphere of heaven, and turning the waters of immortality into fountains of pestilence from which no blessed spirit could ever drink.

Such, we doubt not, would be the positive experience of any worker of iniquity, were he actually admitted into heaven without a change and regenerated nature. In fact, he would be nothing, though the toleration were granted him to range uncontrolled amid all the glories of that pure and blessed land. There is a certain own nature that would turn the toleration into a tremendous curse, and render it a punishment. And, therefore, we come to the conclusion, that the heart of every sinner must be completely changed; its principles of action must be rectified; its entire character must be renewed; for so only can an entrance be made into him abundantly into the everlasting glory of our Lord and Saviour Jesus Christ. Verily, I say unto you, except a man be born again, he cannot see the kingdom of God. Verily, we

say unto you, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of heaven. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto you, ye must be born again."

BIOGRAPHICAL SKETCH OF  
THE RIGHT HON. JOHN GORDON OF LOCHINVAR,  
VISCOUNT KENMURE.

JOHN GORDON of Lochinvar was born in 1599, in the district of Galloway, where his ancestors had been wealthy proprietors for more than three centuries previously, and many of whom, from the period of the reformation, had distinguished themselves by their adherence to pure Protestant principles. Whether the subject of our present Sketch received a religious education in early life is unknown, but one circumstance may be mentioned, which seems to have been peculiarly favourable to his attaining a knowledge of divine truth. While travelling on the continent for his improvement, when a young man, he resided for some time at the house of Mr John Welsh, the son-in-law of John Knox, who was settled at that time as a minister in France. The intercourse which the young nobleman thus enjoyed with this holy man was, as may well be conceived, productive of the utmost advantage to him on a spiritual point of view. He had not merely the privilege of learning the truth as it is in Jesus, but of seeing its practical influence exemplified in the conduct of his life. On his return from the continent, accordingly, Kenmure showed a high regard for religion, and an earnest desire to communicate its glorious benefits to those around him.

The family seat of the Kenmure family was at that time situated in the parish of Anwoth, which, being united to two other parishes, enjoyed the advantage of public worship only every alternate Sabbath. This was felt as a very serious disadvantage, and Kenmure directed his efforts to procure a disjunction,—an arrangement which he at length happily succeeded in effecting. The next object was to procure a godly minister for the new parish of Anwoth. John Livingston, afterwards minister of Ancrum, was first invited to accept the charge, but that eminent minister of Christ saw it to be his duty to prefer a call to the parish of Torphichen, which was tendered to him at the same time. Though disappointed in this case, however, the choice of the people of Anwoth was singularly happy, having ultimately fallen upon a man of no less celebrity than Mr Samuel Rutherford.

The settlement of Mr Rutherford over the parish of Anwoth, took place in 1627. As soon as he had entered upon his office he put forth all his energies in advising and executing plans for the spiritual interests of his parishioners. In all these schemes he met with the warmest encouragement and support from Lord Kenmure, and his pious lady, whose name must be mentioned to the readers of "Rutherford's Letters." He entered readily into all the views of their devoted pastor, and it was with great regret, therefore, that in less than a year from his induction, Mr Rutherford found himself, by their removal to Edinburgh, deprived of their valuable assistance and co-operation. Though separated, however, from his much esteemed friends and patrons, he continued to maintain frequent intercourse with them by letter.

In 1633 Kenmure was elevated to the peerage, an honour which seems to have been attended with the most salutary effects in reference to his religious character. Unless the mind be strongly supported by divine grace, prosperity, and affluence, and honour, are uniformly found to be injurious to the advancement of vital re-

ligion in the soul. A withering carnality of mind, a worldly, an ambitious, a haughty spirit are liable to eat up as a canker every holy principle. The man sinks into a state of cold indifference to the progress of religion either in himself or others. Such was the case with Viscount Kenmure. He had obtained honour from man, and he counted little upon that infinitely higher and more enduring honour which cometh from God only. In this state of mind he withdrew his support from the Church of Scotland, at a time when she was stoutly contending against the haughty usurpations of Prelacy. Anxious to please the court party, he absented himself from Parliament, and retired to Kenmure Castle, in Galloway, which has ever since continued to be the residence of the family. This step was the source of deep regret and poignant remorse to him on his dying-bed. "I deserted the Parliament," he acknowledges, "for fear of incurring the indignation of my prince, and the loss of further honour, which I certainly expected."

On leaving Edinburgh for his seat in the south, Viscount Kenmure took Mr George Gillespie with him as his domestic chaplain, thus maintaining in his family an outward regard to religion. On his death-bed, however, he acknowledged, that the instructions of that worthy man had been too much neglected by him. The world, in fact, appears to have gained the ascendancy in his mind, and for a time all serious impressions had been well-nigh effaced. This, indeed, was nothing more than might have been expected. Having proved himself a traitor to the cause of Christ in Scotland, by withdrawing from Parliament in the Church's sorest extremity, he strove to forget the lively interest he had once taken in all that related to matters of religion. Backsliding in the divine life is only the first stage of a spirit of apostasy; and to such a crisis would the cold indifference of Viscount Kenmure have ere long led. It pleased God, however, to arrest him in his downward career, and by laying him on a bed of sickness and death, to arouse him from his spiritual torpor. In the end of August 1634, little more than a year after he had taken up his residence again in Galloway, he was seized with a violent attack of fever. Shortly before this period, he had begun to see the baseness of his conduct in deserting his place in Parliament at such a crisis; but now when the hand of the Almighty was laid upon him, his soul was smitten with feelings of the keenest anguish. "I have found," said he, in language the most affecting, "the weight of the wrath of God, for not giving testimony for the Lord my God, when I had occasion once in my life at the last Parliament, for which foul fault how fierce have I found the wrath of the Lord! My soul hath ragged and roared: I have been grieved to the heart." And again, referring to the same thing, "Would to God I had such an occasion again to testify my love to the Lord! For all the earth should I not do as I have done. Woe, woe to honour, or any thing else, bought with the loss of conscience, and God's favour!"

In this desponding state of mind Lord Kenmure was happily not permitted to remain long; but, by the faithful instructions of Mr Rutherford, who providentially came on a visit to the castle, he was led to see, that there is mercy even for the chief of sinners. The worthy pastor of Anwoth remained till his Lordship's decease, which took place in the course of a fortnight. The interviews which passed during this period are highly edifying, and afford convincing evidence of the sincere repentance and conversion of the dying nobleman. After the death of Lord Kenmure, an account was published of the "Last and Heavenly Speeches and Glorious Departure of John Gordon, Viscount Kenmure." This work is generally attributed to Samuel Rutherford, and had our space permitted we would have gladly extracted passages from a document so

valuable. It has been several times reprinted, but the latest edition is that by Dr Murray, which is printed nearly *verbatim* from the original impression.

THE LAMB THAT HAD BEEN SLAIN:  
A DISCOURSE.

BY THE LATE REV. GEORGE ABERCROMBIE,  
*Minister of the East Church, Aberdeen.*

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."—REV. v. 6.

THESE words are part of that revelation which God gave to John to leave with the Churches. Though there are many things in the context of difficult interpretation, and hard to be understood, yet it seems very reasonable to understand the whole of it as a sublime description of the heavenly world: for as heaven is more especially the throne of God, so his throne is there surrounded with various orders of holy angels, the brightest and most excellent of all created beings. These are perhaps described by the four living creatures mentioned in the context; which are rendered "four beasts," in our translation.

These different orders of holy angels are represented to John, in this heavenly vision, as they had formerly been to the prophet Ezekiel, by four kinds of living creatures on earth: the lion, which is famous for boldness and courage; the ox, which is distinguished by laborious, useful strength; man, who excels in knowledge and wisdom; and the eagle, remarkable for swift and lofty soarings.

Again, the four-and-twenty elders may fitly represent the redeemed of mankind, both in the Old and New Testament Church; even patriarchs, prophets, apostles, and martyrs, and all the spirits of the just made perfect. These are all attendants around the throne of God; and they join with holy angels in adoring Him that liveth for ever and ever. Jesus, our Redeemer, is in the midst of this glorious and happy assembly; and he appears there in his human nature, with the very same body in which he suffered and died for the redemption of his people; which was signified to John by this lively emblem,—his standing as it were a Lamb that had been slain. This seems to be the plain import of the text; which may suggest a variety of pious meditations.

In discoursing further on this subject at present, I propose, with God's assistance,

I. To consider what may be supposed to be the chief reasons, why Christ, in his glorious exalted state, delights to retain the name and character of a Lamb that had been slain.

Here let us only observe by the way, that Christ, as Mediator, was early revealed to mankind by the character of a Lamb, many ages before his incarnation and appearance in this lower world. Thus Abraham, who saw his day afar off by faith, spoke of him by the spirit of prophecy, when he said, "God will provide himself a lamb for a burnt-offering."

The prophet Isaiah foretold his patient sufferings under the figure of an innocent lamb led to the slaughter; and the Apostle Peter spoke of it as a doctrine well known among the people of the Jews, that Messiah was verily foreordained before the foundation of the world, to be slain in due time, "as a lamb without blemish and without spot."

In consequence of these early revelations concerning Christ, as soon as he appeared, and began his public ministry as Mediator upon earth, John the Baptist pointed him out to the people as the Lamb of God, that was come to take away the sin of the world, and called them to behold him in that desirable character with becoming regard. Thus was Christ early revealed to mankind, under the figure of a spotless lamb, to signify at once the innocence and purity of his human nature as Mediator for sinners, his meekness in suffering, and the atonement he was to make for the sins of his people, to reconcile them to God. And this lively emblem is so full of divine consolation to believers, and so strengthening and encouraging to their faith and hope, that our gracious Redeemer delights to retain the same name and character amidst all the glories of his exalted state, perhaps chiefly for these two reasons following:—

1. Our gracious Redeemer, amidst all the glories of his exalted state, may retain the name and character of a Lamb that had been slain, to direct our thoughts, and the thoughts of all his followers, to that meekness, and patience, and cheerful resignation to the will of God, which Christ manifested in all his sufferings for our sakes; leaving us an example that we should follow in steps.

It is remarkable in lambs that they are not so noisy, either dying or in sufferings, as other animals are; but they bear the greatest injuries and even death itself, in such a quiet manner, as make them very fit emblems of a meek and quiet spirit. And, accordingly, we find the evangelical prophet Isaiah comparing our blessed Saviour to a Lamb in his sufferings, on this very account: "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth;" when he was cut off by violence and unrighteous judgment.

Indeed, the meekness and patience of our blessed Redeemer was most wonderful in his suffering, from first to last. He endured the contradictions of sinners against himself, without giving a hard word in return. "When he was reviled he reviled not again: when he suffered he threatened not." "He gave his back to the smiters, and he cheeks to them that plucked off the hair: he hid not his face from shame and spitting." And when at last he came to die, by the hands of his cruel and unjust enemies, he went quietly to his cross like a lamb to the slaughter; because he well knew that thus the earliest prophecies, and the divine counsels concerning man's redemption,

must be fulfilled, and that for this very end he came into the world.

Let us learn, my brethren, from this example of Christ, a like quiet resignation to the will of God, under all those sufferings which the wisdom of God appoints in our lot in a present world, which to us is a state of probation and trial. And let us rest assured of it, that "God afflicts not willingly, nor hath pleasure in grieving the children of men," but has merciful designs, even in the severest dispensations of his providence; and what we know not now, we shall be able to comprehend more fully hereafter.

2. The sufferings and death of Christ on earth answered all those valuable ends and purposes, which had formerly been typified and darkly shadowed out, by the slaying of lambs in sacrifice to God. And this may, perhaps, be the principal reason why our glorious Redeemer, in his exalted state, retains the name and character of a lamb that had been slain.

It is worthy of our attention, that from the very days of Adam, down to the coming of our Saviour in the flesh, mankind were directed to seek to appease the Deity, by the slaying of lambs in sacrifice to God. Thus Abel, the son of Adam, brought very early the firstlings of his flock an offering to the Lord, and God had respect to him and to his offering, while he rejected that of Cain, which consisted only of the fruits of the ground.

Now, the original design of offering slain lambs in sacrifice to God, from this early period of the world, was to make a typical atonement for the sins of men, to redeem the forfeited lives of guilty sinners, and to encourage humble penitents to return to God, with humble hope of acceptance and forgiveness. But the death and sufferings of our Lord Jesus Christ fully answered all these valuable ends and purposes, of which the other sacrifices were only dark types and figures.

He suffered as a sacrifice of infinite value, to satisfy the offended justice of God, and thus to make a real atonement for sin, in behalf of all who come unto God by him. He died to redeem us from eternal death and misery; he died to make peace, by the blood of his cross, for all repenting sinners,—for all true believers,—and thus to encourage us, through faith in his blood, to draw near to God in every holy duty, as to a God reconciled in the virtue of his atonement. All the other sacrifices of expiation and atonement were imperfect and insufficient as to this grand design. For as they could not make a proper atonement for sin, so they could not deliver the consciences of men from a fearful remembrance of guilt before God. Christ, by his death, was the only true sacrifice, which made an end of sin in its condemning power, and brought in an everlasting righteousness. In him we have redemption, through faith in his blood, even the forgiveness of all sins that are past; and through the Eternal Spirit he offered up himself to God in his death, as a lamb without spot, to purge our consciences from dead works, that is, from a terrifying remem-

brance of works that deserve death, that we might serve the living God, in holiness and righteousness, without slavish fear.

Thus, my brethren, for our comfort and encouragement, our glorious Redeemer, in his exalted state, retains the name and character of a Lamb that had been slain; and all the redeemed company around his throne in heaven are represented in the context as praising and adoring him in that delightful character: "Thou wast slain," say they, "and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." But I must proceed to the second division of this subject, namely, to consider,

II. What may be the further ends and designs of Christ's appearing in heaven, under this emblematical character of a Lamb that had been slain.

1. This may be intended as a standing memorial of the guilt of sin.

Nothing could tend more, nor indeed so much, to convince the world of the evil of sin, than the dreadful sufferings which the Son of God endured in his human nature on earth to make atonement and reconciliation for iniquity. Now the same wise design may be still carrying on, by his appearing in heaven with the marks of his sufferings, as a Lamb that had been slain. By this it is declared, in the most awful manner, and a continual remembrance is made of it, "That without shedding of blood there could be no remission," no pardon for guilty offenders, no deliverance for any sinner from the wrath of a holy and sin-hating God, without such a valuable compensation and atonement. And thus provision is made for securing the obedience of the divine laws, not only among men, but also among angels, principalities, and powers, among all the created inhabitants of both worlds. They are taught what a dangerous thing it is to make bold with their duty and offend their Creator, when, at the very same time that they behold God's mercy wonderfully displayed in the redemption of mankind, they have also set before them a lasting monument of his awful divine severity against sin, in his beloved Son appearing as a Lamb that had been slain, to make atonement and expiation for the sins of his people.

2. This appearance of Christ as a Lamb that had been slain, may also be designed as a lasting evidence of the acceptance of his divine atonement and satisfaction.

As in this manifestation of our Saviour in heaven, God's righteous displeasure against sin is displayed in the most striking manner; so, on the other hand, in this blessed vision there is the strongest proof that sin is expiated, justice satisfied, and a sure foundation laid for the pardon and remission of every penitent believer in Christ's meritorious death and sacrifice. Our Redeemer appears in heaven as an innocent Lamb that offered up himself to God, without blemish and without spot. He suffered once for sins, the just for the

unjust, when he was put to death in the flesh. And when he stands in the midst of the throne of God, he appears there with the marks of sufferings he endured on earth, not for his own sins, but for the sins of his people, that he might finish transgression, make an end of sin in its condemning power, and bring in an everlasting righteousness. Now, when he appears in heaven in this character, this abundantly speaks forth the acceptance of his sacrifice, the efficacy of his sufferings, and the power of his death for our redemption and remission.

3. This appearance of Christ in heaven as a Lamb that had been slain, may be designed as a continual intercession for his people.

We are told expressly, that "Jesus is able to save to the uttermost all who come unto God by him, because he ever liveth to make intercession for them;" but then it is nowhere revealed that Christ's intercession is performed by an actual voice or language. It seems rather, by his simple appearance in our nature in heaven; in that human nature in which he suffered and died a sacrifice on earth. By this appearance he presents in the sanctuary above a constant memorial of his expiatory sacrifice, even as Aaron presented the blood of the atonement in the Jewish sanctuary before the Lord; and by this very appearance he pleads most powerfully that the virtue of his death may be applied to all his people, for all the happy purposes for which it was designed.

In short, our Saviour's perpetual appearance in heaven in his human nature, with the marks of his sufferings as a Lamb that had been slain, has such a forcible language of intercession as this in behalf of all his people: Behold me, oh my Father, behold me now in a form very different from that in which I was originally,—behold me now dwelling in the nature of man. Remember for what end this human body was assumed, and how it was treated on earth, in obedience to thy will and pleasure; when thou saidst, sacrifice and offering thou wouldst not, then said I, "Lo, I come to do thy will, O God." I delighted to do thy will, and still I take delight to recollect that I fulfilled thy pleasure in every point. I have performed my part of the covenant of redemption, and now I put in my righteous claim for the performance of thy promised part of it also, in behalf of all for whom I descended to earth and died. "Father, I will that those whom thou hast given me may be with me where I am, to behold my glory." I will, that in consequence of what I have done and suffered upon earth, all true Christians, all sincere penitents, all humble believers, may have their sins pardoned, their natures sanctified,—that they may have all needful supplies of divine aid proportioned to their various trials and infirmities, and that nothing may be wanting to begin, carry on, or complete their salvation, and that, at length, they may all be brought where I myself now am, to be happy for ever in my presence and enjoyment.

Thus silently, but powerfully, does our Saviour

plead in behalf of all his people, by appearing in heaven with his human body, in the midst of the throne, as a Lamb that had been slain; and thus we have a constant advocate with the Father, even Jesus Christ the Righteous, who also was the propitiation for our sins; and his blood has been ascribed to it in Scripture, and is said to speak better things than the blood of Abel.

#### COMMUNION SERVICES.

BY THE REV. PATRICK BOOTH, A. M.,  
*Assistant Minister of Innerleithen.*

#### NO. IV.

#### BEFORE COMMUNION.

It is related of a certain victim of severe persecution, that he devoted a great part of his time during tedious imprisonment to studying the works of the most celebrated philosophers; "but which of them he asked, "could say, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' He found in the simple and unadorned doctrines of the Lord, a consolation which the ingenious speculations of human wisdom could not impart, the cheering light of the Gospel brightened even the gloom of his dungeon, and the prospects which it opened up to him more in this world could either give or take away. It is a distinguishing excellence of our holy religion, that the other blessings lent us by the Lord are ever attendant upon us, and are at best better calculated to enliven our prosperity than to comfort our adversity, its hollow influences, whilst they impart a relish and security to our happiest days, exhibit their full power only when other joys forsake us. Never is the hope of the Christian more steadfast than when the worldly minded cannot see on what his hopes are built. The mists of affliction cannot dim the eye of faith; nor can earthly calamities nor even the king of terrors, stand between the believer and the Almighty Friend, who hath said, "Come unto me and I will give you rest." "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Lo he is with the faithful always, even to the end of the world, and able to save to the uttermost all who come unto God through him. Wherefore let us lift up the hands which are down, and the feeble knees. Let the children of men be joyful in their King; and whilst we partake the memorials of our Saviour's broken body and shed blood, let us present the offering of a grateful heart to him who exchanged the joys of heaven for the sorrows of the earth, that he might bind up the broken heart, proclaim liberty to the captive, and the open prison to them that were bound.

#### AFTER COMMUNION.

No mere verbal assurances, in however many words, or in whatever language they might have been expressed, could be possibly conveyed to our mind and heart a deeper trust in our Saviour, equal to that which arises from his having passed through life like one of ourselves, and from our having in our hands an authentic memorial of many of the instances in which, in the likeness of man, he assisted, consoled, and protected his followers, and gained their confidence and affection. Therefore, by your example permit me to direct your attention, being

leave the table at which you have now commemorated his atoning death. After he had performed the miracle of feeding five thousand men with five loaves and two fishes, he retired to a mountain to pray, and sent his disciples across the sea of Tiberias. The night proved dark and tempestuous, and notwithstanding their utmost exertions they had made but little progress, when Jesus, about the fourth watch, drew near the ship, walking upon the waves. The danger of their situation, and their utter helplessness amidst the solitude of the waters and the gloom of the storm, had unbinged their minds; and when they saw the indistinct form of a human being approaching them, they "supposed it had been a spirit, and cried out." But Jesus said unto them, "It is I; be not afraid." They immediately recognised the Companion of all their dangers, the Master who had never injured, the Friend who had never deserted them, under whose protection they had ever felt themselves secure; and as the child hears the voice of the mother, and all its alarms disappear, so their fears subsided—the tempest lost its terrors, and they joyfully received their Saviour into the ship.

And, my brethren, do unexpected storms never overtake us? Is the sea of life always unruined? Are its waters never troubled? Are its waves less overpowering than those of Tiberias? And, is there no one who takes an interest in our condition? Does no friend secretly follow us? Are we left alone in our dangers and distress? The east wind of adversity rages, the waves of affliction arise, the bark of humanity is ready to perish amidst the storm. Who is this whom the gloom of the tempest half conceals from our view? Is there no friend able and willing to assist us? "It is I," replies our Saviour, "be not afraid; it is I, who can sympathise with your sorrows, because I have felt them; it is I, who, although restored to that glory which I had with the Father before the world began, still look down with a kindly interest on that earth which was once my habitation—who, although I dwell in heaven, yet rule upon earth—who, although seated at the right hand of the Father, am not far from every one of you—who, although, for your sakes, I in mercy permit many storms to surround you, yet will assuredly stay my rough wind in the day of the east wind."

Who is it, my brethren, when poverty threatens us, or when we feel its smart—when our difficulties become so complicated, that we can discover no thread to the labyrinth—when the world, which we falsely imagine so delightful to others, becomes to us a desolate cheerless waste—who is it that is beside us to cheer and support us? "It is I," replies our Saviour, "be not afraid. It is I who had not where to lay my head, who have assigned no path to you which I did not tread myself, who will lay upon you no unnecessary burden, who know that disappointment alone can, in your case, be the way to heaven, who have purchased treasures, and laid them up for you, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Is the exile left without a friend? His earthly home is distant. He is driven, by necessity, to lands unknown. He is afflicted, but no ties of affection bring those around him to his consolation and relief. The associations are torn asunder, perhaps for ever. Those with whom he would have spent his days, he may see no more. Is he then left alone in the world? Is there no one who is a friend afar off, as well as a friend at hand? Yes, my brethren, there is. Who, then, is such a one? "It is I," replies our Saviour, "be not afraid. It is I who, the year of my birth, was forced into exile to save my life—who, in the last melancholy hours of my earthly existence, was deserted in the hands of my deadly enemies by those whom I had chosen my associates, and on whom I had heaped my choicest favours."

Who is it, my brethren, when the Christian friend whom we have esteemed and loved is gone—gone for ever—who penetrates the retirements of grief, and infuses into the dejected heart that consolation which the world can neither give nor take away? "It is I," replies our Saviour. "It is I, who wept at the tomb of Lazarus, who still sympathises with every virtuous emotion of the human breast, in whose bosom your departed friend serenely reposes, who am the connecting link between the friend on earth and the friend in heaven."

And who is it, my brethren, when we are about to follow, when our eyes are closing on this world for ever, when earthly friends, however willing, can do but little for us, when the king of terrors seems to call us his own, when we are about to enter the dark and unknown valley of the shadow of death, who is it that proves the superiority of his friendship, by being able to assist us even then? "It is I," replies our Saviour, "be not afraid. It is I, who have trodden the same dreary path myself, who have smoothed the once terrific way, who to the righteous have stripped death of its terrors, and rendered it the entrance to an inheritance which is incorruptible and undefiled, and which fadeth not away."

Such, my brethren, are the consolations which true Christians—but, remember, they only—derive in the most distressing situations of life, from the assurance, that He who knew, from personal experience, almost every evil to which humanity is liable, is ever near them to afford a proper measure of assistance and support, to sanctify all their sorrows, and keep them within such limits as they shall be able to bear. Our Saviour is now indeed, notwithstanding the reality of his presence, concealed from mortal eyes; but a time awaits every one of us, when we shall see him face to face, when we shall be surprised by his appearance no less than his disciples on the lake of Tiberias, when the circumstances of his coming shall be infinitely more appalling than the dangers and darkness of the storm. The last trumpet has sounded, the sun is turned into darkness, the moon has ceased to give her light, the stars have fallen from their places, the earth is convulsed, the powers of heaven are shaken, and high and low, rich and poor, wise and ignorant, stand trembling amidst the wreck of the works of Omnipotence, to receive their doom for eternity. Who is this great and mighty Judge, who cometh with ten thousand of his saints, with the voice of the archangel, and with the trump of God, to execute judgment upon all; whose voice even they that are in their graves do hear, and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation? Who is this unresisted Potentate, on whose decree my state for eternity depends? anxiously inquires the righteous soul, sensible of its many imperfections, and having its faith and firmness, during the awful moment, shaken by the vastness and the terrors of the scene:—"It is I," replies our Saviour, "be not afraid. It is I, who have given you ample proofs of the sincerity of my friendship, who have purchased your redemption at the price of my blood." They shall not have more satisfaction in hearing his voice, than He will in extending it towards them. Their joy is his joy; their salvation is his crown. The trials of life are now ended; the judgment is past. They are gone together from the scene of terror, to dwell for ever beyond the reach of woe. All sorrow is banished from their breasts, all tears from their eyes, all aspersions from their name. There are no more melancholy bereavements, no more sad separations; friends there are friends for ever; death is swallowed up in victory; and sorrow, and sighing, and sickness, shall be known no more for ever. Amen.

*Reflections on seeing Mount Ararat.*—"On descending into the plain of Nackshau," says the Rev. Henry Martyn, "my attention was seized by the appearance of a hoary mountain, in front at the other end, rising so high above the rest, that they sunk into nothing. It was truly sublime, and the interest it excited was not less, when, on inquiring its name, I was told it was Agri, or Ararat. At four in the afternoon we set out for Shurror. The evening was pleasant; the ground over which we passed was full of rich cultivation and verdure, watered by many a stream, and containing forty villages, most of them with the usual appendage of gardens. To add to the scene, the great Ararat was on our left. On the peak of that hill the whole church was contained: it was now spread far and wide, to the ends of the earth, but the ancient vicinity of it knows it no more. I fancied many a spot where Noah perhaps offered his sacrifices; and the promise of God, 'that seed-time and harvest should not cease,' appeared to me more anxiously fulfilled in the agreeable plain where it was spoken than elsewhere, as I had not seen such fertility in any part of the Shah's dominions. Here the blessed Saint landed in a new world: so may I safe in Christ outride the storms of life, and land at last on one of the everlasting hills."

*The Bible is free to all.*—"Many careless, godless, worldly creatures," Mr Whyte remarks, in his work entitled 'The Heritage of God's people,' "attach no importance to this precious privilege; and hence it is that there are so many houses wherein the Bible lies unopened and neglected, and so little Bible-knowledge and Bible-practice can be discovered there. But they who are better acquainted with the riches which are treasured up in this divine repository, value it more highly, and love it more dearly. The pious man, whom Mrs Hannah More has celebrated in her beautiful tract—'The Shepherd of Salisbury Plains'—thus expressed himself to Dr Sterhouse: 'I believe there is no day, for the last thirty years, that I have not looked into my Bible. If we cannot find time to read a chapter, I defy any man to say he cannot find time to read a verse; and a single text well followed, and put in practice every day, would make no bad figure at the year's end; three hundred and sixty-five texts, without the loss of a moment's time, would make a pretty stock, a little golden treasury, as one may say, from new-year's day to new-year's day; and if children were brought up to it, they would come to look for their text, as naturally as they do for their breakfast. I can say the greatest part of the Bible by heart. I have led but a lonely life, and have often had but little to eat; but my Bible has been meat, drink, and company to me; and when want and trouble have come upon me, I don't know what I should have done, indeed, if I had not had the promises of this book for my stay and support.' But it is not to the humble and poor in this world's things alone, that the Bible is precious. The most exalted and the most learned have also seen its value and felt its power. A certain Sicilian king is reported to have said—'The holy books are dearer to me than my kingdom—and

were I under any necessity of quitting one, it would be my diadem.' The words of the illustrious philosopher, Boyle, have a similar import—"I prefer a sprig of the tree of life to a whole wood of bay." The distinguished scholar, Salmasius, was of the same opinion, when, on his death-bed, he thus spoke—"I have led a world of time. If one year more were added to my life, it would be spent in reading David's Psalms and Paul's Epistles." The vast importance which Locke, too, the most eminent of English philosophers, attached to this heavenly gift, is evident from the often-quoted and well-known words of his—"Study the Holy Scriptures, especially the New Testament: therein are contained the words of eternal life. It is God for its author, salvation for its end, and truth, without any mixture of error, for its matter." To all who they who truly love God, give a willing assent, from a feeling of the benefits which they themselves derive from it."

*Eastern Funerals.*—In the East, the grave is universally situated beyond the precincts of the city; the rural spot, where the "forefathers of the race" repose, is generally marked by the presence of a small clump of trees, which give a picturesque beauty to the hallowed quiet that reigns there. The funeral, which takes place commonly within twenty-four hours of the death, is attended by the friends and relatives, and if the deceased has either borne a public character or himself and family been held in estimation, his fellow-citizens pay the last tribute to his memory by a voluntary attendance, in great numbers, on his remains. The corpse is carried by these attendants in turn, on a bier or open board, over which a shroud is cast, the covering that conceals the dead body from the spectators; and the raising of which from the face, which has been done ever and anon by some one or other of the mourners, is the signal for all, and especially for the women, to renew their shouts of lamentation. Corresponding to this description was a funeral procession which Carne describes as seen by him in Egypt. The corpse was borne on the shoulders of six bearers on an open board, completely covered, and followed by a number of women, who uttered loud cries at intervals, to show their sorrow. Henderson gives a similar description of a funeral company which he attended in Tartary. "The body had not been laid in a coffin, according to the manner of burials conferred even on the poorest in Europe, but was simply wrapped round with a white cloth, laid upon a bier or board, and borne by the men to the grave. This mode of performing the funeral obsequies," he continues, "obtains equally among the Jews, Mohammedans, and Christians of the East, and traces its origin to a remote antiquity." There can be no difficulty, then, in understanding the narrative of the Gospel history. The procession without the walls, the simple preparations for the funeral, the attendance of a great multitude of strangers, and the dismal shrieks and weeping of the women, are all circumstances which are witnessed at Eastern funerals in the present day.

END OF VOLUME SECOND.

PRINTED BY JOHN JOHNSTONE, HUNTER SQUARE.